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VOLUME VII.

THE UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW,

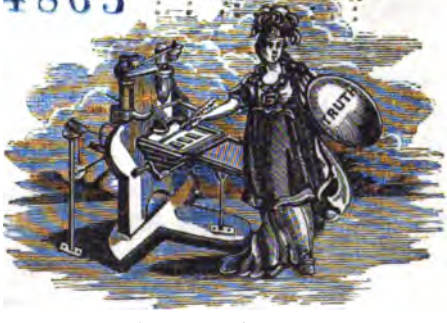
CONTAINING CHIEFLY

ORIGINAL ARTICLES,

A SUMMARY OF

Ecclesiastical Intelligence, &c.

4865



You shall know the truth, and the truth shall make you free.—JOHN viii.

The official organ of the Most Rev. Archbishop of Baltimore, and the Rt. Rev. Bishop of Richmond, and published with the approbation of the Rt. Rev. Bishops of the United States.

EDITED BY

REV. CHARLES I. WHITE, D. D., BALTIMORE.

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In offering to the public the seventh volume of the *United States Catholic Magazine and Monthly Review*, the publisher begs leave to return his warmest thanks to subscribers, contributors, agents, and all who have in any way encouraged the periodical or promoted its circulation. He regrets, however, to be under the necessity of stating that the patronage extended to the work, does not justify him in continuing its publication. It has been issued for some time with a loss to the proprietor, and he cannot consent to make any further sacrifices for the purpose of sustaining it. The Magazine will therefore cease with the present number. Those who are still in arrears for the work, are earnestly requested to forward to the publisher, without delay, their respective dues. Such as have already paid for the eighth volume, can have the subscription money returned to them, or, if they prefer it, they will be furnished with any other Catholic periodical in the country to the amount of balance in their favor, by making their wishes known to the PUBLISHER.

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EMBELLISHMENTS.

Interior of a Capuchin Convent—Missionary College of All Hallows, Drumcondra, Dublin—St. Mary's College, Wilmington, Delaware—Portrait of George Calvert, the first Lord Baltimore.

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Interior of a Capuchin Convent
w. the Monks at their devotions

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

JANUARY, 1848.

PROTESTANTISM IN THE SOCIETY ISLANDS.

1. *Typee: a peep at Polynesian life during a four months residence in a valley of the Marquesas, &c.* By Herman Melville. New York: Wiley & Putnam. 1846. 1 vol. 12mo. pp. 325.
2. *Omoo: a narrative of adventures in the South Seas.* By Herman Melville, author of Typee. New York: Harper & Brothers. 1847. 1 vol. 12mo. pp. 389.

HEN Typee first appeared about a year ago, there was not a little speculation afloat among the critics as to the author and the character of the book. While all agreed in awarding to the author, whoever he might be, the credit of uncommon merit as a writer, some were inclined to suspect the genuineness of the work, or, at least, the accuracy of the narrative. The adventures related were so startling, the descriptions of life in the happy valley of Typee were so glowing, and the style of the book was, withal so poetical and romantic, that some were half inclined to view the whole as a gorgeous fiction—a sort of Robinson-Crusade—portraying an Eutopia in Savagedom; while others, of a more sober temperament, professed to believe that the basis of the story might indeed be true, but that the details of the narrative were greatly exaggerated, or, at the least, highly colored. To these last named critics it seemed almost to surpass belief, that a common mariner before the mast should have turned out so gifted a writer of his own adventures, and should have produced a narrative almost as smooth and as highly wrought as Irving's Astoria.

Others again, professing to be more conversant with life in Polynesia, or to be personally acquainted with the author, could see nothing in the work which was either impossible or improbable; and were therefore disposed to regard it as a veritable book of travels, worthy of fully as much credit as others of the same kind. Those who had read the Journal of the late Captain Porter, published several years ago in this country, and replete with incidents fully as marvellous as those related

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by the author of Typee, could see nothing in the latter work at all incompatible with its genuineness and substantial accuracy; and these were even inclined to smile at the skepticism of those more dashing critics, who, without knowing any thing either of the author or of the extraordinary people among whom he was thrown in the South Seas, ventured to pronounce at once that the narrative was a fit sequel to Robinson Crusoe and Gulliver's Travels.*

When the work was republished in England, the general opinion of the English press was decidedly favorable to its genuineness and accuracy. Douglas Jerrold's paper, the London Sun, the London Examiner, the London Spectator, and the London Critic,—not to mention several other English periodicals,—all professed to receive and vindicate the work as a genuine book of travels, entitled to credit so far as the substance of the narrative goes. We will be pardoned for inserting a few extracts from the literary notices furnished by the papers just named.

The London Examiner says:

"The authority of the work did not seem very clear to us at first, but on closer examination we are not disposed to question it. A little coloring there may be here and there, but the result is a thorough impression of reality."

The London Spectator thus answers the objection of the London Times—that the book is too well written to have been the production of a common sailor:

"Had this work been put forward as the production of an English common sailor, we should have had some doubts of its authenticity in the absence of distinct proof. But in the United States it is different. There social opinion does not invest any employment with discredit, and it seems customary with young men of respectability to serve as common seamen, either as a probationership to the navy or as a mode of seeing life. Cooper and Dana are examples of this practice."

The London Critic says:

"The author is no common man. The picture drawn of Polynesian life and scenery is incomparably the most vivid and forcible that has ever been laid before the public. . . . The coloring may be often overcharged, yet in the narrative generally there is a vraisemblance that cannot be feigned; for the minuteness and novelty of the details could only have been given by one who had before him nature as his model."

In a second notice, the same periodical adds:

"We have said in our first notice of this book that there is a vraisemblance that never could be counterfeit, and have furthermore found evidence of the assertion in the book just quoted, (Coulthis' Adventures in the Pacific.)"

The New York Courier and Enquirer thus refers to these testimonies in its second notice of Typee:

"No doubt is entertained of the truth of this book by many persons here, whose intimacy with the author and general acquaintance with the subject peculiarly fit them to form an intelligent opinion on this point. And in England, as far as we can judge from the criticisms of the press, the general opinion appears to be favorable to its accuracy."

A further confirmation of the statements made in Typee is found in the publication, which some months ago went the rounds of the Eastern papers, to the effect, that Toby, the mysterious comrade of Mr. Melville, who had disappeared from the valley of Typee, is said to have reappeared and vouched for the truth of all the statements of the narrative so far as he himself was concerned in them. If this be the fact—and we see no reason for doubting it—it will go far to strengthen the conviction, which seems already pretty general among the best judges, that there is no valid reason for suspecting the truth

* See a notice of Omoo in a late number of the Literary World, a periodical of great merit, published in New York.

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of Mr. Melville's narrative of adventures in Polynesia and the South Seas.

The recent publication of Omoo,* a continuation of the narrative commenced in Typee, may be viewed as settling the question as to the genuineness, if not as to the accuracy, of the former work by the same author. From this volume, it appears that Mr. Melville is a veritable New Yorker, born on the banks of the Hudson, and of a very respectable family, being a nephew of Herman Gansevoort, of Saratoga county, New York, to whom Omoo is dedicated. The style of this new publication, though equally graphic and classical as that of Typee, is more sober, and therefore more in keeping with a truthful narrative. The reader of it is forced almost in spite of himself to believe, that most of the events therein related, and in a manner so lively and lifelike, must have really occurred. The vraisemblance is so perfect, the details are so minute, the incidents are so natural, the portraitures of character and life so very graphic, that fiction seems out of the question; besides that it would be very disreputable for a man of standing to attempt to palm off on an enlightened community a romance as a genuine and veracious narrative of travels. No sound critic can believe this without the strongest evidence establishing the imposture; and as we have seen, the evidence lies in the other way.

We are content, then, to receive the narrative of Mr. Melville with the same trust with which we would receive that of any other respectable traveller who narrates his own adventures; that is, to admit the substance, and to make such allowance for the coloring, as the subject may seem to demand, or as is usual on such occasions. As Mr. Melville kept no regular journal, and as, of course, he writes only from memory, as he himself candidly tells us in his preface, the details of his narrative are more or less loosely strung together, and are not so satisfactory as if they had been presented in regular chronological order. But this circumstance does not at all detract from the substantial accuracy of his statements; on the contrary, his candor in alluding to the reasons which necessarily prevented him from following the method of most other travellers, tends rather to conciliate faith in his narrative, and to produce on the mind of the impartial critic the impression that he had no intention to mislead the public.

But there is one portion of his statements which is not so immediately connected with the narrative of his own personal adventures, which is of a much graver character, and which is therefore still more entitled to credence. We refer to his remarks and reasonings on the results of Protestant missionary enterprise in Polynesia. A Protestant himself, who takes no pains to conceal his prejudice against the Catholic church, it is not to be supposed that he had any motive for under-rating the effects produced by the labors of the Protestant missionaries on the morals and civilization of the South Sea Islanders; and it is not to be presumed that he was disposed either to misstate or to deal in exaggeration on this subject. During a sojourn of several months among the inhabitants of the various groups of islands scattered over the Pacific, in which he became acquainted with the doings of the missionaries and mingled with the islanders on terms of social intimacy, he had ample opportunities to judge accurately of the social condition and of the alleged Christian character and standing of the latter.

Though he tells many stern truths which must be painful to the liberal advocates of Protestant missionary enterprise in the United States, yet he sets down nought in malice; he deals not in denunciation or invective; he evidently writes more in sorrow than in anger; and he makes his statements rather with a view to direct public attention to the subject

* This word means, in the Polynesian dialects, a *rambler or rover*.

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and to have the evils alleged by him corrected by the proper authority, than to quench or even to check missionary zeal among his Protestant brethren. This seems, in fact, to have been one of the principal objects he had in contemplation in publishing his adventures in the South Seas; and he tells us as much in the preface, to both Typee and Omoo.

Moreover, he takes special pains to confirm all his more important statements on this subject by the testimonies of other Protestant travellers of unimpeachable veracity and great weight of authority. What he tells us, then, under this head, may be fully and implicitly relied on as the truth. And we have no doubt that the popularity and general circulation of his two works will have a most beneficial influence on the opinion of the religious community in this country in regard to Protestant missions in the Pacific; and that his statement of stubborn facts which fell under his own observation, united with his graphic and life-like pictures of Polynesian manners and morals, will undeceive many well disposed persons who had permitted themselves to be misled and to be robbed of their money by the glowing statements and pious frauds of the missionaries.* A man who dares tell the truth under such circumstances, if not a hero, may well be set down as an honest man and a benefactor of his species. Let the truth be told, no matter who suffers by it,—seems to have been the motto of Mr. Melville; and in these days of boasted enlightenment and independence, but of real truckling and subserviency to popular prejudice or clamor, this is, at least, an unusual maxim for the guidance of any young writer who courts popularity. We are delighted to find that Mr. Melville has obtained popularity without seeming to court it; and we are disposed to award much honor to his fearless independence.

From the statements scattered through the two works of Mr. Melville, it appears that Protestant missionary effort in the Pacific has turned out a complete failure, if not an arrant imposition on the pious credulity of the religious public. Brother Jonathan is equally as liberal, and almost as *good-natured*, as his respected sire; but we are deceived as to his real character, if he does not become "wide awake," when he has once discovered a gigantic scheme devised by certain reverend men for draining his pockets of their surplus cash under false pretences.

The statements of our author, extracted from "Typee," in reference to the religious condition of the Sandwich Islanders, have been already spread before the American public in a recent publication.* We propose at present to furnish a rapid analysis of what he says in reference to the doings of the Protestant missionaries at Tahiti and the other islands of the Society group, and to the influence exerted by their teaching on the civilization of the inhabitants. We shall confine ourselves to his last work—Omoo. In the preface to this work Mr. Melville thus states his motives for furnishing plain and unvarnished statements of the actual social and religious condition of the South Sea Islanders with whom he was thrown into contact:

"In every statement connected with missionary operations, a strict adherence to facts has, of course, been scrupulously observed; and in some instances, it has even been deemed advisable to quote previous voyagers in corroboration of what is offered as the fruit of the author's own observations. Nothing but an earnest desire for truth and good has led him to touch upon this subject at all. And if he refrains from offering hints as to the best mode of remedying the evils which are

* As stated in this Magazine (vol. vi, November, p. 580, *note*,) the *second* edition of Typee does not contain those passages which are most unfavorable to the Protestant missions. Every body can understand that a book, which recorded such unpalatable truth, required to be *expurgated*, in order to suit the *general* demand. The statements of Omoo show plainly that the *expunging* in Typee was not dictated by any zeal for the diffusion of the truth.

* General Evidences of Catholicity, &c. By M. J. Spalding, D. D. Appendix to Lecture III. See also U. S. C. Magazine, vol. vi, November, 1847.

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pointed out, it is only because he thinks, that after being made acquainted with the facts, others are better qualified to do so."*

In another place, he thus disclaims any wish to disparage the cause of the missionaries:

"But in the first place, be it distinctly understood, that in all I have to say upon this subject, both here and elsewhere, I mean no harm to the missionaries nor their cause; I merely desire to set forth things as they actually exist."†

Tahiti presents one of the fairest specimens—if not the fairest specimen—of the practical working and success of Protestant missionary enterprise. Protestant missionaries, chiefly English, have been there laboring for the conversion and civilization of the natives for about sixty years; and they have been during all this time encouraged by the smiles and sustained by the munificent donations of their brethren at home. Surely if Protestantism could any where hope to convert a heathen people, it was here. As Mr. Melville says:

"Of the results which have flowed from the intercourse of foreigners with the Polynesians, including the attempts to civilize and Christianize them by the missionaries, Tahiti, on many accounts is obviously the fairest practical example. Indeed, it may now be asserted, that the experiment of Christianizing the Tahitians, and improving their social condition by the introduction of foreign customs, has been fully tried. The present generation have grown up under the auspices of their religious instructors. And although it may be urged that the labors of the latter have at times been more or less obstructed by unprincipled foreigners, still this in no wise renders Tahiti any the less fair illustration; for with obstacles like these the missionaries in Polynesia must always and every where struggle. Nearly sixty years have elapsed since the Tahitian mission was started; and during this period it has received the unceasing prayers and contributions of its friends abroad. Nor has any enterprise of the kind called forth more devotion on the part of those directly employed in it."‡

Now what has been the success of all this long sustained effort? What the practical results of all the immense sums of money expended in evangelizing the Tahitians? Have the natives been converted to Christianity and thereby raised in the scale of civilization? Has their moral, social, and physical condition been improved? We are willing to abide this test of the efficacy of Protestantism in reclaiming barbarous nations.

The results of the Protestant mission at Tahiti may be stated in very few words. The missionaries have translated the Bible into Tahitian; they have scattered tracts, have erected schools and churches, and have made a good many nominal converts: but the native population has dwindled away, and it has become more indolent, more vicious, and much worse off both in body and soul under their training, than was the case before the white man set foot on the island. Such is the testimony of Mr. Melville, who takes care to confirm it by that of travellers who had previously visited the islands of the Pacific. These witnesses are none of them Roman Catholics, but, on the contrary, favorably disposed towards Protestantism. They are: Kotzebue, the Russian navigator, who visited the Pacific between the years 1823 and 1826; Captain Beechy, R. N., the narrative of whose voyage was published in London in 1831; and Daniel Wheeler, a benevolent Quaker, who, about the year 1834, visited most of the missionary stations in the South Seas, in a vessel of his own, with a view to examine into and better the condition of the natives. The testimonies of the two first named voyagers are mentioned with commendation by a Protestant bishop—Dr. Russell—in his recent work on Polynesia, published in Harpers' Family Library;* and Captain Beechy appeals to the authority of Turnbull, an English navigator, and the author of "A Voyage around the World, in the years 1800–1804."† So that we have here the testimonies of five unexceptionable Protestant travellers, all

* P. x. † P. 280. ‡ P. 220–1.

* P. 96.
† Published in London in 1805; 3 vols. 8vo.

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going to confirm the statements of Mr. Melville.

Alluding to the prohibition by the missionaries of all innocent amusements among the natives, and to some other unwise measures adopted by the heads of the mission, Kotzebue employs this plain language:

"A religion like this, which forbids every innocent pleasure, and cramps or annihilates every mental power, is a libel on the divine Founder of Christianity. It is true, that the religion of the missionaries has, with *a great deal of evil*, effected *some good*. It has restrained the vices of theft and incontinence; but it has given birth to ignorance, hypocrisy, and a hatred of all other modes of faith, which was once foreign to the open and benevolent character of the Tahitians."*

Captain Beechy testifies, that while at Tahiti he witnesses scenes

"Which must have convinced the greatest skeptic of the thoroughly immoral condition of the people, and would force him to conclude, as Turnbull did many years previous, that their intercourse with the Europeans had tended to debase, rather than to exalt their condition."†

The honest Daniel Wheeler, after bewailing their sad condition both social and political, says, speaking of their religious state:

"Certainly appearances are unpromising; and however unwilling to adopt such a conclusion, there is reason to apprehend that Christian principle is a great rarity."‡

In another place, alluding to a horrible disease introduced by the intercourse of the islanders with foreigners, he breaks forth into this exclamation:

"How dreadful and appalling the consideration, that the intercourse of distant nations should have entailed on these poor, untutored islanders, a curse unprecedented and unheard of in the annals of history!"§

* Quoted by Melville—Omoo, p. 233.
† Ibid. ‡ Ibid. p. 234. § Ibid. p. 240.

The ravages made among the Tahitians by this loathsome disease are, indeed, almost incredible. If we are to believe Mr. Melville, it

"Now taints the blood of at least TWO THIRDS OF THE COMMON PEOPLE OF THE ISLAND; and, in some form or other, is transmitted from father to son."

"Their first horror and consternation," he continues, "at the earlier ravages of this scourge, were pitiable in the extreme. The very name bestowed upon it is a combination of all that is horrid and unmentionable to a civilized being. Distracted with their sufferings, they brought forth their sick before the missionaries, when they were preaching, and cried out, —'Lies, lies! You tell us of salvation; and behold, we are dying. We want no other salvation than to live in this world. Where are there any saved through your speech? Pomaree is dead; and we are all dying with your cursed diseases. When will you give over?' At present, the virulence of the disorder, in individual cases, has somewhat abated; but the poison is only the more widely diffused."*

Much as the missionaries have sought to conceal or palliate this dreadful state of things, in their correspondence with their friends and supporters at home, the truth has come out in spite of their studied silence; and it is even virtually admitted by themselves. A single fact referred to by Mr. Melville will serve to show in what estimation the virtue and morals of the converted Polynesians are held by their religious instructors themselves. Facts speak more eloquently than words.

"On the island of Imeeo (attached to the Tahitian mission) is a seminary under the charge of the Rev. Mr. Simpson and wife, for the education of the children of the missionaries, exclusively. Sent home —in many cases, at an early age—to finish their education, the pupils are here taught nothing but the rudiments of knowledge; nothing more than may be learned in the native schools. Notwithstanding this, the two races are kept as far as possible from associating; the avowed reason being to preserve the young whites from moral contamination. The better to insure this end, every effort is made to pre-

* Ibid.

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vent them from acquiring the native language. They went even farther at the Sandwich Islands; where, a few years ago, a play-ground for the children of the missionaries was inclosed with a fence many feet high, the more effectually to exclude the wicked little Hawaiians. And yet, strange as it may seem, the depravity among the Polynesians, which renders precautions like these necessary, was a measure unknown before their intercourse with the whites. The excellent Captain Wilson, who took the first missionaries out to Tahiti, affirms, that the people of that island had, in many things, 'more refined ideas of decency than ourselves.'* Vancouver, also, has some note-worthy ideas on this subject, respecting the Sandwich Islanders."†

Our author adds:

"That the immorality alluded to is continually increasing, is plainly shown in the numerous, severe, and perpetually violated laws against licentiousness of all kinds, in both groups of islands."‡

A necessary consequence of this deplorable state of things, is the dwindling away of the native population under the influence of the civilization introduced by the missionaries. The Tahitian population, like that of all the other islands of the Pacific upon which the missionaries have set their foot, is fast verging to extinction. It is melting away, like the snow before the rays of the sun. If the decrease should go on with the same rapidity as heretofore, for a few years longer, the missionaries will soon have but few even of nominal converts to boast of in all those islands, of whose civilization they have nevertheless been in the habit of speaking in terms so grandiloquent.

"About the year 1777, Captain Cook estimated the population of Tahiti at about two hundred thousand. By a regular census, taken some four or five years ago, it was found to be only NINE THOUSAND!§ This amazing decrease not only shows the malignancy of the evils necessary to produce it; but, from the fact the inference unavoidably follows, that all the wars, child-murders, and other depopulating causes, alleged to have existed in former times, were nothing in comparison to them."*

In view of these mournful facts, the extinction of the native race is inevitable. Their fate is fixed, and no human power can avert it.

"The islanders themselves are mournfully watching their doom. Several years since, Pomaree II said to Tyreman and Bennet, the deputies of the London Missionary Society,—'You have come to see me at a very bad time. Your ancestors came in the time of men, when Tahiti was inhabited; you are come to behold just the remnant of my people.' Of like import, was the prediction of Teearmoar, the high-priest of Paree, who lived over a hundred years ago. I have frequently heard it chanted in a low, sad tone, by aged Tahitians:—

'A harree ta fow,
A toro ta farraro,
A now ta tararta.'

'The palm-tree shall grow,
The coral shall spread;
But MAN shall cease.'"†

Such is then, from unquestionable evidence, the sad and deplorable condition to which the Tahitians have been reduced under the teaching of the Protestant missionaries. After having labored to bestow upon the natives the blessings of Christian civilization, for a period of nearly sixty years; after having expended millions of money for their conversion to Christianity; after having boasted a thousand times of their brilliant success "in evangelizing the heathen," and thereby succeeded in extorting immense amounts from the credulity of their confiding friends in England; the whole mission turns out to be, not only a complete and signal failure, but a disgrace and a burning shame to the Christian name. The Tahitians are now infinitely worse off,—physically and morally,—than they were before they saw the face of the godly missionaries. They

* A Missionary Voyage to the South Pacific Ocean. Append. pp. 336-342.

† Vancouver's Voyages, 4th edit. vol. i, p. 172, quoted in "Omoo," p. 225. ‡ Ibid.

§ In a note, the author here refers to the volumes of the "U. States Exploring Expedition;" which also bears abundant testimony to the same remarkable fact in regard to the Sandwich Islands. He also quotes Ruschenberger's "Voyage round the World."—Philadelphia, 1838.—8vo.

* Vancouver's Voyages, quoted in "Omoo," p. 239.

† "Omoo," p. 241.

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have been mocked with the vision of civilization which they were destined never to realize. The missionaries have grown rich at the expense of their boasted converts. The latter have become the victims of the trust they reposed in the professions of the former. They were promised every thing, and, in the end, received nothing. Poverty, degradation, extinction—were their unfortunate lot and doom. They were left nothing else to hope for.

How are we to explain this singular phenomenon? Are we to say, that the missionaries were nothing but arrant hypocrites and impostors? We would not take upon ourselves the responsibility of making such a charge. We may even believe that most of them were upright and honest men, who sincerely wished to convert and civilize the natives. Many of them certainly labored with great apparent zeal and earnestness. Whence, then, their notorious failure? It can be explained only on the principle which all ecclesiastical history proclaims as true and certain,—that no sect, separated from Catholic unity, has ever succeeded, or can ever succeed, in converting and civilizing a single heathen nation. God does not bless the efforts of proud separatists; he gives his graces only to the meek and humble laborer in his own vineyard: and his divine Son has accordingly said, "he that gathereth not with me, scattereth."

It is only the pure and immaculate spouse of Christ—the Catholic church—that can be the fruitful mother of *his* children. Protestantism, like all other human sects, is necessarily doomed to barrenness. "Unless God build the house, in vain do they labor who build it." The failure of the Tahitian mission, is but an additional link in the long chain of reasoning which clearly establishes the falsity of Protestantism and the truth of Catholicity. View the subject in what light you will, this is the conclusion which every logical Christian mind must necessarily reach on the subject. The Protestant sects have always and every where signally failed in their missionary enterprises; therefore they cannot claim to have the blessing of God; therefore, they are not the heirs to the promises made by Christ to his first ministers in the commission which he gave them to teach all nations.

This is, we have not the slightest doubt, the principal cause of the total failure of Protestant missionary effort in the islands of the Pacific, and the world over. But there are other causes of a secondary nature, connected with the mode employed by the missionaries for operating on the minds of the natives. They relied entirely too much on mere worldly means; and too little on the assistance of God. They hoped to convert the natives to Christianity by distributing among them Bibles and tracts;—a means neither warranted by the Scriptures themselves, nor conformable to the teachings of reason and experience. They also placed too much confidence in those exciting exhibitions of fanaticism, generally known by the name of "revivals." These may carry away the multitude for the moment, but they usually produce no permanent results. When the excitement dies away, the converts made under its influence also usually fall off; and often become worse sinners than they were before. We will, while on this subject, give another extract from "Omoo."

"In fact, there is, perhaps, no race upon earth less disposed by nature to the monitions of Christianity, than the people of the South Sea. And this assertion is made with full knowledge of what is called 'the Great Revival at the Sandwich Islands,' about the year 1836; when several thousands were, in the course of a few weeks, admitted into the bosom of the church. But this result was brought about by no sober moral convictions; as an almost instantaneous relapse into every kind of licentiousness, soon afterwards testified. It was the legitimate effect of a morbid feeling, engendered by the sense of severe physical wants, preying upon minds excessively prone to superstition; and, by fanatical preaching, inflamed into the belief that the gods of the missiona-

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ries were taking vengeance on the wickedness of the land."*

So very difficult was it, in fact, for the Protestant missionaries of Tahiti to retain the converts which they had made, that, like their American brethren at the Sandwich Islands, they felt themselves under the necessity of enacting a regular code of what we would call Blue Laws; and of enforcing them by means of a sort of inquisition, the officers of which were a set of spies, who traversed the island, and reported all scandals to their employers. These men, called by the natives *kannakippers*, are feared and detested by the whole Tahitian population. They are very troublesome fellows, who constitute a regular religious police under the direction of the missionaries; and wo to the unfortunate native who is denounced by them. Mr. Melville devotes a separate chapter to their special benefit; and it would be a very amusing one, if the subject were not so sad a commentary on the boasted right of private judgment. We can make room for but one or two extracts. Speaking of the hypocrisy, which this system of religious espionage and coercion is calculated to foster, Mr. Melville says:

"The hypocrisy in matters of religion, *so apparent in all Polynesian converts*, is most injudiciously nourished in Tahiti, by a zealous, and in many cases, a coercive superintendence over their spiritual well-being. But it is only manifested with respect to the common people, their superiors being exempted. On Sunday mornings, when the prospect is rather small for a full house in the minor churches, a parcel of fellows are actually sent out with rattans into the high-ways and by-ways as whippers-in of the congregation. This is a sober fact.† These worthies constitute a religious police; and you always know them by the great white diapers they wear. On week days they are quite as busy as on Sundays; to the great terror of the inhabitants, going all over the island, and spying out the wickedness thereof. Moreover, they are the collectors of fines—levied generally in grass mats—for obstinate non-attendance upon divine worship, and other offences amenable to the ecclesiastical judicature of the missionaries."*

Of these precious religious spies he also says:

"Besides their confounded inquisitiveness, they add insult to injury, by making a point of dining out every day at some hut within the limits of their jurisdiction. As for the gentleman of the house, his meek endurance of these things is amazing. But, good easy man, there is nothing for him but to be as hospitable as possible. These gentry are indefatigable. At the dead of night prowling round the houses, and in the day-time hunting amorous couples in the groves."†

We will close this paper with one more extract from our author, in which he furnishes us with the substance of a discourse preached to the natives by one of the missionaries in his presence, as interpreted to him by an intelligent Hawaiian sailor, whose acquaintance he had casually made. The sermon was delivered shortly after the French had taken possession of the island under Admiral de Petit Thouars.‡ It opens with a violent invective against the French and a gross slander of the Catholic religion; and it closes with an earnest appeal to the audience for some of the good things of this earth. We have heard of some Protestant preachers nearer home, who adopt the same train of reasoning. We give the beginning and the end of the discourse.

"Good friends, I glad to see you; and I very well like to have some discourse with you to-day. Good friends, very bad times in Tahiti; it make me weep. Pomaree§ is gone—the island no more yours, but the We-Wees (French). Wicked priests here, too; and wicked idols in women's clothes, and brass chains. Good friends, no you speak, or look at them—but I know you won't—they belong to a set of robbers—the wicked We-Wees. Soon these bad men be made to go very

* P. 218.

† Kotzebue testifies to this same curious fact; and so also does the Quaker Wheeler.

* P. 223. † P. 224

‡ The French came to avenge the persecutions inflicted on French priests and their Catholic converts at the instigation of the missionaries; as Mr. Melville acknowledges, pp. 157-8.

§ The queen, who had fled to a neighboring island—one of the group.

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quick. Beretanee* ships of thunder come, and away they go. But no more 'bout this now. I speak more by by.

"Good friends, little to eat left at my house. Schooner from Sydney no bring bag of flour, and *kannaka*† no bring pig and fruit enough. *Mickonaree*‡ do great deal for *kannaka; kannaka* do little for *mickonaree*. So, good friends, weave plenty of cocoa-nut baskets, fill 'em, and bring 'em to-morrow."§

* The British.
† The name often given by foreigners to the natives of Polynesia.
‡ A corruption of the word *missionary*.
§ P. 216–17.

For the U. S. C. Magazine.

AN ODE TO WINTER.

And now stern Winter's angry brow,
  Frowns darkly o'er the expiring year.*
Monarch of storms! we tremble now,
  As the boding sound of thy voice we hear.
Thou comest, unfolding thy rushing wings
(To which the hoar frost eternally clings)
From the ice girt pole, while a pageant of clouds,
Like a funeral pall, the bright firmament shrouds;
And bursting with rage from their Boreal caves,
An army of tempests around thee raves.
Beneath thy tread, the verdant green
Is clad in robes of snowy sheen,
And nature's withered and faded face,
Displays thy blasting and merciless trace.
        The hoary brow'd hill,
        The frozen rill,
        The black low'ring cloud,
        The storm fierce and loud,
        The dark sunless day,
        Reft of every bright ray,
        The long freezing night,
        And the cold starry light,
All come at thy bidding; while wailing low,
To thy ruthless will the forest trees bow.
        Hark! the deep groan,
        The wild hollow moan,
        And now the loud crash
        As they bend to thy lash—
Till fainter,—then hushed,—the angry blast,
In fitful sobs, expires at last.

Now pile the blazing faggots high,
  Let summer glow within,
Nor heed the storm that dashes by,
  But cheerfully begin,
To feast thee on the classic page,
  Communing with th' immortal dead,
Who fell in by gone days, ere age
  Had paled the cheek, or beauty fled

* Written in December.

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The brow of time. When Ninus conquering came,
When Alexander climbed the steep of fame,
When Cæsar's laurel'd brow appeared,
When Constantine the cross upreared;
Or even later still, when Albion's crown
Led hosts to victory and renown;
When crimson crested conquest flew
To wheresoe'er the Corsican might woo;
When the young Washington, Columbia's pride,
Stemm'd fearlessly oppression's booming tide,
Not that a crown might gird his hallow'd head,
Not by ambition's wiling meteor led,
But by a noble heroism driven,
To deeds, rewarded, but, in yon bright heaven.

Such thrilling tales the historic muse can tell,
That oft the raging storm without may swell,
The rattling thunder roll unheeded by,
And the fork'd lightning glare athwart the sky.

Aye, even poesy and fancy's dream
May gild dark winter with a transient beam,
For turn thee to the playful page
Of him, who, in his infant age
When slumb'ring on his native hill,
By sylvan doves was guarded still,
And covered o'er with foliage green.
Full well he tells the tale I ween.
Or list to Mantua's shepherd swain
Who sings the man from Ilion's plain,
By cruel Juno forced to fly,
Far from the shore where buried lie
The ashes of his levell'd home,
O'er distant seas compelled to roam.
Shakspeare and Milton too have power
When wintry storms above us lower,
To waft aloft the fervent mind,
And leave the tempests far behind.
And oh! how often Burns' sweet lay
Has chased the gloomy cloud away—
Till e'en the air seemed fraught with bloom
And redolent with sweet perfume.
And our own minstrels sometimes sing
Till joyous spirits gayly fling
Enamell'd wreaths 'round winter's form
Regardless of the biting storm.
And then around the social hearth,
How oft the fire of genial mirth
Burns brightly—and the beaming smile,
  The kindly word and warm caress,
All tend so sweetly to beguile,
  The season of its bitterness.

Yes, winter has its charms, and tho' bright spring,
  With sparkling eye and ruddy cheek,
Garlands o'er nature's brow may fling,
  And in sweet, zephyry accents speak;

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Tho' the fair moon serenely bright
Thro' ether lead a silvery train,
Tho' the rich dew like summer rain
Fall gently, and each big drop shine
  Like to a diamond in the morning beam;
Tho' birds sing blithely where the woodbines twine
  Their amorous arch above the limpid stream;
Tho' brilliant summer with her dazzling charms,
  Her richly varied garb and ripened bloom
Bearing delicious fruits within her arms,
  Breathing around mellifluous perfume,
Comes charming every sense, till the full soul
Enchanted bows before her bland control;
Tho' autumn strews the fading landscape o'er
Profusely with her rich luxuriant store,
Tho' teeming fields and golden tinted skies
Gladden the heart, and feast th' enraptured eyes,
Still winter has his crown of glory too,
Despite the pall that shrouds the heaven's blue,
Despite the storms that rudely rave around,
Or the deep snows, that veil the barren ground,
Far, FAR, beyond the charms we proudly sing,
That round the social hearth their halo fling
Lovelier than kindest nature ever throws
Where e'en the warmest, brightest sunlight glows.
For 'mid his darkest gloom, a fairer flower
Than ever bloomed in Flora's loveliest bower,
Whose balmy fragrance fills creation's space,
Whose priceless virtue saves the human race
From e'en the deadliest ill—"upreared its lovely form,"
Aye 'mid the bitter season's wildest storm,
When summer sunbeams were afar,
First shone the bright, unrivalled star,
That beams in winter's matchless diadem—
The ever glorious star of Bethlehem.

S. R. T.

LOUISVILLE, Dec. 9th, 1848.

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For the U. S. C. Magazine.

PHYSICAL SCIENCE AS OPPOSED TO MIRACLES.

N *primis hominis est propria* VERI *inquisitio atque investigatio.* So thought the Roman Orator and so have ever thought the wisest and the best of every age. "What is truth," was once asked of Him who was truth itself; but the spirit of the inquirer forbade a reply. Yet what was denied to impious curiosity is always granted to the simple prayer of an humble and a loving heart. The truth of faith is never sought in vain by those who seek aright, and panoplied with this men have a most powerful, we might almost venture to say, an indispensable auxiliary in their search for truth in the labyrinth of human knowledge. Since man was sent into this world solely to prepare himself for a better, it follows that every thing in this life must be viewed as subordinate to the great end of his creation. The highest attainments of science, the most brilliant achievements of art, the proudest trophies of the human intellect, viewed as the end of our exertions, so far from elevating would degrade us in the scale of existence, and consign us to the miserable doom of those who prefer the creature to the Creator. It is only as means to an end, and that end the glorious destiny of man in a future state, that such topics can be worthy the attention of immortal beings. The truths of science are then necessarily subordinate to the truths of faith, and can never contradict them, for truth is one and indivisible. If apparently in conflict, the conclusions of science as mere deductions of the human mind must yield to the certainties of faith. The facts upon which, as on a foundation, science rears its superstructure, may be undeniable; our senses which bear testimony to those facts, unless disordered, can never deceive us; yet the universal experience of mankind has long since demonstrated, that nothing is more easy or more common than for men to be mistaken in their deductions from facts—men have not to learn now for the first time that the mind, long brooding over any cherished speculation, becomes blind to every thing that it does not wish to see, or that the enthusiastic advocates of false systems are very seldom persuaded of error. The wide difference between different intellects, in their ability to distinguish between truth and error, is manifestly to be referred to the greater or less comprehensiveness of their knowledge. Could we imagine a mind possessed of all knowledge in reference to any particular subject, its decisions upon that subject would be infallibly correct. And accordingly as one recedes from such full and perfect knowledge, so will his conclusions be more and more liable to error. Thus what is fallacy or sophistry or absurdity to others, may be unquestioned truth to him who, cursed with the dangerous gift of "a little learning," and therefore not aware of any deficiencies, sees only in part and decides from such partial view. With this liability to go astray, this strange proclivity to follow every will o'the wisp theory that may be suggested by an unfettered imagination, it becomes important to multiply the safeguards against delusi-

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And one safeguard, too little appreciated in the present day, is the influence of true faith. If the danger of being deceived diminishes as our actual knowledge extends, then he who to his other acquirements has added the truths of faith, is more secure than one who has them not. If whatsoever opposes truth must be error, then one who knows the truth must be better able to detect error than another without this knowledge. If when comparing distinct propositions, to discover their differences or agreements, it is indispensable to be familiarly acquainted with both, then one with such acquaintance must be better able to judge correctly than another who has studied but one. And if the mind of man requires some established principles, some infallible certainties on which it can rest, from which it can reason and by which it can examine the semblances of truth daily presenting themselves, then it necessarily follows that the Catholic, every thing else equal, must have a decided and manifest advantage over all others in the investigation of truth, whether in morals or science. With the exception perhaps of the province of mathematics, wherein the mind is grappling with abstract quantities and proportions, there is not another department of human knowledge in which the possession of the true faith is not a valuable safeguard against error. In illustration of these remarks we need only refer to the last instance that has fallen under our notice of scientific delusion induced by the want of faith. In a volume styled the "*Practical Astronomer, by Thos. Dick, LLD.*" reprinted by Harper & Brothers, New York, 1846, on page 89, the author having described and explained many "uncommon appearances in nature, produced by the combined influences of reflection and refraction," proceeds as follows: "I shall mention only another instance of this description which lately occurred in France and for a time caused a powerful sensation among all ranks. On Sunday the 17th of December, 1846, the clergy in the parish of Migné, in the vicinity of Poictiers, were engaged in the exercises of the Jubilee which preceded the festival of Christmas, and a number of persons, to the amount of three thousand souls, assisted in the service. They had planted as part of the ceremony a large cross, twenty-five feet high and painted red, in the open air beside the church. While one of the preachers about five in the evening was addressing the multitude, he reminded them of the miraculous cross which appeared in the sky to Constantine and his army, and the effect it produced, when suddenly a similar celestial cross appeared in the heavens just before the porch of the church, about two hundred feet above the horizon, and one hundred and forty feet in length, and in breadth from three to four feet, of a bright silver color tinged with red. The curate and congregation fixed their wondering gaze upon this extraordinary phenomenon, and the effect produced on the minds of the assembly was strong and solemn. They spontaneously threw themselves on their knees, and many who had been remiss in their religious duties, humbly confessed their sins and made vows of penance and reformation. A commission was appointed to investigate the truth of this extraordinary appearance, and a memorial stating the above and other facts was subscribed by more than forty persons of rank and intelligence, so that no doubt was entertained as to the reality of the phenomenon. By many it was considered as strictly miraculous, as having happened at the time and in the circumstances mentioned. But it is evident from what we have already stated, that it may be accounted for on physical principles. The large cross of wood painted red was doubtless the real object which produced the magnified image. The state of the atmosphere, according to the descriptions given in the memorial, must have been favorable for the production of such images. The spectrum of the wooden cross must have been cast on the concave surface of some at-

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mospheric mirror, and so reflected back to the eyes of the spectators from an opposite place, retaining exactly the same shape and proportions but dilated in size, and what is worthy of attention, it was tinged with red, the very color of the object of which it was the reflected image."

In this account there are two points worthy of especial note: first, the fact of this singular phenomenon as admitted by the author, and secondly, his explanation of the fact. Although no one can be considered as entitled to any particular credit for admitting the truth of a fact attested by three thousand eye witnesses, and subsequently examined and confirmed by a commission of distinguished men, yet it is rather an unusual stretch of liberality to find a Protestant admitting the truth of a Catholic miracle, even while attempting to explain it on physical principles. For his explanation we think our author is clearly entitled to the credit of originality, since in accounting for one miracle he has supposed another fully as great as the one he wishes to overthrow. According to the narrative, a cross twenty-five feet high, painted red and standing in the open air, has its image reflected from the surface of some atmospheric mirror and appears "about two hundred feet above the horizon, one hundred and forty feet in length, in breadth from three to four feet, and of a bright silver color tinged with red." It is an axiom in optics, or was when we studied the subject many years since, that the luminousness of an image always bears a certain proportion to the luminousness of the object producing it, both being of the same size. Theoretically, the image in such case might be as bright as the object; practically it never could be, since it never can happen that any mirror will reflect all the light that falls upon it; and hence both theoretically and practically it would be absurd to suppose an image equal in size to, and brighter than the object producing it. Much more then will it be absurd to suppose a magnified image as luminous as the object, and still more absurd the supposition of a magnified image more luminous than the object. To dilate a cross twenty-five feet high into an image one hundred and forty feet in length, requires an enlargement equal to five and six-tenth times the original length, and as we must suppose the increase in width keeping pace with the increase in length, it follows that the magnifying power of the mirror producing such image, must be expressed by the square of five and six-tenths, and would be thirty-one and three-tenths. Or, in other words, every square inch of surface on the object would be represented by more than thirty-one square inches in the image, and consequently if the image received every particle of light from the object, it could only appear one-thirty-first part as brilliant, all the light from every square inch of the object being spread over more than thirty-one square inches of the image. How very small the proportion of light is that really undergoes reflection, even by good mirrors, particularly at small angles, will be better understood by referring to pages 82 and 83 of our author's volume, where he speaks of the "quantity of light reflected by polished surfaces," and gives "some of the results of the accurate experiments of M. Bouguer on this subject. This philosopher ascertained that of the light reflected from mercury or quicksilver, more than one-fourth is lost, though it is probable that no substances reflect more light than this. The rays were received at an angle of eleven and a half degrees of incidence measured from the surface of the reflecting body, and not from the perpendicular. The reflection from water was found to be almost as great as that from quicksilver, so that in very small angles it reflects nearly three-fourths of the direct light. On the other hand light reflected from water, at great angles of incidence, is extremely small. When the light was perpendicular it reflected no more than the thirty-seventh part, which mercury does in the same circumstances, and only the fifty-fifth part of what

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upon it in this case. Using a smooth piece of glass, one line in thickness, he found that when it was placed at an angle of fifteen degrees with the incident rays, it reflected six hundred and twenty-eight parts of one thousand which fell upon it; at the same time a metallic mirror, which he tried in the same circumstances, reflected only five hundred and sixty-one of them. At a less angle of incidence much more light was reflected, so that at an angle of three degrees the glass reflected seven hundred parts, and the water something less as in the former case. The most striking observations made by this experimenter, relate to the very great difference in the quantity of light reflected at different angles of incidence. He found that for one thousand incident rays the reflected rays at different angles of incidence were as follows:

Angles of incidence.	Rays reflected by water.	Rays reflected by glass.
5	510	549
10	333	412
15	211	299
30	65	112
50	22	34
70	18	25
90	18	25"

In the above extract it will be seen that the angle between the reflecting surface and the incident ray, is called the angle of incidence. This unusual mode of measuring, however convenient for plane mirrors, is not so readily employed when referring to curved surfaces, and we will give the results of the table as they would be expressed in the usual way, considering the angle between the incident ray and a perpendicular to the point where the ray strikes, as the angle of incidence.

Angles of incidence.	Rays reflected by water.	Rays reflected by glass.
0	18	25
20	18	25
40	22	34
60	65	112
75	211	299
80	333	412
85	510	549

The value of this table will be more apparent when we apply our author's favorite "physical principles," to determine how the light from the real cross "beside the church" must have impinged on the concave surface of the atmospheric mirror, to produce an image "just before the porch of the church, two hundred feet above the horizon, and one hundred and forty feet in length." On page 81 our author tells us that "the image of an object placed beyond the centre (of a concave mirror) is less than the object; if the object be placed between the principal focus and the centre, the image is greater than the object. When the object is placed between the focus and the mirror the image situated behind the mirror is greater than the object, and it has the same direction." Now the cross beside the church must have been in one of these three relative positions. It must have been beyond the centre of the atmospheric mirror, or between the centre and the principal focus, or between the principal focus and the mirror. It could not have been beyond the centre, for in that case the image would have been less than the object, while in reality it was much larger. It could not have been placed between the principal focus and the mirror, since the image would then have been seen in the direction of and behind the mirror. But the image was really seen in the air before the object and between that and at least a part of the three thousand eye witnesses. Now, we opine, it would puzzle the staunchest opponent of miracles to arrange a concave mirror "on physical principles," so that an object placed between the principal focus and the mirror should have its magnified image (necessarily behind the mirror and in the same direction) appearing between the object and the spectators. Then the only place left for the object in our case, is some point between the centre and the principal focus. In that situation an inverted and magnified image would have been produced in front of the mirror. Such being

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the necessary position of the object, we have certain limits to the angles of incidence formed by the light proceeding from it and impinging on the mirror. All lines drawn from the centre of a concave mirror to the surface, are necessarily perpendicular to that surface, and all lines drawn from the principal focus to the surface necessarily exhibit an angle of incidence of exactly forty-five degrees. Now, as a ray of light proceeding from the centre of the mirror and necessarily coincident with the perpendicular, would have its angle of incidence expressed by 0, while a ray from the principal focus would have its angle of incidence expressed by forty-five degrees, any object placed between the centre and the principal focus and transmitting light to the mirror must have the angle of incidence of such light comprised between those two terms—it can never be less than 0, never greater than forty-five degrees. No one, we imagine, will contend that air is a better reflector than water, or even as good: but for illustration sake, suppose it to be as good, and then by consulting our table we will see that when light is reflected from water, in such a manner that the angle of incidence ranges from 0 to 40 degrees, out of every thousand rays that strike the surface only eighteen to twenty-two are reflected, all the rest being absorbed or transmitted, and consequently lost. But suppose again fifty parts out of every thousand are reflected, and this is manifestly far beyond the truth for any angle of incidence between 0 and 45, then only one twentieth of all the light passing from the object to the mirror would be reflected. While of that one-twentieth only the thirty-first part would be available, in consequence of the magnified image. And thus a red cross, twenty-five feet high, produces an image one hundred and forty feet long, which on "physical principles" cannot be more than the six hundred and twentieth part as luminous as the cross itself, and yet appears "of a bright silver color tinged with red." But perhaps it may be said the cross in the church-yard may have been very brilliantly illuminated by the setting sun or the rising moon, and thus produced a very luminous image. Let us inquire where the sun and moon were at 5 o'clock, P. M., Dec. 17th, 1826, in the latitude of Poictiers. By rectifying a celestial globe to the latitude of 46° 35′ north, and finding the sun's place in the ecliptic for that month and day, and proceeding as all well taught girls and boys well know, it appears that the sun set on that day and at that place about 4 o'clock P. M. Perhaps ten minutes more might be allowed for want of accuracy in the globe. Next, by consulting any table that gives the moon's age by inspection for any given time (such may be found in Mackay's Tables,) it appears that on the 17th day of Dec. 1826, the moon was nineteen days old, consequently full moon must have occurred on or about the 12th of the same month. And as the daily variation in the rising and the setting of the sun does not exceed one or two minutes for many days before and after the solstice, we may venture to say that the sun set and the moon rose about ten minutes past four on the 12th of Dec. 1826. This admitted, and we have only to add five times the amount of the daily difference in the rising of the moon to learn when it rose five days afterwards, and thus we find that the moon rose at 8 o'clock, P. M. or thereabouts on the evening of Dec. 17th, 1826. It is evident then that neither sun nor moon will help Thomas Dick, LLD. out of his "physical" difficulty. At 5 o'clock, P. M. on the 17th of Dec. 1826, the sun had been below the horizon more than three quarters of an hour, while the moon did not rise until about three hours afterwards. Even the stars refuse to lend their light and hide themselves, as if ashamed to be caught winking at such blunders, for according to undoubted and undeniable "physical principles," images formed by reflection as above supposed cannot be distinctly seen by numerous spectators at the same

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moment, unless they are received on some sort of screen. Now the only kind of screen that could have received the magnified image of the cross in this case, must have been a thin fleecy cloud or vapor or fog, that in proportion to its density must have obscured the light of the stars. With neither sun nor moon to aid, with the stars dimmed by vapors in the air, and with no light to illuminate the object but the lingering light left after the sun has been down three quarters of an hour, we are called upon to admit that a magnified image of that object may be formed by reflection, which although necessarily less than one six-hundredth part as bright as the object itself, may yet shine with a "bright silver light." And this is called accounting for the appearance on physical principles! It is manifestly the want of faith that has betrayed the writer into this contradiction. If one assumes tacitly at least that the age of miracles has long gone by, and that the occurrence of a miracle at the present day, and more particularly in the Catholic church, is too great an absurdity for enlightened science to admit: if the supposition of such an occurrence is thought too ridiculous to be answered by any argument, and to require only a sneer for its refutation; it follows that the man of science may be called upon and will be compelled for consistency sake, to explain on physical principles phenomena which are purely preternatural, and of necessity he will be led into errors, absurdities and contradictions. But let a man of faith be called upon and we will find him starting from widely different premises. He begins not with the postulate, "there can be no miracles, and this must be explained on physical principles," but more modestly inquires, is this or is it not miraculous? can it be explained, or is it inexplicable on physical principles? Which of these two inquirers will be most likely to arrive at the truth, it requires no extraordinary sagacity to determine. A.

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For the U. S. C. Magazine.

MISSIONARY EXCURSION IN IOWA.—No. I.

The following interesting letters were written in French, by the Rev. A. Ravoux, to the Right Rev. Dr. Loras, Bishop of Dubuque, who kindly furnished them for this Magazine.

FORT PIERRE, *August 4th*, 1847.

RIGHT REV. SIR,

ON the 5th of July last we left St. Pierre, and on the 30th of the same month reached Fort Pierre, upon the Missouri river. Our journey was quite pleasant, though we experienced some difficulties. Divine Providence did not forsake us, but watched over us with a mother's care, and the whole party arrived in safety. The guide whom I had engaged to accompany me to the Missouri was unable to perform his promise, and I joined a party that was going the same way, and thus was enabled to save the hire of a conductor. We were fourteen in all, exclusive of two young children.

The first two days of our journey, the rain fell incessantly, and on the second the rivers of the 'Bois-franc' had become raging and impassable torrents. We had great difficulty in saving the life of my horse, which was unable to climb the bank of one of these rivers, and we were employed at least one quarter of an hour in getting him to a place of safety. The same day we reached the "Hill of the Sioux," where we met Mr. Quickson, who had come from Penbina with his furs. Penbina is within the territory of the United States, on the Red river, about sixty miles from the bishopric of St. Boniface, and four hundred and seventy from St. Pierre. It contains several Catholic families, who ardently desire a priest to distribute to them the bread of life. I have conversed with some persons from that place, who accompanied Mr. Quickson: they entreated me to present their case to your consideration.

The greater portion of our little caravan had remained behind on account of the bad weather; they rejoined us two days after at the Hill of the Sioux, where I received my provisions and some other articles necessary for my journey. Mr. Siblez had the kindness to send them to me, in his barge, which came to the Hill of the Sioux to receive a load of Mr. Quickson's furs. Both these gentlemen have rendered me many services. May the Lord repay them!

On the 11th we proceeded on our journey, and on the 13th I visited the house of Mr. Laframboise. He was away, having gone with his family to St. Pierre to enjoy the benefits of religion. God be praised! he has escaped great misfortunes in following the impulses of grace. I had no sooner entered the quarter of his servants, than I was informed that three or four days after his departure, the house had been struck by lightning. "Come and see," said one, and immediately led me to the residence of Mr. Laframboise. On entering, I saw several planks of the floor torn up, a joist split and shivered as by the effect of lightning, and the stove-pipe pierced as by a ball. What a blessing, that, when the stroke fell upon this house, no one was within!

We fell in with some Indians on the 14th, with a horse laden with casks of

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whiskey. They were going to sell it among the *Iaways*, a tribe of the Sioux. The price of a keg containing three or four gallons, is a horse. Three or four days after, we met some more Indians, who were also carrying whiskey to the *Iaways*. Unless the sale of liquors to the Indians be soon arrested, we must expect to hear of the most terrible crimes. Last winter, six persons at least were killed, in the neighborhood of the river St. Pierre, by the fatal consequences of drink. The intoxicated savage is beyond control: friends are slain by friends, and brothers fall by brothers' hands. What monstrous crimes! It is the duty of the government to make every exertion to put a stop to this dreadful abuse. I think that if congress were well informed of the innumerable evils resulting from the sale of liquor to the Indians, it would find some method to enforce the laws which prohibit such sales. Oh that the Lord would open the eyes of those, who, in defiance of all laws, human and divine, pursue this infamous traffic! What a disgrace for civilised men! what a crime for Christians! who, instead of laboring to enlighten these poor unfortunates, plunged in the darkness of idolatry, do not scruple for the sake of a paltry gain to debase them to the level of the brute! I hope that you, Rt. Rev. Sir, will take every means in your power, to put an end to such a great scandal. It is almost impossible to hope for any good among the Indians, where the sale of intoxicating liquors is permitted. You might write to some member of the Senate, and beseech him together with his colleagues to adopt some remedy for this wide-spread contagion. They can do it; they have the power; they have made laws, and it is their duty to enforce them.

About eight o'clock on the evening of the 15th, a Canadian came to us; he brought his two young children a quarter of a mile to have them baptized. I immediately administered to them the sacrament of regeneration; and the happy father having expressed to me his gratitude, took up his new-born children and went away rejoicing. On the 16th we received a visit from several Sioux, who were encamped in the neighborhood of the spot where we had stopped to pass the night. Some of them asked us repeatedly for whiskey: I answered that we had none, and endeavored to inspire them with horror for a liquor, which is the cause of so many evils among them. I also gave them an instruction upon religion. Our band contained two Sioux half-breeds, who were of much use to me in speaking to the Indians. Whenever I address myself to them, I never fail to exhort them to pray to the Great Spirit, who guides the course of the sun, the moon, and the stars, who causes the earth to bring forth the herbs and flowers of the field, who sends from the clouds the summer rains and the winter snows, who makes the lightning flash and the thunder roll, who gives life to all animated beings, &c. These and similar expressions I present to their consideration under every possible form. Sometimes I exclaim, "Consider the works of the Lord; it needs but eyes and reflection to discover his grandeur, his power and his mercy." Sometimes I interrogate them thus: "Who has made all these things? Who is he that preserves them? For whom has he created them, and for whom does he preserve them?" I then give them the answer, and exhort them to meditate often on God, and to manifest to him their gratitude for all the benefits they have received. After having preached the religion of nature, I announce to them the consolatory truths of Christianity. In all the Indian camps we have passed, I have given an instruction. May heaven grant that this first seed may bear its fruit, the dearest wish of my heart!

Three or four of our horses appeared to attract the attention of some of the Indians who came to our camp on the 16th of this month. They were desirous to exchange them for others, but we declined. They retired one after another, and it was ten

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o'clock when the last left our camp. As it was to be apprehended that they might return under cover of the darkness and steal our animals, we established a night watch of two men. At midnight one of the guards cried out that an Indian was approaching the horses. The savage seeing himself discovered, immediately took to flight. On the morrow, in broad day, three came to us on horseback from the same camp. Two of them, who were drunk, wanted to exchange my two horses for others of their own. "We will take away those two belonging to the black gown, and give him ours in return." I answered that I would not change horses. They persisted, and said they would have them; they did not, however, attempt to take them by open force, as we were too many for them to succeed thus: but we feared that they might shoot them by arrows, as it is not uncommon for them openly to kill a horse which has been refused to them.

About six o'clock in the morning we directed our march towards their encampment. When we were about half a mile distant from the huts, an Indian sprang upon his horse and came towards us in full gallop. He held a gun in his hand, and discharged it when about seven or eight paces from us. He reloaded immediately with powder, and fired at the head of the horse of our guide, and burned his mane: he reloaded again, and made a second discharge at the head of the same horse. We were all mounted, and asked why he was firing at us; he gave us no answer, but loaded his gun and fired at the horse of the man alongside our conductor, twice in succession. As he approached me loading his gun, I plainly perceived that my turn was come, and that I was about to be saluted in the same manner: this was by no means pleasant. I had great difficulty in restraining my animal, which was not accustomed to stand fire: my bridle was none of the best, and I was in danger of being thrown, should he burn the mane of my horse as he had done those of my two travelling companions. "Friend," I exclaimed, stretching my hand towards him, "give me your hand; do not fire at my horse, he is not accustomed to the report of a gun, and might dash me upon the ground." He stopped; shook hands, and lowered his gun. We asked him again what had induced him to fire at our horses. This was his answer: "I am but dust and ashes, I am nothing, but I wish my people to know that I am not a child, I wish them to see that I am a great warrior, that I am a brave." He then boasted a great deal of his courage, and assured us we had nothing to fear in his encampment. "You are invited," he added, "to the feast which we have prepared for you, since we first heard of your arrival in our country. My wigwam is waiting for you." The guide, who was also a blacksmith at fort Pierre, supposed that his conduct proceeded from resentment or displeasure: "three or four times," said he, "we have been obliged to refuse this same Indian articles at the garrison, which he wanted, and no doubt it is from a feeling of spite that he has fired at our horses."

Some of our party appeared quite dissatisfied; one in particular expressed himself in very harsh terms, calculated to excite the others to revenge. "Had the savage fired at my horse," he cried, "he would never have done it twice. I could not have restrained myself; he would have received the ball that is in my rifle." I greatly commended the forbearance of our leader, and of him who rode by his side. A thousand times I return thanks for it to divine Providence. Had a fight ensued, how many evils would have followed! human blood would have flowed on both sides, and many would have lost their lives. Oh my God, preserve me from such a sight in the course of the missions I undertake for the glory of thy name! Pray, father, that it may please heaven to favor my desires!

Our guide informed me that this same Indian had distinguished himself on sev-

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eral occasions, by his valor, and even by important services rendered to the whites. I will relate to you a little incident of his life, which you may read with pleasure. Some Indians had formed a plan to murder a white man, who lived in a hut at some distance from the settlement. They selected our friend on account of his bravery, to assassinate their victim in his home. The white, who suspected their design, saw the savage approaching, and perceived that his life was threatened. Instead of attempting to escape by flight, he advanced confidently towards him and said: "Friend, there are some who wish to injure me: I have recourse to you, and choose you as my protector." The latter gave him to understand that he had come expressly to kill him, but since he had claimed his assistance, he would undertake his defence against those who wished to attack him. He then stationed himself before the white man's lodge, and declared to the rest of the party that he had taken him under his protection. The others dared not persist in their design, well knowing that they could not succeed in murdering the white, without first taking the life of the Indian who kept guard before his door.

Arrived at camp, we first entered the cabin of the Indian who had fired at our horses. Dog's flesh and buffalo meat were set before us. They had killed three dogs the night before, in order to treat us as guests of distinction. Dog's meat is considered a great delicacy among these people, and they consider a feast as imperfect, if there be not some dishes of it set before the company, who, however, have the privilege of refusing to partake. Those of our party who tasted it, declared it was excellent. As soon as we left the lodge of our first host, we received a second invitation: and in order to please the Indian we accepted it. Among them it is very common to invite strangers passing through their encampment, to several banquets in succession. At these repasts each guest is helped to three or four pounds of meat; he eats according to his appetite, and may take away the rest or leave it in the dish.

At the second feast I did no more than taste the food our host placed before me. He observed this, and asked me why I did not eat? I replied that I had already satisfied my hunger. He then pointed to a large boiler in which the banquet had been prepared, and which could easily contain sixty pounds of meat: "Friend," said he, "look at this pot; four or five of our men could eat at a single dinner all the meat it would hold, and drink besides all the boiled water." In fact, an Indian thinks nothing of devouring ten pounds at a time. The feasts over, we made some little presents of tobacco, and continued our journey. On the 19th, while crossing some hills, we suddenly perceived about fifteen men on horseback, who approached us in full gallop. They came up and shook hands with us very cordially, and begged us to visit their settlement, distant about two miles, to take some refreshment. Having accepted the invitation, an old man ordered some of the younger members to precede us, and prepare a feast immediately. They obeyed instantly. When we arrived at the encampment I was invited to a lunch of buffalo meat and the potato of the prairie. The grand banquet being ready, we all partook, with the exception of two or three, who were left by the wagons to guard our property. The most distinguished persons of the camp are generally invited to these repasts, and it is therefore a favorable opportunity to announce the word of God. When the feast was over, I went into the tent of the chief, and spent some minutes in conversing with him on various subjects. I then proceeded to the wagons, which were some rods distant, but was stopped on the way by three Indians. One of them appeared completely drunk, and the other two very much excited by the effects of liquor. They offered me their hands; and I did not refuse mine, thinking that it would be the best

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means to escape their pursuit. Whilst one grasped my right, and another my left, the middle one, who was the most intoxicated, asked me for whiskey: "Black gown," said he, "give me some whiskey." I answered that I had none. "Black gown, give me some whiskey; I know that you have it." I repeated a second time that I had no whiskey. Then in a rage he snatched two arrows from his quiver, and raised his arm to strike me. One of his companions caught his arm, and wrested the arrows from his hand. As soon as I had freed myself from these drunken fellows, I went to the wagons, where I found others in the same condition, threatening the men we had left to guard our effects. I then returned to complain to the chief, whom I found in his tent, and explained the cause of my dissatisfaction, requesting him at the same time to send some sober persons to free us from such disagreeable company. He complied immediately and all was soon quiet. Before we took our leave, some of the tribe warned us to continue our march with caution, as there was a band of Sioux in the neighborhood very much irritated against the whites. "If they meet you," said our friends, "they will maltreat you, and kill your horses." This hostility proceeded from the soldiers' at fort Snelling having taken and destroyed some barrels of whiskey belonging to them. You yourself, sir, must recollect the hundred gallons which were poured upon the ground last spring when you were at St. Pierre.

Providence, however, did not permit us to fall into their hands. About six o'clock on the evening of the 24th, three or four of the party who were in advance, waved their hats suddenly for us to make haste. We approached with all speed, and soon heard cries of alarm and repeated calls for the muskets. Our little band formed itself, and loading the muskets with ball, prepared to receive an immediate attack. There are many Indian tribes which upon their own territory do not molest the whites, but show them no mercy if they find them in those of their enemies. Then woe to those who fall in with a party on the war path, unless they are prepared to defend themselves. Our advance assured us that we were in the neighborhood of a large band of warriors who were coming to attack the Sioux. They had caught glimpses, at about a mile's distance, of forms appearing for a moment and suddenly vanishing into places of concealment: they had observed an Indian about half a mile in advance, who appeared to be a spy or lookout; from time to time he would raise himself from his hiding place, survey the country carefully, and disappear. Moreover, the very spot where we were, bore fresh marks of a council having been held there to smoke the calumet and deliberate. "These signs," said they, "are sure." For myself, I feared that their apprehensions were too well founded, and that we would soon be engaged in hostilities. I exhorted them to recite their act of contrition before the fight, if it should become necessary to defend ourselves. We advanced arms in hand. Two preceded the rest to reconnoitre. We arrived at the place where the spy had been discovered, who was the cause of our alarm. We found him concealed in a deep ravine, from whence he approached us trembling with apprehension. He was a Sioux, and well known to several in our company. He had mistaken us for enemies, and the number of our wagons had aided the delusion. As soon as the poor fellow had recovered from his fright, he informed us that he possessed a hut about half a mile off, but that his family had scattered and concealed themselves in the woods, and that he himself had taken to the ravine in order to cover his flight to a Sioux camp, distant five or six miles. Our two scouts had passed directly by him without perceiving his presence: "I had my gun cocked," said he, "and was upon the point of killing one." The scouts arrived before dark and brought us fresh meat for supper,

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and joy once more reigned among our little party.

On the 25th we directed our course toward the Sioux camp, and at eight in the morning discovered about forty men on horseback, watching us attentively from the brow of a hill. We immediately despatched two messengers to find out their dispositions towards us. The Indians on their side did the same. When the parties met, they found that they knew our guide and shook hands with him. One of the Indians then made the circuit, on horseback, of our two companions, in order, I believe, to give the others to understand that we were friends. In a few minutes' marching we were all together, and on our way to their camp, having accepted an invitation to dinner. When there, we found some families very hostilely disposed, who threatened to kill our horses and rob our wagons. The better part, however, kept them in awe, and they did not venture to try their project. Before leaving, they showed us a line which we should follow on our march to Fort Pierre, and informed us that if we deviated from it, we would run a great risk of falling into the hands of some bands of Sioux, who would be sure to rob us, and kill our horses: two whites according to their account, were robbed and beaten no later than last spring, in this very neighborhood. I gave them the remainder of my tobacco, and prepared to start. The others made no presents, but excused themselves on the ground that they had distributed at the other camps all they had brought. We were now mounted and about to proceed, when an Indian stationed himself in front of the horses, and discharged his gun into the ground at their feet, a gentle hint that we were not to be allowed to get off so easily. Our conductor was obliged to purchase a passage, by some small presents of flour, and we continued our journey without molestation.

But we had soon a much more formidable enemy to encounter. On the 27th, the heat became excessive, and we began to endure the dreadful torments of thirst; by ten o'clock in the morning we had consumed the entire contents of our little water cask. At breakfast we had eaten nothing but dried meat, a food that only increased our sufferings. At two and three o'clock in the evening our situation became more critical; three left the band to search for water in the gullies. They took the barrel and promised to rejoin us as soon as possible. We continued our march all the evening without any signs of their reappearance. At sunset we were obliged to stop, for our animals were worn out with fatigue, and had drunk nothing since five o'clock in the morning. Nevertheless, necessity obliged four of us to mount and go in every direction to look for water. I myself went at least three miles and a half, but without success, and returned to the camp: the others came in, but they had fared no better. There was not a drop of moisture to be found, so we went supperless to bed, preferring this to eating without any thing to relieve the intolerable thirst. One of our companions had fallen into a swoon, and remained insensible for some minutes. "I shall be dead before to-morrow's noon, unless I get water—water"—was his continual cry. Travellers in these parts agree that it is far easier during the heats of summer to pass three days without food, than one without drink. Next day about eight o'clock we descried our people returning with the cask; we ran to meet them, and quench our thirst. They led us to a pond of salt water, where our horses had full liberty to drink. We found the water medicinal; however, as it had been twenty-four hours since we had eaten, we were well content to stop and take our dinner.

On the 30th we arrived safely at Fort Pierre, where I was received kindly by Mr. Dripps and the gentlemen of the garrison. Mr. D. is in command of this post in the absence of Mr. Picotte. I have also had the pleasure of making the ac-

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quaintance of Mr. N., Indian agent for several tribes of Missouri. Eighty tents of different bands of Sioux are around the fort. They listen to the word of God with respect and attention, but they are only here for a few days. Thus, Right Rev. Sir, according to the commands I had the honor to receive from you, I have detailed the incidents of my journey, up to my arrival at Fort Pierre. In a few days, if Providence preserve me in health, I shall transmit you a second letter. Until then, I remain with the most profound respect, Your most humble and obedient servant,

A. Ravoux.

(Selected.)

ANECDOTES FROM ROME.

EDICE, cura teipsum. "Physician, heal thyself!" I remember to have heard it frequently said in Rome, during the first months after the elevation of Pius the ninth to the Pontificate, that the great reason why his reforms were so palatable to the Roman people, was, that he began the great work in his own palace. It never succeeds, to attempt the reformation of abuses in others, if you allow similar abuses to exist in your own immediate circle. First begin with yourself—and then, when you are administering the moral rod to others, you will not be liable to have the words of my motto brought forward in testimony against you—"Physician, heal thyself!"

I will now tell you a story or two, showing how Pius the ninth began his reforms at home, and how he afterwards carried them on out of doors.

Before he had worn the tiara a week, he one day sent for the master of his household, and bade him draw up an account of the day's expenditure in the palace. The official—"nova monstra questus"—was astonished at the unusual mandate; and withdrew from the presence with a profound bow. He turned over the leaves of the Quirinal day-book with a very serious face; for he had an inkling of the Pope's object in the move; and when at last the long and lengthy document was made out, it was with very ominous forebodings that he handed it in to his Holiness. Pius ran his eye down the column from one item to another, till it rested finally on the sum total, at the bottom of the list. He shook his head that boded no good.

"What is this marked down, as costing ten crowns here?"

"Ice, your Holiness."

"Ice?"

"Yes, your Holiness."

"What is the use of such an immense quantity of ice per day?"

"Oh! your Holiness, it is used for fifty things at table: the water is iced, and so is the wine. Then the butter is put on the table, floating in iced water." And he concluded a long enumeration of the various purposes to which it was applied, by detailing an immense list of ices with names too euphonious to be written, or even imagined, save by those who have had the felicity of hearing the same, resounding through the walls of Spillman's

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at Rome, or the recesses of the Villa Reale at Naples.

"For the future," said the Pope, "you may omit that item: we will have no more cart-loads of ice. For, in the first place, I don't approve of iced wine; and iced water I believe to be still worse; and as for ices, I never touch them myself by any chance. Should it happen, therefore, that any of the court require ices, they may pay for them themselves. And with regard to the whole account, pray observe this: when I was a cardinal I always found that ten pauls a day kept my table abundantly supplied; and I see no reason for increasing the expenditure now. I therefore beg that for the future, you will never allow the expenses of the day to exceed that sum."

A few days after the last event, the porter of a certain public institution was sitting in the *Porteria*, engaged in sewing, or some other useful occupation. Be the rest of the Romans as lazy as they wish, the porters in the *atria* of the palaces are not idle: they are never seen, save hard at work, with their loins girt up, and some instrument of active industry in their hands. The porter of the "Noble College" always seemed to us to be busy making night-caps, or some similar production: more than one in "broad England" can testify to the industry of a certain porter named "Magno:" and we know another of the same *genus*, who has turned his leisure moments to such effective usury, that he is now a perfect master of the French and German languages, and has made some way with the barbarous speech of our own sea-girt isle. This we ourselves can testify to; and so perhaps can many whose eyes this paper may meet. Has he not stopped us over and over again at the door of the *Gesù*, and drawing a well-thumbed manuscript from the breast of his habit, (for he is a lay brother of the Society of Jesus,) has he not begged of us more than once to help him through a knotty paragraph? And did he not smile when we told him how the word "straight" was to be pronounced, and did he not turn up his eyes in amazement at the droll, harsh language that is used amongst the "penitus toto divisos orbe Britannos?"

But this is a digression: let us return to the porter whom we left so unceremoniously in the porter's lodge of the certain public institution. We have said he was busy; and so he was; and one cannot say how long he might have remained so, had not the appearance of something at the gateway disturbed him. This was a large, strongly-built carriage, drawn by two black horses. It was painted red, and the wheels of it were gilt, and the coachman that sat on the box wore a large cocked hat, and had purple silk stockings, and silver buckles to his shoes. And it did not require two glances to convince the porter that it was a carriage from the Quirinal palace, and one of those that are sent about the city to convey the officers of the court hither and thither, in the discharge of their duties. Our porter hurried out at once to attend to any one that might be in the carriage. He opened the door, and was just beginning to let down the steps, when he stopped short; for he found there was no one within. He looked up to Obadiah for an explanation: but the taciturn coachman made no reply, merely pointing to the inside of the carriage with his whip. He opened the door and looked in once again: and this time he perceived that it was not *quite* empty, for there was a large official-looking letter lying on the seat. He took it up: it was addressed to the governor of the institution. So, wisely concluding that the letter would contain the solution of the mystery, he took it into his hand, and carried it up stairs to its destination. He put it into the superior's hand, bowed, and retired. Here we will leave the good porter to return to his employment: we have done with him now: our future affair lies with the governor. He opened the letter, and found it to be an order from the Pope, to the fol-

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lowing effect. He, and the Vice President, the Treasurer, and the Secretary, must get into the carriage at the door, take their account books with them, go to the Quirinal palace; and the Pope himself would audit their accounts. And it was all to be done (so said the letter) at once, without any delay. There was no help for it: so in they jumped, and away they drove; and they reached the Quirinal gates. What became of them after that, and how they fared I know not—such matters are kept very silent at Rome; and every thing of the kind is managed with secrecy and quiet. All I know of the affair afterwards, is this—those who held offices in the establishment we speak of, at that time, either retired from them, or were dismissed: and the institution is now in different hands: and there are not so many whispers floating about Rome, of the misapplication of its funds.

It would seem that information was once conveyed through some channel to his Holiness, that the boys, in one of the charity schools at Rome, were not fed quite as well as they ought to be. With his usual energy, he set about looking into the grievance without any delay. And what were the means which he used for this end? Did he summon the overseers to give an account of their stewardship? or did he order a board (as it is well called) of hard-hearted commissioners to sit and report upon the case? No: he adopted a course much more simple, and certainly quite as effective.

It was evening, and the large bell of the house had summoned all the inmates of the school to the refectory for supper. And they were crowding in fast enough, and, I dare say, hungry enough too, for that matter. The prefect was there to keep order; he was twirling the keys of office on the fore-finger of his right hand: and stood at the bottom of the refectory, a very scarecrow to all small transgressors and evil doers. The reader was up in the pulpit: for you know that it is the custom in all Catholic colleges and religious houses for one member of the community to read aloud from some good and edifying book, while the others listen in silence. Well, as I said, the reader was there, and just on the point of beginning, when, quite unexpectedly, into the refectory there walked a tall gentleman, dressed in black. No one knew who he was—not even the prefect, for he walked over to meet him with an expressively-enquiring stare overspreading his whole features; it seemed to say, "Who are you? Where do you come from? and what do you want?" If that was what he wanted to know, he must have been very speedily, and very perfectly satisfied. For the stranger took from his pocket-book, and presented to him, a small paper, saying at the same time,

"I come from the Quirinal palace, on the part of his Holiness; and am sent to see what these boys get for supper, as his Holiness is not at all satisfied that they are treated as well as they ought to be. I beg, therefore, you will allow me to see how they are served."

"Oh! certainly!" said the prefect. "You see, each boy has a roll of bread and a plate of boiled beans. And the beans are nicely dressed in oil." And so he went on commending the fare as being plentiful and wholesome. And perhaps it was so: beans are very nice things in themselves, and so is bread—but we should suppose they would not make a very nourishing supper for boys who are growing, and who labor hard the whole day.

Be this as it may, the stranger said it was not for him to decide: his orders were simply to get one boy's portion, and carry it to the Quirinal. He desired, therefore, that he should be supplied with what he wanted, and allowed to depart. So he took up one of the plates, politely wished the prefect good evening, and withdrew. A carriage, like the one described in the last "anecdote," *happened* to be waiting for him at the door—he stepped into it and

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drove off, leaving the youths to enjoy their supper, and the prefect to keep good order. What the Pope thought of the supper, we do not know: nor are you to suppose that it was bad, merely because the matter was investigated: it may have been perfectly good and satisfactory for all we know. All we wish to say, is this—whether the supper were sufficient or insufficient, the Pope's action was laudable, as evincing his disposition and readiness to correct abuses and patronize all reasonable reforms.

Those who live in Rome have now some chance of getting any letters, that may be sent to them. But, until lately, the post-office there was a sad chaos; and it was no matter of astonishment to receive an important epistle, perhaps ten days or a fortnight behind its time: the only marvel frequently was, to get it at all. Pius more than suspected things to be in this condition, so he one day folded up a letter, addressed it to himself, and despatched it through the usual channel of the post. It reached him in five days—his palace being situated about a quarter of a mile from the post-office. Since then, things have mended considerably; and, as I said before, you may now hope to receive your letters in reasonable time.

The country round about Rome is called the "Campagna." This Campagna girds the city on every side like an immense belt, stretching a distance of from 15 to 30 or 35 miles every way. It is very badly cultivated; and several Popes have, from time to time, made repeated attempts to reclaim and improve it. Benedict the fourteenth, and Pius the sixth, were the most successful: especially the latter, who drained a large portion of the Pontine marshes, and rendered those districts healthy, that had produced nothing but noxious vapors during many centuries. Like his predecessors, Pius has girded himself up for this great and useful undertaking, and has been paying much attention to the improvement of agriculture. The Mattei family possesses a model farm a few miles beyond the walls of the city; and, one day during last winter, the Pope set out to visit and examine it, with a view of raising similar establishments in various parts of the Campagna, should he think them likely to be of service. It was just after the heavy rains, and the country roads were in the worst possible condition. Indeed, so bad were they, that when they had gone about four miles, the postillions found it impossible to advance. So, one of the noble guard drew near the carriage window, and informed his Holiness of the condition of the roads, and of the danger there was, of the carriage being smashed, if they persisted in going forward.

"Oh!" said his Holiness, "I am rejoiced to hear it. I have long wished to enjoy a ride upon horseback; so that, if you will be so good as to dismount, I will take your place."

To hear was to obey—so the cavalier dismounted at once, and the Pope proceeded to place himself in the saddle. He had, however, just put a foot in one stirrup, and was raising himself up by it, when the flapping of his white cassock in the wind terrified the horse; and it took fright and galloped off at full speed. But Pius, with admirable coolness, brought the other leg over, took his seat, and was at once as much at home, as if he had been in an easy chair. On dashed the horse down the road; and the guard followed madly after, helter-skelter. At last, one of them overtook him, and stretched out his arm to rein in the horse, supposing that Pius could not control him. But he was wrong: Pius had perfectly mastered him, and forbade the guardsman to touch the rein, saying at the same time,

"I now feel exactly as I used to do when I was in the noble guard myself." For you must know, reader, that when he was young, he followed the profession of arms—but Providence had other designs

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in store for him: and led him into its own ways, by events (perhaps we may narrate them some day) that he little understood at the time; but the object of which is now fully developed, to the great joy of the world. "Wisdom stretches from end to end, and she disposeth all things sweetly."

(Selected.)

THE CATHOLIC SOLDIER.

WAS a spring evening in the year 17—. The little belfry of a Catholic chapel in the county of Sligo, slowly sounded for evening prayer, and already the transparent lake of R—— reflected on its bosom the first stars, while the ruined abbey of S—— appeared like a phantom on the slope of the mountain, with its grisly walls and long draperies of ivy and eglantine.

It was the eve of the first of May, and the fires burned on the surrounding mountains as they were wont to do when the Druids kindled them in honor of their god Bel. A young traveller was seen wending his way towards the ruins of the abbey, which he had to pass before reaching his mother's cottage. He wore a dragoon uniform, and his accoutrements glittered in the beams of the rising moon, as he stood in front of the old abbey thoughtfully gazing on the ruins, under which his ancestors lay mouldering in the dust.

He was not a Protestant, for he reverently raised his helmet in passing a mutilated statue of the Mother of God. He was not an Englishman, for a sprig of shamrock was stuck in his helmet, and he sung the favorite air of Erin go bragh. The sound of his voice aroused a female who had been sitting on a fallen monument, sunk in a profound and painful reverie. She was clad in deep mourning, and her age might be about fifty. As soon as she saw him she sprang forward, caught the young soldier in her arms, and dragged him under the sombre vaults of the gothic church.

"We are better here, my son," she said, as she slowly passed her hand across her forehead, "the sight of those fires is painful to me, and the sounds of human joy jar discordantly on my widowed heart, now that thou, my son, my only one, my last earthly hope, art about to quit me."

"Mother," said the young soldier with profound emotion, "you are come here to bless me before we part—is it not so, my mother?"

"Yes, Patrick Fitzgerald, I have come hither to see thee for the last time, to bless thee in the midst of these ruined columns, blackened by the fire of the persecutor, in the midst of these deserted cloisters, built by thy ancestors. It is before this altar where thy fathers have prayed; on these stones under which the chieftains of thy country repose; under these falling arches, in ruins like thy fortunes and thy father's house, that I have come to exact from thee a solemn promise."

"Speak, my mother, you shall be obeyed."

"Swear to me, then, never to blush for thy religion or thy country."

At this moment the echoes of the mountains resounded with the cries of Erin go bragh, as the peasantry joyfully danced around the red fires. Patrick threw himself on his knees at the foot of a crumbling altar, on which the pale rays of the moon played through a crevice in the wall. Under the feet of the young soldier lay ten generations of his ancestors, and

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around him were strewed the broken statues of saints and kings. He pronounced the vow with clasped hands and bended head.

On a sudden the distant roll of a drum was heard. "Listen," said Patrick, becoming deadly pale.

"I hear it," said the poor widow, and advancing to the entrance of the vault, she continued, "I see the signal flying from the mast—thou must go—I know it, I feel it here," pressing her hand on her heart.—"Oh! that I were in that land where the word 'farewell' is unknown; but God's will be done. She had to part from her son," pointing to the statue of the Blessed Virgin; "and shall I refuse to suffer with her? Go, Patrick—go while I have strength to say adieu."

They rushed into each other's arms—a long embrace, and then—he was seen rapidly descending the hill, and she lay fainting among the ruins.

At day break a frigate was quitting the Irish coast; on the deck stood a young man of noble bearing, but with a countenance of deep melancholy. He leaned against the mast and waved a last adieu to the green shores of Erin, as they slowly faded in the distance. His eye was fixed on the spot where stood the ruins of the monastery; he contemplated the scene with a breaking heart, and it was not until the shades of evening descended that he tore himself from gazing on what was now but the horizon where sky and ocean seem to meet. The eyelids of the young soldier were wet with tears when sleep came to his relief.

Before two months had elapsed the frigate anchored in a bay of America, and Patrick went to join his regiment in Carolina.

It was commanded by Lord R——, a young Irish nobleman, who was not long in distinguishing his countryman, whose coolness and bravery in more than one engagement was observed by the whole corps. On one of those occasions, Fitzgerald was made corporal on the field; but notwithstanding his extraordinary merit, religious bigotry showed itself in its usual dark color, and the Presbyterians of the regiment loudly murmured at his promotion.

"It is an abuse of power, my lord," said an old Scotch lieutenant, "you have no right to advance a papist."

"It is an insult to the glorious memory of King William," growled an Orangeman who held the rank of captain.

"Silence!" said Lord R——, "the young man has bravely won his honors," and then advancing to Patrick, he said in a low voice, "how can you be so foolish as to continue a Roman Catholic?"

"My lord," replied Fitzgerald, "you would not have ventured to ask me that question in the old church of R——, where the bones of your ancestors, who founded it, are reposing! I am what your forefathers were, and what every man in Great Britain and Ireland would now be, had it not been for the lust of a tyrant, and the ambition of an infamous woman born in adultery."

Lord R—— trembled, but he continued, "Listen to me, Patrick, reflect on your position; you are young, you are well born, you might attain the highest rank in the army if you would change your religion."

"My lord," replied Patrick proudly, drawing himself up, "I am content to remain a common soldier."

A tear glistened in Lord R——'s eye, for he could admire what he would not imitate; then shaking the young man cordially by the hand, he said, "I cannot give you golden epaulettes, Patrick, but I can give you opportunities of distinguishing yourself, and proving to your comrades that the man who is faithful to his God must necessarily be faithful to all other trusts. This very night I must forward most important despatches to the commander-in-chief; it would be ruinous should they fall into the hands of the Americans. The country is covered with insurgents, I must choose a messenger in

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whom I can implicitly trust; but it is an office of imminent danger. I choose you —will you undertake it?"

"Most willingly do I accept it," replied Fitzgerald, "and by the help of God I shall succeed."

At midnight the young soldier, with a companion, quitted the English camp. The night was calm and serene, the moon shone brightly through the trees, not a cloud obscured the horizon, all nature was in unison with the calm and pure conscience of the youth who cheerfully sacrificed worldly advancement for the crown of glory which faith showed him in the distance.

And was the distance great? We shall see. "In the midst of life we are in death."

His Indian guide directed their course now by the stars, now by the moss of the old oaks, that they might keep a direct line in crossing the forest. Patrick's thoughts wandered to his country—he was walking in spirit along the banks of his native river—he was climbing the hill that led to his mother's cottage—he heard the blithe carol of his native airs—all the happiest moments of his young life passed before his mental vision; he bounded through the forest with elastic step; the crackling of the branches awoke the mocking bird; he smiled; he felt so very happy. At this moment, "Who goes there?" was shouted by an American patrol. Patrick and his guide retreated into the thicket. "Qui vive" was heard in the distance; "we are safe," he whispered to his companion, when a discharge of musketry laid the Indian dead at his feet.

Patrick grasped the despatches and buried himself deeper in the forest; the rustling he made was overheard, and a new discharge followed. Still he struggled to escape, but he was wounded, and the blood flowed in a stream from his side; he became sick and faint; he fell at the foot of a moss-covered tree. My despatches, thought the dying soldier, must not fall into the power of the enemy. Sweet mother Mary, my angel guardian, inspire me what to do. Life was ebbing fast; the young hero, with his own hand, enlarged the wound in his side, and thrust in the important letter. "My country! my mother! my God! was all he could utter before he sank back senseless on the ground.

At daybreak an English patrol found him bathed in his blood; he was still living, and was pressing to his heart a little black crucifix, the gift of his mother. They poured some water into his parched mouth, and he was able to tell them what had happened, and to point out the place where the despatches were hid.

Lord R—— hastened to the death-scene; he raised the head of the dying soldier, and supported it on his breast. "My lord," said the young man, "I give you this crucifix, may it be to you at the hour of death what it is to me, the standard of victory, the sure and certain hope——" His voice faltered—all was over.

Lord R—— preserved the crucifix. Many long years after, when on his dying bed, he sent for a Catholic priest.

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(Selected.)

REFLECTIONS FOR THE SEASON.

TIME falls naturally into three divisions: the past, the present, and the future. Our past is gone for ever: but although it is no longer ours, it is yet of the greatest importance; and why? Because an impartial review of the past furnishes the best instruction for the future—

"'Tis gently wise to talk with our past hours,
And ask them what report they bore to heaven."

On this examination, should memory present to us some scene of dissipation in which we took part, when we ought to have been engaged in other duties, the precious moments thus expended are inevitably lost. Doubtless we imagined at the time, that we were enjoying pleasure—delight—happiness; at least we endeavored so to persuade ourselves; what is our opinion now? We are undeceived; the bubble soon burst, and the airy phantom of pleasure escaped, leaving us nothing but the mortifying recollection of having misspent our time. Rational enjoyment, taken seasonably, is quite proper and even praise-worthy; but it is mere delusion to call snatches of excitement happiness or even pleasure. It may, I think, be fairly laid down that nothing can be called pleasure which is not capable of renewing our delight by subsequent reflection. It is, alas! too true that the votaries of what the world calls pleasure dare not review their lives, knowing it would afford nothing but pain; they are therefore continually straining forward in search of greater excitement, to stimulate their cloyed appetites and drown their thought. They resemble in this respect a celebrated statesman of our own country, who, in the early part of his career, prepared for debate by taking a moderate quantity of wine, but who, towards the close of his life, was stimulated with nothing short of opium. The pleasure-hunters are always in either of two extremes, a delirium of excitement, or a vortex of depression, a mode of living than which nothing can be more at variance with the proper tenor of man's life. The truest way to be happy is to make our duties, as far as possible, the sources of our enjoyment, and when the present becomes the past, a recurrence to it will fill our minds with pleasure of the purest and most exalted kind.

But let us take a more extended view. From the foundation of the world till now, how many great kingdoms and conquerors have there been! What myriads of men have lived! Where are they now? Returned to dust. Read in history of the mighty achievements of some, others have lived and died unknown. The conqueror filled the world with his name, the beggar starved in obscurity; but their existence ends not there, they only enter another world and "their works follow them." If the conqueror spent his time ill, and the beggar well, it is after death that the real distinction between them began; here it was false, apparent and temporary—there it is true and eternal; and all the wealth, and fame, and power, which the world ever contained, when contrasted with the congregated amount of human misery, can convey no idea of the superiority the poor mendicant enjoys over the proud conqueror. Such is the value of well spent time.

But now comes an important question, how are we to spend our time well? There is nothing more simple: it consists in the proper discharge of our duties at the proper time, and with a right inten-

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tion, namely, God's greater honor and glory; and should we neglect the least of these duties, to do, *by our own motion*, something of apparently vast importance, our time and labor would be lost. How great then is the advantage of cultivating a taste and pleasure for those duties, which, whether we like them or not, must be performed.

With regard to future time, we do not know how much of it we are to receive, or are we to receive any; one thing however is certain, that this very much depends on the use we make of the present time. "God," says a great French divine, "sets such a value on time, that he gives us but *one moment* at once, holding the next in his hands, and leaving us in doubt whether we shall ever receive it or not." No man calculates or relies so much on future time, as he who least deserves it; and when it has been given to him over and over, he continues to misapply it, as he did the rest; still he shifts the time of his amendment to a more remote period, till God, at length incensed at his persevering iniquity, deprives him of that inestimable treasure, which he had so often squandered and abused.

Let us make this concluding reflection: the past is gone, the future is not come, the present moment is all that we have; let us in God's name use it well, it is the only means by which we can atone for the past, and provide for the future.

(Selected.)

THE VIRGIN AND THE CHILD.

Among green pleasant meadows,
All in a grove so wild,
Was set a marble image
Of the Virgin and the Child.

There oft in summer evenings,
A lovely boy would rove,
To play beside the Image,
That sanctified the grove.

There sat his mother by him,
Among the shadows dim,
And told how the Lord Jesus
Was once a child like him.

And how from highest heaven,
He does look down each day,
"And sees whate'er thou doest,
And hears what thou dost say."

Thus spake the tender mother,
And on an evening bright,
When the red round sun descended
'Mid clouds of crimson light,

Again the boy was playing,
And earnestly said he,
"Oh beautiful child Jesus,
Come down and play with me.

"I will give thee flowers the fairest,
I will weave for thee a crown,
I will give thee ripe red strawberries,
If thou wilt but come down.

"Oh! Holy, Holy Mother!
Put him down from off thy knee;
For in these silent meadows,
There is none to play with me."

Thus spoke the boy so gentle,
The while his mother heard,
And on his prayer she pondered,
But spoke to him no word.

The self-same night she dreamed
A lovely dream of joy;
She dreamt she saw young Jesus
There playing with her boy.

"And for the fruit and flowers,
Which thou hast given to me,
Rich blessings shall be given
A thousand times to thee."

Thus tenderly and kindly,
The fair child Jesus spoke;
And full of careful musings
The anxious mother woke.

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And thus it was accomplished,
In one short month and a day,
This lovely boy so gentle,
Upon his death-bed lay.

And thus he spoke in dying:
"Oh! mother dear, I see
The beautiful child Jesus
A coming down to me.

"And in his hand he beareth
Sweet flowers as white as snow,
And rich and juicy strawberries—
Dear mother, let me go!"

He died: but that fond mother
Her sorrow did restrain,
For she knew he was with Jesus,
And she ask'd him not again.

SECULAR EDUCATION.

IN ENGLAND as well as in the United States, the cause of education, although in general felt to be a matter of paramount importance, is not the less embarrassing in its practical operation. The following remarks on the subject, from the London *Tablet*, may be read with profit by all.

"Gradually a new cry is rising up throughout the land. 'Education' is becoming the universal watchword. As a mere means of saving ourselves expense, we are beginning to be anxious about schools and colleges, about singing masters and drawing masters, and inspectors, and all the machinery, as we term it, of education. But here a difficulty presents itself at the very threshold of our inquiries. Unfortunately, we are not agreed on matters of religion, and therefore cannot unite in any plan for the accomplishment of an end in which we have been wont to consider that religious ideas are very materially concerned. One man is a Catholic, another a Quaker, another a Methodist, a fourth a Socinian; while over all towers the gigantic Establishment with its twelve or fifteen thousand clergy, and all the vast multitude who consider that whatever religion is best endowed is certainly the best for man. Were we all of one religion as of yore, there would be, it is true, no difficulty in our way; but how to reconcile the claims of religious liberty with the duty of a nation to make its people intelligent and peaceable citizens now that they are divided into a thousand sects. Here is a problem which baffles many a wise and anxious head. 'What, then, *shall* we do?' exclaims the disconsolate philanthropist; 'What *can* we do?' he adds, distracted by the multiplicity and rich variety of the religious doctrines which swarm around him through "our highly-favored land," as conservative clergymen of the Establishment are wont to term it in their discourses. He betakes himself, then, at once, to one of the standard oracles of English moralists, Alexander Pope, and learns of him to say—

> For modes of faith let senseless zealots fight;
> He can't be wrong, whose life is in the right;

and on this very profound aphorism he founds a system of education for all mankind. He determines to set aside religion altogether; proposes to instruct all classes in secular knowledge and the principles of morality, without the slightest reference even to Christianity itself as an undoubted revelation from God. This, at least, seems a cutting of the Gordian knot: it seems *practical;* it seems *possible;* its only objection seems to be the difficulty of getting 'senseless zealots' like Sir Robert Inglis and Pope Pius to agree to it. These, however, if they cannot either be convinced or silenced, can at least be thrust aside; the philosopher may disregard pope and prelate, the Vatican and Exeter

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Hall; and heedless of their imbecile disputes, may proceed to the establishment of a system founded on the principles of common sense and universal benevolence, and after the lapse of some six thousand years, regenerate mankind for the first time.

"Unhappily, this notion has but too many advocates. We are wearied with difficulties, and long for a ready solution. Any education seems better than none, and if a secular education is not in the abstract the best conceivable remedy for our ills, at least it appears feasible, and ought to be tried. Such is the feeling, we are persuaded, of thousands of well-disposed and generally intelligent persons of all classes. Yet, if ever there was a baseless dream, it is this notion of a purely secular training for childhood and youth. It is not merely undesirable, it is literally impossible. It is impossible, not because we cannot get people to consent to it, but because religious ideas meet us at every step in the course of education and cannot be cast out from our system without demolishing the whole fabric itself. We might as well attempt to build a house without joists and beams to the floor, as to teach a child without instilling *some* notions or other on religious subjects. Colonel Perronet Thompson's fancy for teaching geometry without axioms was a triumph of practical philosophy, in comparison with this most visionary of speculations. No acute and conscientious person could really endeavor to put it in practice without perceiving its absolute impossibility. This we shall see from a moment's reflection upon each of the two great branches of education, moral training and intellectual cultivation.

"Take first the latter of the two. In schools we begin the education of the intellect by teaching reading, writing, arithmetic and the elements of geography. Thus far we may go without trenching on religious topics; but let any man take a further step, and the secular theory falls to pieces in a moment. Suppose the teacher to be instructing the child in outlines of English history. Does any man in his senses conceive that such instruction can be given without reference to the existence of Christianity, as the religion of England, and to the sub-division of religious sects from the first dawn of the great schism? The bare notion is too childish to need a word of refutation. *Some* information which regards religious doctrines must be conveyed. Mark, then, the alternative. Either the teacher must, by silence or in words, assume that some one amidst the conflicting doctrinal systems is right, or that it is immaterial to which of them a man attaches himself. He must either advocate Catholicism, or one of the divisions of Protestantism, or he must treat the question as one of no importance whatever. If he expresses no opinion on the subject, he most emphatically asserts the latter alternative. To be silent on such a topic, is to declare on one side. The very idea of saying nothing on the most awfully momentous of all questions, is so abhorrent to the natural simplicity and faithfulness of a child, that such a practice would be literally tantamount to instilling absolute infidelity and Atheism into the infant mind. Grown-up men and women may ignore religion, if they please, without perhaps feeling such mischievous effects; but it is the height of absurdity and displays a total ignorance of the mind of children, to imagine that *they* will conceive that questions which are systematically excluded from discussion, can be of any great importance to their eternal welfare. And the case is the same in every branch of knowledge which concerns man himself; in other words, in all the most captivating and most important portions of education. The voice of religion will be heard, whatever the efforts of the ignorant to stifle it. We must tell a child either that one religion among the rest is true, or we must instil into him a lie of deeper blackness than the worst of pagan dogmas, the daring falsehood that all religious systems

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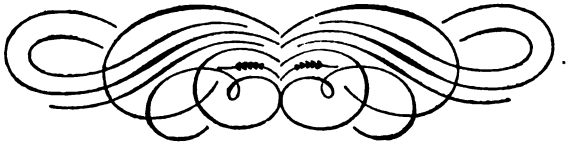
are equally true, or else equally false. Will any conscientious man, Catholic or Protestant, Christian or Jew, assent to such a sin?

"In the moral training of the child, the same insurmountable difficulties meet us at every step. What profound ignorance is that which proposes to teach the young their duties without reference to those motives which result in the belief of certain religious doctrines! Such theorisers surely never attempted to train a single child. Do they not know that the first question asked by an intelligent boy or girl is, "*Why* should I do these things?" Can a child be taught to obey his parents without reference to the will of God? Can he be instructed in the duty of cultivating purity and uprightness of thought, as well as of deed, without being told that there is a God who sees his heart when all is hidden from human eyes? Take, also, one of the most elementary of religious doctrines, the belief in a future retribution. Are not our benevolent schemers, who would go so far in religious instruction as to admit this one doctrine in education—are not they aware that among the most zealous portions of the community there exists a radical difference of opinion on this tremendous subject. Have they forgotten that while the Catholic and the High Churchman would teach his child that there is a judgment according to his works, the Evangelical and Dissenter denies any such retribution, and declares that a man will be judged by his *Faith*? Did they never observe that while *we* should tell the children in our schools that if they do what is wrong they must repent and amend their conduct as the *condition* on which they will be happy hereafter, the Evangelical schoolmaster will abhor any such idea, and would deem a moral training on any such principles to be a flagrant infraction of the doctrines of the Gospel? To teach morality without motives is impossible. We may compel outward obedience; we may show the poor child that if he steals he will go to prison; or the rich child that if he does not speak the truth he will be despised; but as to training the youthful *mind* in the elements of the simplest morality without a constant reference to some religious doctrines or other, expressed or implied, the whole notion would be undeserving of serious attention were it not so often accepted by well-intentioned and benevolent men.

"Turn which way we will, then, a secular education is an impossibility. Men who have souls cannot be educated as if they had none."



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For the U. S. Catholic Magazine.

THE WAR IN SWITZERLAND.

THE eyes of the whole world are now turned upon Switzerland. Agitated by internal dissensions and civil war, it exhibits a spectacle most deeply interesting to all who have at heart the triumph of political and religious liberty over the aggressions of radicalism and infidelity. By the Catholic as well as by the patriot, the result of the struggle now going on in that romantic country, will be awaited with intense anxiety: for although many may imagine that the difficulties between the twelve cantons on the one hand, and the seven cantons on the other, are of a merely political nature, we cannot but think that they were originated, and are still continued by a spirit which aims at the destruction of religion, and principally the Catholic religion. To be convinced of this, it will be quite sufficient to glance at the history of Switzerland.

When, in the fourteenth century, the princes of Hapsburg, who had risen to power in Germany, sought to obtain direct control and dominion in the affairs of Unterwalden, Uri and Schuytz, three cantons which belonged to the empire, but which held peculiar relations to it and enjoyed a comparative freedom, a fierce and long-continued struggle ensued, in which the Swiss, (so called from the canton of Schuytz,) achieved the most signal triumphs, under the command of William Tell and other leaders. By these successes were laid the foundations of Swiss liberty. Early in the struggle the canton of Lucerne joined the confederacy, and others at a later day. Previous to the French revolution there were only thirteen cantons in Switzerland: now there are twenty-two, having a population of about 2,250,000. The Protestant cantons which contain nearly two thirds of the inhabitants, are Berne, Vaud, Zurich, the Grisons, Geneva, Neufchatel, Basle, Glaris, Schaffhausen, &c; while the Catholic cantons, embracing a little more than one-third of the population, are Lucerne, Schuytz, Uri, Unterwalden, Zug, Friburg, and the Valais. In most of the cantons there are both Protestants and Catholics: and according to the preponderancy of either, the canton is denominated Catholic or Protestant.

From the very origin of the Swiss confederacy, in the 14th century, down to the present day, it has always presented one feature, which must be distinctly kept in view in order to understand the nature of the actual difficulties, and the real position of the antagonistic parties. It is, that the great object of the confederation has ever been to defend the cantons against foreign aggression, and to protect their own individual sovereignty or constitutional independence. With this view alone did the three cantons of Uri, Schuytz and Unterwalden, which formed the cradle of civil and religious liberty in Switzerland, enter into a federal compact with other cantons. In 1803, this confederation was dissolved by the intervention of Bonaparte; but, when the cantons subsequently formed themselves again into a political union, and their independence

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was acknowledged by the other powers of Europe, in the treaty of Vienna, in 1815, the constitutional sovereignty of each was distinctly recognized and provided for in the federal pact, which also expressly stipulated in favor of freedom of conscience, and declared that Catholics and Protestants would be on a perfect equality. In accordance with these principles each canton has its own government, consisting of two or more *Syndics*, or secretaries of state, a *small council*, (which is the executive,) and a *grand council*, (which is the legislature.) The bond of union is a general diet or congress, consisting of delegates from each canton. This body meets annually, and oftener if necessary, at the cities of Berne, Lucerne and Zurich, in rotation. The first and the last of these places are Protestant cities, whilst the second is Roman Catholic.

Shortly after the second French revolution, in 1830, the Catholics of Argau, who before had enjoyed the rights secured to them by the above-mentioned treaty, began to be systematically harassed by the Protestant majority in the councils of the canton. Suspended priests were intruded into the parishes; the education of youth was wrested from the monks, and they were forbidden to receive novices; all this in direct violation of the national faith. In vain did the Catholics protest against this injustice; their representations were all perfidiously disregarded. Those who had affixed their names to the protest, were even arrested and imprisoned, which so exasperated the Catholic body that a general rising ensued, ending afterwards in their attack and defeat by the Protestant troops of Argau, aided by those of Berne. From these events the grand council of Argau drew a pretext for suppressing the convents throughout the canton, nine in number, and expelling the monks and nuns, who were dismissed in the most summary manner, without being allowed an opportunity of vindicating themselves against the false charges brought against them. These proceedings aroused a spirit of indignation throughout the whole of Catholic Switzerland, in which the Protestant canton of Neufchatel participated. A diet was convoked, and Argau unable to sustain by the slightest shadow of reason, its iniquitous acts against the conventual institutions, was required to restore them: but persisting in a determination to comply only in part with the decree of the diet, the mass of Protestants began to view the question as one of a religious character, which ultimately caused the affair of the convents to be dismissed from the diet. However to be deplored this gross violation of the rights secured to the Catholics of Argau by the most solemn treaties, it had at least the good effect of awakening among the Catholic population in general a greater vigilance against the encroachments of men, whose only aim seemed to destroy religion. On the other hand, the radicals of Argau fearing lest the Catholics might obtain a majority in the diet, have ever since been endeavoring, by an attempted alteration of the federal pact to curtail the political rights of the primitive Catholic cantons, so that the radical party, by their majority in the diet, may have the control of civil and religious affairs, and lord it over the Catholic cantons at their pleasure. This is but too manifest from the declarations of those journals in Switzerland which are the organs of the party. Hence when Lucerne, in 1844, by virtue of its cantonal sovereignty to regulate its own internal affairs, placed its seminaries of learning under the care of Jesuits, and a band of radicals took occasion from this to disturb the peace of the canton, her government appealed in vain to most of the other cantons for aid to put down the insurrection, although they were bound by the terms of the federal pact, to aid her in the maintenance of her sovereignty. radicals gathered from various parts of the country under the name of *Corps-francs* and headed by officers of the confederation, marched against her, but with

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the assistance of the patriotic Catholic cantons, Uri, Schuytz, Unterwalden, &c. that had won for Switzerland her freedom, Lucerne obtained a most glorious victory over her enemies.

Ever since this period, they have been clamoring for the expulsion of the Jesuits, and endeavoring to obtain from the diet a decree to that effect: but, this the diet for two years persisted in refusing, knowing that it could not be done without an utter disregard of the express terms on which Lucerne and the other cantons entered into the confederation. At length, however, the radicals having a sufficient majority in the diet (twelve against seven, three being neutral) they voted the expulsion of the Jesuits, which made it evident that the sacred objects for which the federal union had been formed and confirmed by solemn oaths, were no longer regarded by twelve of the cantons; that instead of protecting they aimed rather at destroying the sovereignty of the Catholic districts; and consequently that the latter had no other alternative than to defend themselves in the best way they could. Considerations of this nature, justified even before the decree hostile to the Jesuits, had led the Catholic cantons to form the *Sonderbund*, or league, by which they have pledged themselves to the support of each other. It is merely a defensive alliance, strictly conformable to the express stipulations of the federal constitution, and intended only to protect themselves against foreign aggression, to maintain their own independence, and to preserve that civil and religious freedom, which their forefathers won, but which the treacherous and infidel radicals of the country, with a parricidal spirit, are now seeking to overthrow. Being summoned by the diet to dissolve this league, the seven cantons consented to do so, on condition that their own cantonal independence would be respected, by a repeal of the act demanding the dismissal of the Jesuits: but this the diet refused, and declared war against the Catholic states. All Europe pronounces in favor of the just cause in which the Catholic cantons are engaged. They have made every effort to bring the other cantons to a sense of duty, and to a recognition of the terms on which they originally united: but the latter have rejected all overtures and concessions, and with an utter disregard of the most sacred principles, they seem to have but one object in view, to trample upon the rights of their confederates, and force them by the cannon and bayonet into a degrading servitude. The Catholic cantons, however, are not disposed to suffer this: they are determined to uphold their rights, at every sacrifice. In relation to the rest of Switzerland they are precisely in the same position, as Prussia would be in regard to Austria, England and Russia, if these powers would combine to alter the treaty of Vienna and compel her to adopt the change: or as a minority of the states in our own republic would be in relation to the other states, if the latter would unite to wrest from the former, by open violence, those very rights for the better preservation of which they consented to become members of the Union. "Since the existence of a Swiss confederation," says the manifesto of the Sonderbund, "the despotic principle has never been admitted, that the minority of the sovereign states was subservient to the majority, particularly in affairs incontestably within the province of cantonal sovereignty. It was reserved for the tyranny in matters of faith of the 19th century, in Switzerland, to dare to publish the decision that the sovereign Catholic states should, in order to admit or expel professors or priests, bend the knee before the Protestant states and execute the orders of the majority. If that violence on the part of the majority should prevail, the federal convention, sworn to by all the states, is destroyed; the spirit of the free confederation has disappeared; and the execrable yoke of central power weighs on the head of the oppressed states. Such a state of things would be equivalent to a represen-

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tation according to numerical order, a reform which must lead to a revision of the federal pact, which has been so ardently sought for. The seven states of Lucerne, Uri, Schuytz, Unterwalden, Zug, Friburg, and the Valais, have resolved to oppose a resistance for life or death to such a revolution of the confederation."*

The spirit of patriotism and the love of true liberty seem to burn with all their original ardor in the bosoms of these faithful confederates: their motto is that of Patrick Henry; "Give me liberty or give me death."

* See under the head of *Intelligence* the conclusion of the manifesto. It is a document that does infinite honor to the Catholic cantons, and must necessarily win for them the sympathy of the wise and good throughout the world.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Reception and profession.*—On the 5th of Dec. last, Miss Mary Jane Dornell (Sister Mary de Chantal) received the white veil, in the convent of the Visitation, Frederick city, at the hands of the M. Rev. Archbishop. On the same occasion, Sister Mary Teresa was admitted to the usual vows of religion. Both are converts to our holy faith.

Reception.—On the 8th of December, at the convent of the Visitation, Georgetown, D. C., Miss Mary E. Huntt, of Washington, (Sister Mary Emily,) Miss Anne Freeman, of Washington, (Sister Mary Julia,) and Miss Catharine Byrnes, of Baltimore, (Sr. Mary Xavier,) were admitted to the white veil by the Most Rev. Archbishop.

Young Catholic's Friend Society.—At the semi-annual meeting of the Young Catholic's Friend Society, held Oct. 7, 1847, the following officers were elected for the ensuing term:

Owen O'Brien, *president;* Walter M. Clarke, *vice-president;* J. R. A. Williams, *recording secretary;* George Miles, *cor. secretary;* F. X. Kelly, *book keeper;* T. R. Jenkins, *treasurer;* Joseph Victory, John O'Brien, John Brooks, F. X. Lipp, J. W. Barnacloe, *trustees;* D. Blundell, *steward.*

At the same meeting the following gentlemen were elected active members: Horace West, Henry Orendorff, Wm. Giles Floyd; and at a meeting held Dec. 5, Mr. J. D. Riddlemoser was unanimously elected a member.

Tenth semi-annual report of the president of the Young Catholic's Friend Society:

Gentlemen: The time has arrived when the society assembles to take a retrospective view of its operations during the past six months, and to consider the prospects for the succeeding six months. The several officers of the government have handed me their reports which I lay before you. I have again the pleasure of congratulating you on the continued prosperity of the association.

The secretary's report shows that twenty-six members have been elected during the season. The several committees have faithfully performed the duties assigned them, and have all been discharged, except the committee appointed to procure a permanent place for holding our meetings.

The great necessity which exists for selecting a building suitable for the purposes of the society, and where we can rely upon being permanently located, is manifest; and the committee expect to be able, in a short time, to lay before you a proposal which will meet with your approbation.

The book-keeper's report is very satisfactory: he having received, besides the ordinary assessments, sixty-four dollars eighty-eight cts. for the arrears due by delinquent members.

The treasurer's receipts from the book-keeper and other sources, as shown by his report, together with the balance on hand at the commencement of the season, amounted to three hundred and twenty-four dollars ninety cents, and his payments for clothing and expenses, one hundred and eight dollars eighteen cents; leaving a balance in the treasury of two hundred and sixteen dollars and seventy-two cents. This gratifying state of our finances has been produced, in a great measure, by the fewer demands on the funds of the society during the summer season. Whilst also the trustees,

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with the intention of preparing for the coming winter, have been careful to give orders for clothing to none but well ascertained subjects of distress.

The chairman of the trustees reports that forty-seven orders for clothing were distributed among the several Sunday-schools of the city. Twenty-one to that of Calvert Hall, sixteen to St. Vincent's, and ten to St. Peter's. The steward's book shows that one hundred and thirty-nine garments have been delivered.

The only sad occurrence of the season, that I have to allude to, is the departure from our midst of our esteemed and useful member, Dr. Charles Maguire, whose loss we deeply deplore.

Thus, gentlemen, your exertions have been favored with pleasing success, and you find yourselves prepared to enter upon the approaching inclement season with the means, and, I hope, the zeal and energy which the good cause in which you are engaged merits, to fulfil your noble undertaking of charity; you will be called upon not only for renewed but increased exertions to keep pace with the increase of distress and misfortune during the coming winter. Providence has heretofore smiled upon your career, and that it will continue to do so under the influence of the lofty motives which have hitherto guided us, we may confidently expect.

M. J. Kelly.

Baltimore, 7th Nov., 1847.

Diocess of Philadelphia.—According to the statutes of the last diocesan synod of Philadelphia, as we learn from the *Catholic Herald*, the regulation for the proclamation of the banns, previous to the celebration of marriages, is in force from the 1st of January, of this year. "Accordingly, all Catholics about to contract marriage, must give in writing, the names of the parties, which shall be published in their respective parishes; and all Catholics having knowledge of any impediment to the lawful celebration of such marriage, by reason of previous engagement, or of kindred, or any other cause, are strictly bound to give immediate notice of it to the parish priest." Only one publication will be required the first year, and two publications the second year. The city of Philadelphia is divided into parishes, which are governed by the following rules: "Marriage is to be celebrated by the parish priest of either of the parties. Baptism is to be administered by the parish priest. The last sacraments are likewise to be received from the parish priest. The holy eucharist is to be received in the parish church at Easter, or during the paschal season. Confession may be made at all times to any authorised priest, and persons are at liberty to frequent what church they please. Persons speaking the German language, and living out of the city limits to the north, may receive all the sacraments from the priests of the Holy Redeemer, officiating at the church of St. Peter, in Kensington. Persons speaking the German language and living in the city proper, or south of the city, may receive the sacraments from the priest in charge of Trinity church. Persons living in Camden, at Gloucester Point, or elsewhere in the neighborhood, may receive the sacraments at the church of St. Augustin, or of St. Joseph, from either of which the sick-calls may be attended, until the erection of a church on that side of the river, or the appointment of a clergyman to the special charge of those congregations."

Diocess of Pittsburg.—*Dedication.*—We learn from the *Pittsburg Catholic*, that on the 5th of Dec. last, a church was dedicated to the worship of God at Greensburgh, under the title of church of the Blessed Sacrament. The Right Rev. Dr. O'Connor officiated on the occasion, and preached.

The Mercy Hospital.—The committee of the Brotherhood of St. Joseph, to whom was entrusted the superintendence of the Mercy Hospital, under the charge of the Sisters of Mercy, respectfully offer to the patrons of the institution, and to the public generally, the following statement of the number of patients admitted, discharged, &c., since their last report:

Received from Oct. 1st to Dec. 1st,..	71
Discharged, cured or convalescent,...	49
Died,.....	7
Remaining in Hospital,.....	15
Of the above, there were	
Males,.....	56
Females,.....	15
Colored patient,.....	1

In submitting the above, the committee cannot allow the present opportunity to pass, without returning their sincere and grateful acknowledgments to those who have so kindly assisted them in carrying out the benevolent designs of its founders, and in the name, and on behalf of the destitute sick, would respectfully but earnestly ask the co-operation of their

fellow citizens, in extending the usefulness of an institution, which, during the brief period of its existence, has been the means of alleviating a great amount of suffering, and restoring (through the skill of the eminent medical gentlemen attending the hospital, and the kind care and attention of those having charge of it,) many to health and to society, who might otherwise have been lost.

The number of patients admitted during the last sixty days, in a season remarkably healthy, demonstrates most conclusively the necessity of an institution of this character, where *all* are received, and obtain that assistance which the sick and homeless so much require.

JAMES BLAKELY, Pres't.

—*Pittsburg Catholic.*

DIOCESS OF LOUISVILLE.—*Our New Bishop.*—We learn that since receiving official information of the fact, that the holy father has accepted the resignation of Bishop Chabrat as coadjutor of this diocess, Bishop Flaget has forwarded to Rome a list of three names from which he desires to have a new coadjutor appointed. In the course of two or three months the action of the holy see on this nomination may be known here.—*Catholic Advocate.*

DIOCESS OF DUBUQUE.—*New Cathedral.*—The corner-stone of a new cathedral was laid in Dubuque on the 4th of November, by the Rt. Rev. Dr. Loras. The building is to be of brick, 138 feet long, 68 wide, and 42 high. There were about two thousand people present.—*Boston Pilot.*

DIOCESS OF ALBANY.—On Sunday, the 14th Nov'r, the Bishop of Albany administered the holy sacrament of confirmation in St. Peter's church, East Troy, to upwards of eighty persons.

On the afternoon of Sunday the 21st, the same prelate laid the corner-stone of a new church in the village of Cahoes. The Catholics of this place are indebted to Alexander Claxton, Esq., son of the late Commodore Claxton, for the beautiful site on which the new church is to be erected.—*Freeman's Jour.*

DIOCESS OF BUFFALO.—*Retreat and Synod.*—A spiritual retreat of the clergy of the diocess of Buffalo, held at St. Patrick's church, and conducted by the bishop, terminated on the 16th Nov. On the last day of the retreat, a pontifical mass was celebrated, at which the clergy received communion, made their profession of faith, and the first synod of the diocess of Buffalo was opened. On the second day of the synod a solemn mass for the dead was offered for the repose of the souls of Rev. Messrs. Mertz, Whelan and McGuire, formerly pastors in Buffalo—the second lately deceased. On the third day another pontifical mass was celebrated, at which, in an exhortation, the bishop returned thanks to the Almighty for the many favors and graces received; the decrees of the synod were promulgated, and indulgences granted to the faithful who piously attended the exercises of the holy season. The decrees of the first synod of the diocess of New York were adopted for Buffalo, with one exception, the 11th, a new decree authorising the proclamation of the "banns" in conformity with the last Provincial Council of Baltimore, rendering it useless. The new decrees of the synod regard chiefly the sacrament of matrimony, and a stricter uniformity in the pastoral administration of the clergy.—*Freeman's Journal.*

Pastoral Letter.—John, by the grace of God and the appointment of the Holy See, Bishop of Buffalo—*To the Clergy and Laity of the Diocess of Buffalo, grace and peace through our Lord Jesus Christ!*—The triumphant Redeemer, after thrice requiring an expression of love, said to Peter: Feed my lambs!....Feed my lambs!....Feed my sheep! Words of mighty power, which, proceeding once from the mouth of the conqueror of death and hell, ever operate. Peter, "once converted, confirmed his brethren:" and, in the person of this successor, still confirms them: Feeding the lambs and the sheep, the whole flock, the ministered unto and the ministering. Peter, through his successor, now as at first, "exhorts the ancients to feed the flock of God,....not lording it over the clergy,....that when the Prince of Pastors shall appear, they may receive a never fading crown of glory." From the visible centre of that superhuman power of unity by which Christ prevents "the gates of hell from ever prevailing against his church," Peter provides that all "be careful to keep the unity of the spirit in the bond of peace, one body and one spirit." The remotest parts of the earth feel the fatherly, uniting, beneficent action of this superhumanly instituted centre. And you, venerable brethren of the clergy, you, most beloved children of the laity, have you not also rejoiced in the kind solicitude for you lately displayed by the apostolic see? For you, it would seem, that Peter verified in a special manner his scripture promise: "And I do my

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endeavor that, after my decease also, you may often have, whereby you may keep a memory of these things." The zealous, venerated, and beloved bishop of New York has done for you far more than, from his immense occupations and great distance, could have been expected: and yet how much, for religious comfort, was still wanting! But now, by the solicitude of the successor of St. Peter, every comfort and help of our holy religion will be, in this district, most easily accessible to every man of good will. In your new diocess, the fulness of the divinely organised ministry of God's church, is with you, belongs to you, for your sanctification, for that of your children, and of your children's children, "till the consummation of time." And this city of Buffalo receives an unfading name, an ever abiding rank in the Catholic world; in this sacred order, not subject to the mutations of earthly things, the pre-eminence of Buffalo, as an episcopal city, shall remain for ever. What grateful adoration then owe we not to our God! what grateful filial affection to the visible deputy of God's mercy, to Pope Pius the ninth, chief bishop of the Catholic church? "Thanks, thanks be to God for his unspeakable gift." Already and frequently have we offered up the adorable sacrifice, as highest, holiest thanks for the boundless mercies of our God, and, at the holy altar, where even the feeble voice has power, we have prayed "that you being enriched in all things, may abound unto all simplicity which worketh through us thanksgiving to God."

Deeply impressed with the sense of our unworthiness, we, for ten days have remained in retreat and prayer, consulting learned and holy ministers of God, before we dared accept the episcopal office, the awful responsibility of the station to which the voice of Christ's vicegerent called us. The answer from every quarter compelled us to bow, in humble filial submission to the Divine Will, and accept the burden of an office that might justly be formidable even to angels. Little then will we say of ourselves since we have abandoned ourselves to the guidance and to the good pleasure of Him to whom all things are possible, to Him, "who is the Lord our God, who dwelleth on high, and beholdeth the low things in heaven and earth, raising up the needy from the earth, and lifting up the poor from the dung; to place him with princes, with the princes of the people;" Ps. 112. However much then we feel our weakness, yet do we also know that if of ourselves we can do nothing, in him we can do all things. Thus, as is most just, will all glory ever be his alone. For "the foolish things of the world hath God chosen that he may confound the wise, and the weak things of the world hath God chosen that he may confound the strong . . . and things that are not, that he may bring to naught things that are: that no flesh should glory in his sight."

For you, dearly beloved, for you who are "a chosen generation, a kingly priesthood, a holy nation, a purchased people," for you, and for your sakes, has God established our ministration, for you has God called us to this perilous charge: for, of bishops, it is written: "that they watch as being to render an account of your souls." "For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours; and you are Christ's." Pray, then, beloved brethren and most dear children, that God enlighten your bishop amidst the darkness, the anxieties which hang over this vale of the shadow of death; that also, in despite of human infirmity, he may be strengthened from above, to will and accomplish what is pleasing to God, who has said, "My grace is sufficient for you: for power is made perfect in infirmity." Then aided by that grace obtained through our joint prayer, we will give all glory to God, and say, with the blessed apostle, "Gladly will I therefore glory in my infirmities, that the power of Christ may dwell in me."

From reputation, and lately from personal acquaintance, we found much consolation from knowing that you, the venerable clergy of this diocess, possessed so amply the spirit of your holy state. Early then did we wish to meet you in the holy union of meditation and prayer, "that I might be comforted together in you, by that which is common to us both, your faith and mine." Gladly did we learn that you as ardently longed for this union in holy exercises, as we did. Now, not without great comfort and mutual edification, not, we hope, without ample blessings for both the pastors and their flocks, have those blessed days of holy retreat terminated. Greatly have we rejoiced at the holy simplicity of the children of God which you, fathers in Israel, have shown in holy observance of every rule, greatly have we been edified at evidences of unaf

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fected piety and of apostolic zeal. May He who has said, even to the apostles, "unless ye become as little children, ye shall not enter into the kingdom of God; may he admit us, who have stood together, as little children, under his teaching, into that promised kingdom!

Yet not alone for the consolation and important blessings of the spiritual retreat did we summon hither our venerable brethren of the clergy. Mindful of the scripture precept: "Take heed to yourselves, and to all the flock, over which the Holy Ghost has placed you bishops to rule the church of God;" we sought from the combined views of all the pastors to obtain more certain information of the state and wants of the diocess; and also insure more united action, and a holy uniformity in the venerable discipline of the church of God, in her holy rights and sacred observances. We have not been frustrated in our expectations; valuable information has been given, useful suggestions made; one of these regarding the future hopes of the holy ministry, we hereby ratify, requiring that for the support of the seminarians who now study for this diocess in the seminary of New York, each year a collection be made in every church on Whit-Sunday. The donations thus obtained will be sent to the Very Rev. B. O'Reilly, who is treasurer for the seminary fund.

Rejoicing in the unanimity of sentiment expressed by our venerable clergy, we, in virtue of our sacred office from which alone they derive force of law, have enacted statutes and placed them in the hands of your pastors, who will explain to you, beloved brethren of the laity, whatever regards the flock in general; and we rely confidently on your piety for an exact and ready compliance with regulations which on each subject we treat do but re-echo the laws of God's church, expressed frequently, and solemnly in various synods and councils. And we, most beloved brethren, ever shall pray with the apostles: "that whoever shall follow this rule—peace upon them and mercy, and upon the Israel of God."

Various objects of great importance would impel me to address you, beloved brethren of the laity, much at length. But soon we hope to visit each district, each church of this diocess; as, notwithstanding our many mercies, God has given to us, with the grace of office, a most tender paternal affection for you, as for our children in Christ Jesus; hence, we desire like the holy apostle, "that I most gladly will spend, and be spent for your souls." Shortly, then, from the fulness of a heart that tenderly loves you, and from a mouth that Christ's sacrament has consecrated to be the organ of God's truth for you, will we speak to you of things that are for your peace in time and eternity. Until then we beg your prayers for two important objects. First, no work of Catholic mercy exists here at Buffalo; the poor orphan has here no Catholic home, the poor Catholic no place of refuge. Secondly, we have no cathedral, nor has God in this city, a church in which he can be worshipped by the vast majority of our brethren who use the English language. May our joined prayers obtain from the Father of Mercies, and from the Eternal High Priest, means to meet such pressing wants.

From our first entrance into the diocess we announced the nomination of the Very Rev. Bernard O'Reilly to the very important office of Vicar General, we now confirm him in that nomination. For greater convenience and comfort of the German population we also named Very Rev. Francis Guth, Vicar General for the Germans, we now confirm this nomination, hoping, trusting and praying that thus every want may be met, every spiritual comfort be more easily accessible to the redeemed of Christ.

Our venerable brethren of the clergy are hereby required to read this letter, during the late mass on Sunday, as soon after its reception as will be possible.

"Peace be to the brethren, and charity with faith, from God the Father, and the Lord Jesus Christ. Grace be with all that love our Lord Jesus Christ in incorruption. Amen."

Given from St. Patrick's church in Buffalo, this 20th November, 1847.

† JOHN, Bishop of Buffalo.

—*Freeman's Journal.*

Dedication.—Nov. 21, Bishop Timon dedicated to the worship of God, by the solemn act of consecration, the new church of St. Louis in Buffalo. The Rev. L. Petit, S. J., and Very Rev. B. O'Reilly preached on the occasion.—*Ibid.*

Confirmation.—The same day the Rt. Rev. Bishop administered the sacrament of confirmation to about two hundred and fifty persons, after an impressive address on the subject.—*Ib.*

DIOCESS OF NEW YORK.—*Dedication.*—On Thursday, Nov. 25th, the Right Rev. Bishop Hughes dedicated the new church in Thomp-

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son street, whose corner-stone was laid by the bishop no longer ago than the festival of the Nativity of the Blessed Virgin, September 8th. In this church, however, the speed of its erection is not its most remarkable feature. The building is eighty-six feet long, fifty-six wide, measuring from the top of the sanctuary. The sanctuary is much elevated, and, in form, pentagonal. On either side are little chapels opening out of the sanctuary by lateral doorways; these chapels, again, connect with the aisles of the church by open arches, and are equally admirable for their economical convenience, and for their secluded and devotional appearance. The sacristy is on the Gospel side of the high altar, and behind the chapel of Our Lady. There is a spacious gallery at the west end of the church, and the edifice has been so constructed as to admit readily of side galleries, when they shall be found indispensable. The walls and vaulted ceiling have been plastered and painted of a grey color, but of course nothing has yet been done towards covering them with the paintings and ornaments contemplated. In the whole, while a rigid avoidance of unnecessary expense is every where perceptible, the church has a very neat and appropriate appearance, and when it shall be perfectly completed, the whole expense of the building, exclusive of the basement story, will be less than five thousand dollars! The five schoolrooms, &c., which are under the church, will be an additional expense of less than another thousand. The body of the church is furnished with open benches similar to those of the church of the Most Holy Redeemer in Third street. They are let at the rate of 5 to 12 shillings a quarter for each sitting, a large number of them are already engaged, and the calculation is certain that the interest of all the money expended upon the church will be secured the very first year.

It will be served by the 'Redemptionists' from their church in Third street.—*Ibid.*

Diocess of Chicago.—*Episcopal Visitation.*—The Rt. Rev. Dr. Quarters, visited on the 6th Oct., the church at McHenry, McHenry co., where he administered the sacrament of confirmation to forty persons. This, though a new settlement, will soon like all others in northern Illinois, become a very numerous one. The Catholics of this district are attended by the pastors of Grass Point.

On the ensuing day, the bishop visited the church at Murray's Settlement, Lake county. This congregation, at present attended by the pastor of Little Fort, will in consequence of the numbers that are daily arriving and locating themselves in this rich and healthy portion of country, soon require a resident priest among them. There are few, if any, sections of country in the West, so suitable to the emigrant as this, or that presents the same inducements as does this, to them who wish to make a fixed and comfortable home for themselves and families. For its beauty, its fertility and abundance in all things that can give reality to the agriculturist's hopes it cannot be excelled; and being but a short distance from the beautiful and rapidly growing town of Little Fort, the farmer will always find there a good and ready market for his produce.

October 17th. The Rt. Rev. Dr. Quarters visited the church at Bourbonois Grove, Will county, where he administered the sacrament of confirmation to fifty-five persons. This congregation, composed for the most part of French Canadians, numbers about eight hundred, and is attended by the Rev. Mr. Courjault. Few settlements in the West are increasing more rapidly, or give greater evidence of future importance, than this. Since the month of June last, there arrived here about three hundred new settlers, and each day brings a fresh accession to their numbers. Bourbonois Grove is situated on the northern bank of the Kankakee, the water power of which river could be easily made available to the interests of the settlers by the erection of mills and factories, and to do this would require but little enterprise or expense. The settlement is a very healthy one, as it must needs be from its position, and abounds in beautiful scenery. When the contemplated improvements on the Kankakee and Wabash rivers are completed, these settlers can very readily transport the produce and fruits of their fertile farms to some of the best markets around. The church here is quite too small for the congregation, but this inconvenience will soon be remedied, as these settlers are about erecting a church which when finished, (and this they expect in the course of two years,) will be as creditable to themselves as it will be beneficial and honorable to religion. By these good and pious Catholics the bishop's arrival was hailed with feelings of great joy, and all—men, women and children, assembled to offer him their cordial welcome.—*St. Louis N. Letter.*

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Theological Conference.—The *first Theological Conference* of this diocese was held in the "Chapel of the Holy Name of Jesus," attached to the theological seminary, on Wednesday, the 10th Nov. The Right Rev. Dr. Quarter, bishop of the diocess, presided. The following clergymen were in attendance, viz: Very Rev. J. Quarter, pastor of the cathedral; Rev. Jer. Kinsella, president of the university of St. Mary of the Lake; Rev. P. McLaughlin, pastor of St. Patrick's church, Chicago; Rev. John Ingoldsby, pastor at Joliet; Rev. Dennis Ryan, pastor at Lockport; Rev. Thomas O'Donnell, pastor of the church at Ottawa; Rev. Messrs. Montuari and Mark Anthony, pastors at La Salle; Rev. Mr. Doyle, pastor at Elgin; Rev. Mr. McMahon, pastor at Donelly's Settlement, McHenry co; Rev. Mr. Scanlan; Rev. Mr. O'Cavanagh, pastor at New Dublin, near Galena; Rev. Mr. Raynaldi, pastor at Neppaville; Rev. John Brady; Rev. Mr. McElherne, assistant pastor at the Cathedral; Rev. James Kean, who officiates *pro tempore* at Little Fort; and Rev. Mr. Fahy, just appointed by the bishop pastor of the Catholic congregation at Kaskaskia. The Rev. James Kean being one of the last of those ordained by the bishop, was appointed to preach at the conference. He selected as his subject—*Penance*, and treated it to the satisfaction of all the clergymen present. On the same day, namely, Wednesday, the 10th of November, the clergymen of the southern portion of the diocess assembled for *conference* at *Alton:* the Rev. Philip Conlan presided. The attendance of the clergymen of the northern portion of the state was general, and all were happy in the reunion, and in the prospective benefits likely to accrue from these theological conferences.—*Ibid.*

New Churches are being built in the following named places of the diocess of Chicago:—at Little Fort, a beautiful frame structure; Rev. Bernard McGorisk, pastor. The church is built, and chiefly by the laborious efforts and exertions of the aforesaid clergyman.

One at Lockport: Rev. Messrs. Ryan and Ingoldsby, pastors. This church is already under roof—a frame building.

One at Dresden, same pastors. At Ottawa, a beautiful brick building, 56 by 100 feet. The erection of this church is chiefly owing to the exertions of the Rev. Thomas O'Donnell, the zealous pastor.

At La Salle the Rev. Messrs. Montuari and Mark Anthony have in progress of erection a stone church, somewhat larger than that at Ottawa. The church at Ottawa is roofed. The one at La Salle is not yet raised to the roof.

The pious Catholics at Bourbonois Grove have already commenced a new church. It is to be 56 by 112 feet. The materials of which it is to be built are brick. The Rev. Mr. Courjault is pastor. This settlement is about 35 miles south-east of Joliet, and consists of Canadian Catholics, for the most part. The emigration to this settlement has been unusually large this year: every steamer arriving at Chicago comes crowded with Canadians, tending to "the Grove." The lands are rich and productive—the climate healthy—the scenery beautiful.

At Marshall a new church is in progress of erection. The Rev. Hugh Brady is pastor—At Palestine Grove, attached to the mission of Ottawa, is a new church; and it is contemplated to erect one shortly at Dixon. The Rev. James Gallagher, pastor at Mount Sterling, purposes erecting, with as little delay as possible, churches at Gleeson's settlement, Calhoun co., and one at Pittsfield. There is already a small church at Mount Sterling. The Rev. George A. Hamilton, pastor at St. Francisville, has already taken steps for the erection of a new brick church at Mount Carmel. The Rev. Mr. O'Cavanagh, pastor at New Dublin, contemplates erecting two new churches in different parts of his mission, as speedily as possible; whilst the Rev. Mr. Griffin, pastor at Nauvoo, has already secured for church purposes, one of the buildings erected by the infatuated Mormons.—*Ibid.*

Diocess of Milwaukie.—*Ordination.*—On the festival of the holy apostles Simon and Jude, the 22d of October, the Rt. Rev. Bishop conferred the order of priesthood on the Rev. Messrs. James Calton and T. J. Fander.

Confirmation.—The holy sacrament of confirmation was administered by the same prelate to eighty-six persons on the 3d of Nov., in a chapel just dedicated to Almighty God, under the invocation of his holy martyr St. Lawrence, and situated near Rubicon. This is now the sixth chapel in the county of Washington, and five more will be erected in the course of next year. It is estimated that six-sevenths of the population are Catholic, and far the greater part Germans.

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Another church, all built of stone, with a beautiful sanctuary of the same material, was dedicated by the Right Rev. Bishop Henni on the 9th of November, in Burlington, Boone county. The congregation is exclusively German. Near this church stands a spacious residence for the pastors, built also of stone, and now occupied by the Rev. Messrs. Wesbauer and Kiernan, who attend various stations at some distance around Burlington, adjacent to the junctions of the Fox and White rivers. In no place is a finer soil than that which abounds throughout the counties of Boone and Walworth, at the same time that the eye of the traveller seldom contemplates a landscape more picturesque, composed of undulating prairies intermingled with living lakes and hills covered with verdure to their summit. After the dedication of the above church to the honor of St. Sebastian, confirmation was administered to seventy-five persons.

The holy sacrament of confirmation was also conferred by Bishop Henni on Sunday the 14th ult., at early mass, in the cathedral of Milwaukie, on twenty-eight persons, mostly pupils of our flourishing female institute, conducted by the good Sisters of Charity—the first fruits, as it were, of St. Joseph's academy. This makes one hundred and twenty-six who have received since Pentecost the sacrament of confirmation in Milwaukie.—*Catholic Telegraph.*

Diocese of Charleston.—*Episcopal Visitation.*—The Right Rev. Dr. Reynolds is at present engaged in visiting different portions of his very extensive diocess. We learn from the *Miscellany* that on the 22d Nov. he confirmed two converts at Newbern, N. C. On the 5th Dec. he gave confirmation at Lincolnton, N. C.

Diocese of Nashville.—*Dedication of a New Cathedral.*—The new Cathedral of Nashville was dedicated to Almighty God on the 31st ult., under the name and patronage of the *Blessed Virgin of the Seven Dolors.* It is a chaste and beautiful specimen of Grecian architecture, and is situated in the heart of the city. Its external dimensions are, 110 feet in length by 60 in breadth. The ceiling is raised 32 feet above the floor; it is flat, and is tastefully decorated with mouldings and square panel work. The front presents a neat half portico supported by two Ionic columns; and the entire exterior and interior of the edifice are ornamented with pilasters placed at suitable distances, imparting additional strength to the walls.

Under the cathedral there is a spacious and commodious basement designed for catechism classes and school rooms. The high altar stands in a semicircular recess, and is surmounted by an appropriate group of statuary, representing the sorrowful Mother receiving the lifeless body of her dear Son when he was taken down from the cross, these principal figures being surrounded by a circle of angels. The figures are composed of what is called *stone-paper*, and the whole group was procured in France.

The cost of the entire edifice, we understand, will not fall short of thirty thousand dollars. Its erection is due to the indefatigable exertions of the worthy bishop of Nashville, who has been generously aided by the contributions of liberal and charitably disposed persons in Nashville and in other cities of the Union. A considerable debt yet remains unliquidated; and it was for this reason, as we learned, that the cathedral was blessed, and not solemnly consecrated.

The ceremony of the blessing was performed by the Rt. Rev. Dr. Miles, assisted by the Rt. Rev. Bishops Portier, of Mobile, and Purcell of Cincinnati. There were also present on the occasion, besides the clergy of Nashville, the Very Rev. Dr. Spalding, of Louisville, and the Rev. E. J. Durbin, of Union county, Kentucky. A very large assemblage, composed of the most intelligent and respectable citizens of Nashville, was seen at an early hour in the street in front of the Cathedral; and during the continuance of the ceremony, until the doors were thrown open, this multitude was addressed by the able and eloquent bishop of Cincinnati, who was listened to with marked attention and respect. The same prelate preached again in the evening to a large audience, on the advantages accruing to society from the Christian religion.

The blessing of the church was performed according to the directions of the Roman Ritual. It consisted of a two-fold procession, the one around the exterior and the other around the interior of the building, with the recitation of appropriate psalms and prayers, to invoke the Divine blessing on the edifice and on all those who would worship therein. The walls were sprinkled with holy water, to indicate their purification from all evil influences and profane uses, to denote their special dedication

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to the Divine service, and to shadow forth the purity of heart by which all those who should enter those sacred precincts were to be distinguished.

The dedication sermon was preached by Dr. Spalding, from the text of Genesis xxviii: "How terrible is this place; truly this is none other than the house of God and the gate of heaven." A solemn pontifical High Mass was celebrated by the Rt. Rev. Dr. Portier, whose rich and powerful voice filled the edifice. The responses were chanted by an effective choir, accompanied by a sweet-toned organ, entirely new, and lately purchased at an expense of $1500. All the ceremonies and everything connected with the service were performed in a manner which could not fail to make a deep, and, we trust, a lasting impression on all those who were present.

At the request of Bishop Miles, the Very Rev. Dr. Spalding delivered a course of doctrinal lectures on all the evenings of the week following the dedication, to large and intelligent audiences. The first lecture was on the necessity of religious inquiry, and the dispositions with which it should be accompanied in order to be crowned with success; the last lectures set forth some of the more prominent evidences of Catholicity.

The progress of our holy religion in the diocess of Nashville cannot but be consoling to every Catholic heart. When Bishop Miles first went to Nashville in 1838, there were not more, perhaps, than a hundred Catholics in the city; and the highest number of communicants which he could obtain after a spiritual retreat of some days, was, we believe, about twelve! The present number of communicants in the city does not fall far short of four hundred, while the number of Catholics exceeds eight hundred. When he entered upon the administration of the diocess, there was but one small church in the whole state, and that one unfinished or in a tottering and wretched condition; and he had not a single priest to share with him the labors of his extensive mission. At present, he is consoled to find around him six or seven zealous missionaries, and to see five churches erected at suitable points in his diocess.

He has been able, moreover, to found in Nashville, an excellent and well patronized female academy, conducted by Sisters of Charity from Nazareth, Kentucky. He has also a branch of the Dominican Order at Memphis. He has likewise erected a fine episcopal residence, and collected an excellent and well selected ecclesiastical library, and all this he has been able to effect, through the divine blessing, with the most scanty means. Thus has one of the most unpromising fields in the American church been made to yield an abundant harvest.—*C. Advocate.*

Demonstration in N. York, in *favor of Pius* IX and the Italian people.—We abridge from the *Freeman's Journal* and other papers, the following account of the grand meeting in New York, in approbation of the course pursued by Pius IX. It was one of the most numerous and respectable assemblages ever witnessed in that city. The Tabernacle, which is so contrived as to furnish as much standing or sitting room to human beings as it is possible to secure within the same space, was crowded densely both on the floor, and in the various galleries, and the good order and decorum of the vast assemblage during the whole proceedings were worthy of all praise. The meeting was emphatically American, and yet mingling in that crowd there were representatives of all the nations of Europe as well as of Southern America. There were also representatives of almost every creed and persuasion in this community, and it was certainly a cheering spectacle to behold all these differences of creed and country merged into one common feeling of real interest and affectionate admiration for the noble attitude which has been assumed and sustained with so much dignity by his present Holiness Pius IX.

It was not a little remarkable that the speakers, without a single exception, gave evidence of their emancipation from, or at least their power of controlling the prejudices of early training in reference to the Pope of Rome—and the enthusiasm manifested owed perhaps as much to those prejudices as to the noble character of our present illustrious pontiff. It seemed to be tacitly assumed that his predecessors without exception, have been opponents not friends of civil liberty, and that he has suddenly and unexpectedly gone forth from the line of their example. It did not occur perhaps to one of them that most of the struggles in which the popes have been engaged with temporal governments have been caused by their zeal for social rights and for the protection of the otherwise defenceless people against the tyranny of their sovereigns Had it not been for the popes, western Eu-

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rope would at this day, in all probability, be as ignorant of constitutional freedom as Turkey or Russia. It was by the early struggles of the popes that nations became imbued with a knowledge of their civil and political rights, and it was by the sanction and support of the church that those rights became recognized and established. The childhood of many of those who attended the meeting must have been frightened by reading in the little story books how popes used to make kings and emperors stand bare-headed in their presence, and hold their stirrups as they mounted on horseback. Such scenes as that recently witnessed may suggest to them that it was a great blessing for the subjects of kings and emperors, as well as others, to have had popes to teach emperors, even by such rude lessons, that they could not trample the rights of justice, and of the people with impunity.

The meeting was called to order by introducing to the chair his honor the Mayor of the city. CHAS. M. LUPPE, Esq., next nominated the vice-presidents, and JAMES REYBURN, Esq., the secretaries of the meeting.

His Honor WM. V. BRADY, mayor of N. Y.

Vice-Presidents—His honor Francis B. Stryker, mayor of Brooklyn. His Honor Phineas C. Dummer, mayor of Jersey city. Hon. Samuel Jones, Hon. Hamilton Fish, Thomas O'Conor, Esq., Hon. Moses H. Grinnell, Robert Hogan, Esq., Felix Forest, Esq., Wm. F. Havemeyer, Esq., Horace Greely, Esq., Hon. Wm. Kent, Vanbrugh Livingston, Esq., Jas. H. Titus, Esq., Andrew Carrigan, Esq., Hon. Wm. T. McConn, Andrew H. Mickle, Esq., Leopold Bierwirth, Esq., Wm. C. Bryant, Esq., Shepherd Knapp, Esq., James W. White, Esq., J. Phillips Phœnix, Esq., Jacob Harvey, Esq., Hon. Lewis H. Sandford, John J. Cisco, Esq., Isaac Townsend, Esq., James Harper, Esq., Abijah Mann, Jr. Esq., Wm. Power, M. D., Charles Sagory, Esq., John B. Lasala, Esq., Jonathan I. Coddington, Esq.

Secretaries—David Graham, Esq., John C. Devereux, Esq., John L. O'Sullivan, Esq., Eugene Casserly, Esq., B. O'Connor, Esq., Louis Leclere, Esq., Terence Donnelly, Esq., John T. Doyle, Esq., David E. Wheeler, Esq., Nelson J. Waterbury, Esq., Thomas O'Rielly, Esq., Louis B. Binsse, Esq., John Sherwood, Esq.

On taking the chair, Mr. Brady spoke in a few words of the pleasure which it gave the American people to witness the steps taken by the head of the Catholic church to give the blessings of political liberty to those who were under his temporal government. These steps would be described and illustrated, he said, by tongues more eloquent than his. Our best wishes and warmest hopes were on his side. The voice of the free citizens of America, loud as that of the mighty ocean which rolls between our shores and those of Europe, would rise and reach him in the Vatican.

Mr. Devereux, one of the secretaries, then read letters from several distinguished gentlemen, who had been invited to the meeting; ex-president Martin Van Buren, the Hon. G. M. Dallas, Hon. James Buchanan, Hon. Reverdy Johnson, &c. We can make room only for the letter of Mr. Buchanan.

Washington, Nov 25, 1847.

Gentlemen—I have had the honor of receiving your kind invitation to be present at the meeting proposed to be held in the city of New York on Monday next, for the purpose of expressing the "earnest sympathy with which the American people regard the efforts of Pope Pius IX and the Italian people for national independence and constitutional freedom," and at the same time expressing the hope that I "approve of the proposed demonstration."

While it has always been our established policy not to interfere with the forms of government or the domestic institutions of other countries, it is impossible that the American people can ever become indifferent to the cause of constitutional freedom and liberal reform in any portion of the world. Their sympathies must ever be warmly enlisted in favor of any movement which presents a reasonable prospect of ameliorating the condition of any portion of the human race. The glories of the ancient time and the bright promise of the present, render Italy an object of peculiar interest to the American people.

Although my present position may be peculiar, I feel myself at liberty as an American citizen, to express the sentiments of my heart in favor of the wise and judicious measures of Pope Pius IX to reform ancient abuses and promote the welfare of his people. These can afford no just cause of offence to any European nation. The papal states and the other independent sovereignties of Italy have the inherent right to reform and liberalize their institutions, and improve the condition of their people without the interference of any foreign power.

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They alone possess the exclusive authority to decide what reforms are practicable, and are best adapted to secure the liberty and prosperity of the people of Italy.

I have watched with intense anxiety the movements of Pius IX in the difficult and dangerous circumstances by which he is surrounded; and, in my opinion, they have been marked with consummate wisdom and prudence. Firm, without being rash; liberal, without proceeding to such extremes as might endanger the success of his glorious mission, he seems to be an instrument destined by Providence to accomplish the political regeneration of his country. That he may prove successful, must be the wish of every lover of liberty throughout the world.

After what I have stated, I need scarcely add that I most cordially "approve of the proposed demonstration." Permit me however, to intimate the hope, that while expressing the warmest admiration and sympathy of the American people for the benefactor of Italy, and their anxious desire for the triumph of the great cause with which he is identified, nothing may occur at the meeting which might by possibility afford even a pretext to the enemies of reform in other countries, to embarrass him in his progress.

I sincerely regret that urgent and important public duties will deprive me of the pleasure of attending your meeting.

Yours, very respectfully,

JAMES BUCHANAN.

The President then called for the address that had been prepared for consideration, and in the arrangement of which the greatest prudence had been exercised. It was read by Horace Greely, Esq.

To His Holiness Pope Pius IX.

VENERABLE FATHER—The people of these United States have observed with profound interest the circumstances which attended and the events which have followed your elevation to the Pontificate—an interest which has ripened into sympathy and unmeasured admiration. On behalf of a portion of the people we tender you an expression of those sentiments of regard and emphatic approbation which are cherished by all.

We address you not as sovereign pontiff, but as the wise and humane ruler of a once oppressed and discontented, now well-governed and gratefully happy people. We unite in this tribute, not as Catholics, which some of us are, while the greater number are not, but as republicans and lovers of constitutional freedom. Recent as is our national origin, wide as is the ocean which separates our beloved land from your sunny clime, we know well what Italy was in the proud days of her unity, freedom, and glory—what she has since been while degraded by foreign rule and internal dissension—and we have faith that a lofty and benignant destiny awaits her when her people shall again be united, independent and free. In the great work of her regeneration, we hail you as a heaven-appointed instrument; and we ardently pray that your days may be prolonged until you shall witness the consummation of the wise and beneficent policy which is destined to render your name immortal.

But, venerable father, we know well that the path you have chosen is one of extreme difficulty and peril. Our own immediate ancestors struggled through an age of dangers and privations to achieve and consolidate the blessings we now so eminently enjoy, though favored with a leader such as has rarely been vouchsafed to a people striving to be free. In the world we now inhabit, it is divinely appointed that virtue shall be tried by adversity, and that enduring glory, like freedom, shall be accorded only to such as by unshaken fortitude no less than courageous effort prove themselves worthy of the precious boon. We, therefore, the countrymen of Washington and Franklin, of Adams and Jefferson, are well aware that you did not enter upon the course you have chosen without a deliberate renunciation of ease, of security and of aristocratic favor. We know that you must have already resigned yourself to encounter the machinations of the crafty, the hatred of the powerful, and—most painful of all—the misconceptions of the well-meaning but deluded. We know that you must have calmly resolved to encounter the untiring hostility and dread of all the unjust or tyrannical rulers who assume to lord it over any portion of the fair Italian peninsula—all who fancy that social order consists in the maintenance for themselves of those conditions of luxury and sloth in which they have hitherto uselessly existed—all who fear, or selfishly affect to fear, that religion must perish if not upheld by the fleeting breath of emperors and kings. And, more formidable than all these, you must have girded yourself to encounter, and by God's help to overcome,

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that fickleness and ingratitude of multitudes just released from benumbing bondage which could clamor in the wilderness to be led back to the flesh pots of Egypt—which among the cotemporaries and even the followers of our Saviour could leave him to bear in solitude the agony of his cross—and which in your case, we apprehend, will yet manifest itself in unreasonable expectations, extravagant hopes, impetuous requirements, and in murmurings that nothing has been earnestly intended because everything has not already been accomplished. That you will be guided and shielded from on high in discharging the transcendent responsibilities of your position, we will unwaveringly trust.

And, venerable father, dark as the clouds which envelope the present may be, we do know that the sunshine of the future will overpower and dispel them. To say nothing here of the clear assurance, fast anchored by the eternal throne, that no generous deed or endeavor can ever be really defeated or fail of its ultimate reward, we assure you, from joyful experience, that the blessings of constitutional freedom far outweigh all the perils and sufferings through which nations advance to their achievement. Short as our national life has yet been, it has already demonstrated to every thoughtful observer the immense superiority of liberty to despotism as an element of national growth and social well-being; it has shown that the rights of persons and property may be better secured under a government which guarantees rights and powers to all than under any other; that the agitations and acts of violence which are incident to human frailty or injustice under any form of government are far less frequent under ours than any other; and that whatever dangers may assail or threaten us have their origin not in an excess of liberty, but the contrary. So much, at least, we feel that we are amply justified in saying, in view of your position, the perils it braves and the anticipations it justifies.

In defiance of superficial appearances, we do not apprehend that the mailed cohorts of despotism are about to be set in motion against you. The age in which we live is one of moral rather than physical warfare—in which the artillery of the press commands and silences that of the camp—in which opinion is more potent than bayonets. We trust, therefore, that against any direct and open resort to force and bloodshed, you are shielded by the panoply of good men's approbation and sympathies throughout the length and breadth of Christendom. But should these expectations be disappointed, let the rash aggressor beware! The first shot fired in such a contest will reverberate from every mountain, summoning the brave and noble from every clime to stand forth against injustice and oppression—to battle for freedom and mankind. In such a contest, no one familiar with the history or character of the American people can doubt that their sympathies will be active and not wholly fruitless. That Italy will be spared the devastation, and Christendom the guilt and scandal of such a contest, we will not harbor a doubt; but in any case we will hope that this testimonial of the interest and admiration with which you are regarded by twenty millions of people will not have been wholly in vain.

We are, venerable father, yours most truly.

After the address had beed read, the following resolutions were unanimously carried, after having been supported by eloquent addresses:

1. Resolved, That we regard with the highest interest the progress of free institutions in all countries; and especially in one to which we are so much indebted as to Italy, whose laws and whose military and civil policy have penetrated the institutions of half the modern world.

2. Resolved, That the past history and the present condition of the Italians have made them the objects of peculiar interest with all Christendom. The renown of ancient Rome—the glory of the republics of the middle ages—the arts of modern Italy—the mournful history of her struggles and her sufferings—have made her fate an object of especial solicitude with all scholars, all lovers of the beautiful, all admirers of heroic deeds, and all republicans.

3. Resolved, That no freeman can look coldly on the present struggle of the Italians for national independence and constitutional liberty; that our hearts have been with them since the first moment when the cry of freedom was uttered; and will beat for them until all Italy is free from Calabria to the Alps.

4. Resolved, That we present our most hearty and respectful salutations to the sovereign pontiff for the noble part he has taken in behalf of his people, that, knowing the difficulties with which he is surrounded at home, and the attacks with which he is menaced from abroad, we honor him the more for the

mild firmness with which he has overcome the one, and the true spirit with which he has repelled the other.

5. Resolved, That the cry of freedom again in Italy is a sound which will summon the brave and the free of all nations to encourage with their voices, and to assist with their strength, if need be, the Italian people in their struggle for liberty and independence.

6. Resolved, That "peace hath her victories no less renowned than war;" and that the noble attitude of Pius IX, throwing the vast influence of the pontificate into the scale of well-attempered freedom, standing as the advocate of peaceful progress, the promoter at once of social amelioration, industrial development and political reform, unmoved by the parade of hostile armies hovering on his borders, hopeful for man and trusting in God, is the grandest spectacle of our day, full of encouragement and promise to Europe, more grateful to us and more glorious to himself than triumphs on a hundred fields of battle.

The reading of the address was frequently interrupted by loud applause, and it was subsequently adopted by acclamation.

Mr. Devereux suggested to the chair that, as the business of the evening was finished, and many exciting and eloquent addresses in their own language had been heard by the audience, it would be not an inappropriate close of the evening's proceedings should some one, hailing from that sunny clime, the engrossing topic of the occasion, address the meeting in the language of Italy. He stated that there present among the audience was one, a son of Italy, a gentleman of ability who, during nine years of his life, had suffered in an Austrian dungeon at Spielberg, for the very principles now so triumphant through the advocacy of the great pontiff. That gentleman was Mr. Foresti.

The president accordingly called upon Mr. Foresti and was loudly seconded by the audience. Sig. Felix Foresti came forward and addressed the meeting in the Italian language in an eloquent manner, expressing his sense of the unexpected honor done himself and the impression made upon him by the numbers and enthusiasm of the meeting.

On motion, it was resolved, that the address, resolutions, and such other parts of the proceedings as might be judged advisable, under the direction of the committee, should be properly attested and forwarded to Rome, through some appropriate channel, and also that the whole proceedings be published.

After this the band performed the hymn of Pius IX, by Rossi, and then the immense assembly dispersed, highly gratified with all that had taken place.

The demonstration, in all respects, equalled the expectations of the warmest friends of the cause it was intended to aid and encourage.

Archdiocese of St. Louis.—Dec. 8, the feast of the Conception of the B. V. M., the religious habit was assumed at the hands of the Most Rev. Archbishop, by one of the ladies of the convent of the Sacred Heart.—*St. Louis News Letter.*

Further Diocesan intelligence.

Diocese of Pittsburg.—*Ordinations.*—On Saturday, 18th Dec., the Rt. Rev. Bishop O'Connor promoted to the sacred order of subdeaconship Messrs. Terence Reynolds and William Lambert, students of the Ecclesiastical Seminary of St. Michael. On the same occasion, the Rev. Messrs. John Walsh and James Kearney were ordained deacons. On Sunday, 19th ult., the Rev. Mr. Reynolds was ordained deacon.—*Pittsburg Catholic.*

Diocese of Philadelphia.—*St. Michael's Church.*—The congregation of St. Michael's, Kensington, have obtained a verdict of $27,000 from the county, for the destruction of their property in the riots of 1844.—*Cath. Herald.*

St. Augustine's Church.—We are pleased to learn that the new church of St. Augustine, in Fourth street, is so far completed as to allow of its being used for divine service. It will accordingly be opened with appropriate ceremonies on Christmas day. The bishop of the diocess will preach at high mass.—*Ibid.*

A verdict of $47,000 for the destruction of the original church was recently obtained: but the reverend clergy, we understand, have appealed to a higher court for what they consider full damages.

Statistics of the Church in the United States.—The *Catholic Almanac*, for 1848, estimates the Catholic population at 1,190,700. Within the territory of the United States, there are 3 archbishops, 24 bishops,* 890 priests, and 907 churches; 20 priests have died; whence it follows that, during the past year, there has been an accession of 76 to the number of priests, and 95 additional churches have been erected or dedicated.

* Besides this number, there are two bishops who have resigned their episcopal charge.

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ARCHDIOCESS OF BALTIMORE.—On the 1st inst. at St. Mary's seminary, Baltimore, the Faculty of Theology conferred upon he Rev. Chas. I. White, the degree of doctor in theology, after the several examinations required by the statutes. Having made the profession of faith, as contained in the creed of Pius IV, the Rev. Mr. White received the insignia of the doctorate at the hands of the Most Rev. Archbishop Eccleston.

CORRECTION.—Our respected cotemporary of the *Catholic Herald* of Philadelphia has been led into an error regarding the *Catholic Almanac* for 1848. He says that, according to the Almanac, there are within the territory of the United States 3 archbishops, 24 bishops, and 919 priests; and starting from these data he finds an inconsistency between these and other statements of the almanac, in which the number of priests is said to be 890, and the number of priests added to the list during the past year 76. In the same way he has incorrectly stated the number of bishops and clergy 946, and the increase of priests during the year, 85. These mistakes will be rectified by taking notice that the Almanac no where gives 919 as the number of *priests*. The tabular summary gives 919 as the number of *clergymen*, under which name are included the *bishops* as well as the *priests*. This number agrees perfectly with the other statements: for 890 *priests*, with 3 *archbishops*, and 26 *bishops*, (see page 273,) make 919. In 1847 the number of *priests* was 834: this year it is 890; giving an increase of 56. But as twenty priests died during the past year, it follows that in the same time the whole accession of priests was 76, as stated in the Almanac.

FOREIGN.

SWITZERLAND.—This unfortunate country is involved in all the horrors of civil war, originating in the basest perfidy that the most fiendish hatred of religion can engender. To show to the whole world that they were armed only in self-defence, and for the preservation of rights secured them by the most solemn treaties, the Catholic Cantons of the Sonderbund published a manifesto, in which they exhibit the terms of the federal pact, and expose the gross violations of it perpetrated by the Radical party. It concludes thus:

"The governments of the twelve states of Berne, Zurich, Glaris, Soleure, Schaffhausen, St. Gall, the Grisons, Argua, Thurgau, Tessino, Vaud and Geneva, have drawn the sword for an unjust war. The governments and inhabitants of the states of Lucerne, Uri, Schuytz, Underwalden, Zug, Friburg, and the Valais will draw theirs in their legitimate defence. A sacred oath unites you to us—you, confederates of the states whose authorities lead you to a sanguinary war against us; you are sworn, as well as we, to faithfully and constantly maintain the confederated alliance, and to sacrifice for it if necessary your lives and your property.

"But your authorities tear up the alliance, and make war upon the confederates and the founders of the confederation. You are called upon to shed your blood to execute their decree against the confederation. You are called upon to sacrifice your property to despoil that of your faithful confederates. You have taken with us a sacred oath to contribute to the prosperity of our common country, and to protect it against all calamity; yet your authorities are plunging the country into civil war, not to promote its prosperity, but to execute their decree against confederates. They are precipitating the confederation, which is the admiration of all nations, into the abyss where it must meet with destruction, and instead of watching over the prosperity of each particular state they desire to destroy the liberty and sovereignty of the seven cantons. You have sworn to live with us as brothers in good and in bad fortune. Have we not always kept our oath? Have we not always rejoiced when you were happy? Have we not always shared your misfortunes? Have we ever shackled your independence and your rights? Your authorities, however, in the midst of peace have destroyed our Catholic institutions, and it was from your territory that came the attacks of the free corps against one of our cantons which they plunged in distress. Your authorities have kept up these bands, and wish now by civil war to carry to the highest point the offences of which they were guilty. You have sworn as well as we to do all that honor and duty impose on faithful confederates. Mention to us a duty which we have not fulfilled towards you. Your authorities substitute their summons for the duties which are imposed upon them; they support traitors and assassins; they grant no protection to our innocent fellow citizens, destroy our commerce, carry off our property, invest our frontiers, and declare war against us in your name. You have taken the oath to us solemnly in the name of Almighty God, adding, *et qu'ainsi il nous soit en aide*. Think of this—the confederation has existed 500 years with the aid of God. This all-powerful God in his holy Trinity protects right and punishes perjury. Strong in our rights, we oppose resistance, and you attack us with a conviction of your error. In the midst of our affliction, we place all our confidence in God, and we submit ourselves to his will."

The Sonderbund exits no longer. Friburg fallen; Zug capitulated; Lucerne occupied;

Unterwalden and Schuytz submitted; Uri yielded up; there remains only the small canton of Glaris to place the whole of the Catholic league in the hands of the radicals. The details of the taking of Switzerland will be found below; the intervention is now the point of interest."

The European powers have determined to intervene, by way of mediation, between the Swiss diet and the Sonderbund, on the following bases:

"1. That the Catholic cantons appeal to the holy see for counsel on the religious part of the dispute.

2. That the diet undertake to protect those of the cantons whose sovereignty is threatened.

3. The dissolution of the Sonderbund.

4. General and reciprocal disarmament.

5. An understanding not to infringe or in any respect modify the pact without the unanimous assent of all the cantons

"Should mediation on these bases be accepted, then the representatives of the five powers will immediately proceed with their work of pacification. If refused, the five powers will respectively regard their attempt at mediation at an end, and resume their respective positions, as if no such proposition had been entertained and not according to circumstances."

OBITUARY.

We deeply regret to announce the death of the Rev. John Hoy. He died on the morning of Monday, 10th ult., at the Mercy Hospital. Although Mr. Hoy was not many years in the ministry, he yet endeared himself to the people of Clarion and the neighboring missions, where, sparing not himself, his life and thoughts and actions were devoted for the spiritual interests of the flock committed to his care. The disease which, after trying him with long suffering, proved at length so fatal, was hastened if not brought on by the arduous labors he underwent in the exercise of his ministry.—*Pittsburg Catholic.*

To the Reader.—In entering upon another year and another volume of the Magazine, its conductors beg leave to remind the Catholic community of the object which they contemplated in the establishment of the periodical, and which is not sufficiently considered by some who subscribe to the work. That object is to afford a miscellany of religious, instructive, and entertaining knowledge, and as much as possible for every class of persons. The wants of the young and the unlearned are consulted, as well as those of the wiser and better educated in the community. Hence, very various must be the character of the articles admitted into the Magazine, and for the same reason it may happen that all the contents of a number may not be exactly suited to the taste of some persons, while that which is a matter of indifference for them, may be precisely what is desired by others. The Magazine is moreover intended as a channel of instruction and entertainment, not merely in regard to the passing events and incidents of the day, but in relation to general matters of interest to the Catholic, so that it may be taken up at any period after its publication, and still afford a varied fund of pleasing and useful reading. Its present form is particularly adapted to this, rendering it more convenient for use and more capable of preservation than a work of larger dimensions. But, although the Magazine is not a newspaper, it will not fail to record the more important items of intelligence both foreign and domestic, that may be interesting to the Catholic reader. In future a larger space will be devoted to this department, so as to supply such as take no other Catholic periodical, with all the ecclesiastical news that is desirable. At the same time an effort will be made to diversify the contents of the work, as much as possible to suit the wants of all. Let it be remembered, however, that this is a *Catholic* work, and that its contents will be of such a character as to be useful and entertaining to all who prize sound knowledge above the trash served up in the fictions of the day. The novel-reader, or he who feels no interest in the cause of God's church or in the progress of the faith, or who cares not about employing his leisure moments in a profitable way, will find the Magazine a dull publication: but, as every Christian should endeavor to be actuated by higher and better impulses, he cannot but feel the necessity of possessing some religious periodical like this, that will supply him with a fund of wholesome and interesting information. No one, however, should subscribe to the work who does not intend to pay for it; those who have subscribed will understand the necessity of being punctual in complying with the terms of publication. In the hope that the Magazine in future may possess increased interest in the eyes of its patrons, we wish them a Happy New Year.

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LITERARY NOTICES.

Tales of the Sacraments. Philadelphia: published by Wm. J. Cunningham, 104 South Third street. Baltimore: John Murphy.

We have received from the publisher the third and last number of the American edition of this instructive work. These tales, like the preceding, abound in interest and useful information, and though they are perhaps intended mainly, to disabuse our separated brethren of their false notions of our practice and doctrine concerning the sacraments of our holy mother, the church, still they will be found as full of interest and profit to Catholics as to Protestant inquirers after truth.

St. Vincent's Manual, containing a selection of prayers and devotional exercises, originally prepared for the use of the Sisters of Charity in the United States of America. Second edition. Revised, enlarged, and adapted to general use. Baltimore: John Murphy. Pittsburg: George Quigley. 18mo. pp. 787.

The excellence of this prayer-book consists in the accuracy which characterizes its various parts, and in the numerous prayers and instructions which have been introduced into it. It contains full explanations of all the principal observances of Catholic piety, and of several devotions which have never been published in any other English prayer-book, for instance, the *Month of Mary*, the *Living Rosary*, the *Archconfraternity for the Conversion of Sinners*, *Rule of Life for a pious Christian, &c.* The prayers before and after communion and confession are very copious, and the litanies are numerous. One of the most useful additions to the work is the burial service in Latin and English, for children and adults, which will enable those who assist at that ceremony, to follow the officiating clergyman. The psalms and other devotions for the evening service of the church, are arranged to suit the different festivals that occur during the year. In short, this manual may truly be said to be the most comprehensive book of the kind that has ever been issued from the press in this country. It is very handsomely executed, and is embellished with several fine engravings. Let all purchase this book, who wish to be provided with a complete manual of Catholic piety.

Man's only Affair, or Reflections on the four last things to be remembered, &c. Boston: Thomas Sweeney. 18mo. pp. 160.

This little book of meditations on death, judgment, heaven and hell, or the four grand truths which religion urges upon the serious attention of man, is well known throughout the Catholic world, as one of the best companions a Christian can have, if he wish to secure the one thing necessary.

The unity of the Episcopate considered, in reply to the work of the Rev. T. W. Allies, M. A. &c. By Edward Healy Thompson, M. A. Philadelphia: H. McGrath. 18mo. pp. 291.

Every effort has been made by the adherents of the Anglican schism, from its origin to the present day, to justify the ground on which it was established, or rather to invent some ground on which it could be sustained, without the inconvenience of looking at the facts of the case, and tracing the separation of England from Catholic unity to the licentiousness and rapacity of a tyrant. The work of Mr. Allies is but a link in the chain of false testimony on this subject, and with all the refinement of the modern Puseyite he has endeavored to show that Christian bishops are equal in jurisdiction, and possess an independent authority, whence it is inferred that the Anglican bishops are not schismatical in refusing obedience to the holy see, or in not communing with the Roman pontiff. In refutation of this view, which is a miserable figment of obstinate error, Mr. Thompson proves in the most conclusive manner, that the episcopate of the Christian church is "one, indivisible, sovereign and independent: that every bishop has part in this episcopate, not as an independent individual, but as a member of the episcopal body." Any other idea of the Christian episcopacy would render it a source of inevitable dissension and error, and would therefore, thwart the very object for which the Son of God established the order of bishops, viz: as a body to transmit from age to age the sacred deposite of faith.

Discourse on the Life and Virtues of the Rev, Demetrius Gallitzin, late pastor of St. Michael's church, Loretto, Pa., &c. By the Very Rev. Thomas Heyden. Pittsburg: 8vo. pp. 32.

The Rev. Mr. Gallitzin was one of the most distinguished clergymen that ever labored in the holy ministry within the limits of the United States. Whether we consider the great sacrifices which he made to become a missionary, or the zeal with which he devoted

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himself to the salvation of souls, or the eminent success which crowned his exertions, we are forced to admit that his life is a model for the priesthood. As a writer in defence of Catholic truth, he is also most favorably known, and it may be truly said that his "Defence of Catholic principles" is one of the very best controversial works that we possess. It was due then to the merit of such an ecclesiastic, that an appropriate monument should be erected to his memory by those in the midst of whom he labored and died. This was done by the Catholics of Loretto, and on the occasion of removing the remains of Mr. Gallitzin to their new receptacle, the above-mentioned discourse was delivered by the Very Rev. Mr. Heyden, who has done justice to his theme. The simple yet eloquent narrative of the incessant toils and eminent virtues of Mr. Gallitzin, will be read with pleasure and profit by all who love to see the beauty of holiness shine forth in the ministers of the Gospel.

Titus Livius. Selections from the first five books, together with the twenty-first and twenty-second books entire, &c. By J. L. Lincoln. New York: D. Appleton & Co. Philadelphia: G. S. Appleton. 12mo. pp. 329.

If elegant typography, consisting of fine paper, clear type and neat arrangement, can be any inducement to the study of the Latin classics, this book will assuredly find many patrons. Its main excellence, however, is the copiousness of the notes which the editor has added, forming more than one-third of the volume, and well adapted for the assistance of both the teacher and the student. In the arrangement of the work the most approved editions have been consulted, chiefly that of Alschefski. It is also enriched with a plan of Rome, and a map showing the route of Hannibal in passing the Alps.

The Sphere and Duties of Woman: a course of Lectures by George W. Burnap. Second edition, corrected and enlarged. Baltimore: John Murphy. Pittsburg: Geo. Quigley. 12mo. pp. 326.

The lectures of Mr. Burnap on the Sphere and Duties of Woman have long since received the approbation of a discerning public, and it cannot be denied that the work contains a vast deal of useful matter, which may be read with pleasure and advantage by the fair sex. They will learn from it that they are destined to act an important part on the theatre of life, and that they will be more or less successful in fulfilling this destiny, according to the influence which religion has upon their sentiments and actions. Woman, directed by the ennobling principles of true religion in the various relations which she holds in society, must necessarily govern and control its happiness. These lectures have been printed by Mr. Murphy in a style of elegance which is seldom equalled, and form a most appropriate gift for the holidays.

The Metropolitan Catholic Almanac, and Laity's Directory for the year 1848. Baltimore: F. Lucas, Jr. 18mo. pp. 312.

The Almanac this year is much more comprehensive than former numbers of the work, and contains a great variety of information which is interesting to the Catholic community. Considering the great quantity of matter in this work, and the peculiar difficulty of the typographical execution, the price at which it is sold, 25 cents per copy, is exceedingly moderate, and within the means of all. Every Catholic family ought to have a copy of it. It is strange that any one should find fault with the catalogue of books appended to the Almanac. We consider this a part of its usefulness, by spreading far and wide the knowledge of books, the purchase and use of which may contribute vastly to the honor of God and the salvation of souls. All the more respectable periodicals of this kind contain catalogues of books, and we see no reason why it should not be so, particularly as the purchasers are not required to pay more on that account.

Pope Pius IX,—National Hymn. Baltimore: F. D. Benteen.

We have received from the publisher a copy of this beautiful national hymn in honor of Pius IX, the first page of which contains a large and elegant lithographic portrait of his Holiness. The accompaniment is by Mr. Meineke, whose musical science is well known in this country. We have no doubt that there will be a perfect rush to Mr. Benteen's, for copies of this interesting publication.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

FEBRUARY, 1848.

JARVIS' REPLY TO DR. MILNER.

A Reply to Doctor Milner's "End of Religious Controversy," so far as the churches of the English communion are concerned. By Samuel Farmer Jarvis, D. D. LL. D. *historiographer of the church, author of "a chronological introduction to the history of the church, etc. etc.* New York: D. Appleton & Co. 1847, pp. 251, 18mo.

THE *End of Religious Controversy* of the late Dr. Milner, bishop of Castabala *in partibus* and vicar apostolic of the middle district, England, has obtained a well merited reputation of excellence among our controversial works. Without going as far as Charles Butler, who pronounced it "the ablest exposition of the doctrines of the Roman Catholic church, and the ablest statement of the proofs by which they are supported that has appeared in our language," we may safely assert that the book is well contrived for the effecting of the object in view, namely, to afford our separated brethren an easy method of coming to an end of religious controversy, by pointing out to them the great principles of religious inquiry, which being once settled involve at once the solution of all incidental questions, subsidiary details and secondary consequences, the separate and full discussion of which would require a leisure and capacity which very few have at their command. Of the works of Dr. Milner, which are pretty numerous, "The End of Controversy" is unquestionably the best: and for perspicuity, solidity of proofs, judicious criticism, clearness of method, and a dignified moderation towards his adversaries, it leaves little to be desired. Hence the success which the work has obtained, not only in England, but also in America, where it has passed through many editions. It has moreover received the honor of a translation in French, though under a different title, namely, "The Excellence of the Catholic Religion."

A better test, however, of the uncommon merit which the "End of Controversy" possesses, is the fact of its having given some uneasiness to the opponents of the Catholic doctrine, and as it would

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appear, roused them to a certain degree of indignation. Of this we have a clear proof in the publication found at the head of our article, as well as in the other replies which were published in England in the time of Dr. Milner, and to which he himself did ample justice. Now that the ashes of the right reverend prelate have been reposing in undisturbed tranquillity for many years, there rises against him a warm antagonist, who, wearing the double cap of doctor *in utroque jure*, and girt with the coat of mail of "historiographer of the church," wishes to measure a lance with the defunct bishop. It is a very fortunate thing, however, for Dr. Milner, that he unconsciously anticipated the reply of Dr. Jarvis; a circumstance which the latter seems to have been ignorant of, or else he would perhaps have saved himself the trouble of writing a new reply. This circumstance will explain itself by the following extract from the introduction of Dr. Jarvis' book.

"But why should no notice be now taken of Dr. Grier's reply? . . . . . To say nothing of the other able publications by which Dr. Milner's book was answered, when it first appeared? There can be no end of controversy, if books, which have been answered over and over again, are republished and constantly circulated, without the least notice being taken of all that has been said on the opposite side."*

The doctor seems to suppose that the attacks upon "The End of Controversy" have not been noticed. Now this is a case of forgetfulness or inadvertency which we find it difficult to understand. It is easy to conceive that in our days when the reading community are overwhelmed with the productions of innumerable authors, there is no obligation to notice all publications whatever. But for an historiographer of the church, not to know the books which relate to religious controversy, and particularly not to know those books which bear so immediately upon questions which he discusses *ex professo*, in a book of 250 pages, is a circumstance little calculated to give a very exalted idea of the performance to which we devote a few pages of this review. We shall then, first and foremost, notify Dr. Jarvis that Milner himself has answered fully all the charges urged by Dr. Burgess, and Dr. Grier the vicar of Templebodane; and this vindication of Dr. Milner is known not only in England, but it has received on this side of the Atlantic a due share of attention. Dr. Jarvis may easily procure a copy of it from Philadelphia, where it was published by Eugene Cummiskey, 1825, pp. 193, 8vo. If the Vindication of Dr. Milner's End of Controversy has not been republished as often as the End of Controversy itself, one reason is that it is somewhat contrary to delicacy and courtesy to expose to public view the defeat of champions so completely worsted as Drs. Burgess and Grier have been in this Vindication; another is, that there is no great advantage to be derived from showing that two apologists of Protestantism are in the wrong; as Protestants, in reading such books may, perhaps, conclude that the apologists failed because they were deficient in ability, not from their being enlisted in a bad cause. In fact what Catholic or Protestant cares now for the sophistry put forth by the bishop of St. David's and the vicar of Templebodane?

We may add, without presumption, that the new reply to the End of Controversy will not drive the work out of the market, and will be far from making Catholics underrate Dr. Milner as a champion of their cause. The only effect of these attacks upon his work, must be to demonstrate the utter impossibility of demolishing the solid foundations on which the Catholic church is built. We may admit that Dr. Jarvis is not destitute of erudition and talent; but, having a bad cause to advocate, he cannot face his opponent, and must necessarily have recourse to paltry means of attack and defence, there being no better ones at his command. The work of Dr. Milner is remarkable for its conciseness, though not

* Page 15.

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at the expense of perspicuity, and for the vigorous logic which places before the unprejudiced reader a mass of arguments, facts and conclusions, which force conviction upon his mind. Dr. Jarvis, on the contrary, is very diffuse, and is no reasoner. In his quotations he is tediously prolix, affording just grounds to suspect that, like some of our newspaper editors, he is glad to hit upon documents which will fill up his pages, without any other trouble than that of transcription. Instead of reasonings, syllogisms and arguments, the historiographer of the church treats us to dissertations on the etymology of various words, calling to his aid for that purpose, not only the English, but also the Latin, Greek, Saxon and Hebrew languages. Another substitute for argument, which is very abundant in his reply, is a collection of anecdotes, not only such as may be found in authentic writers, but others picked up in his travels in England and Italy, and consisting chiefly of what he learned from his fellow travellers, and what he gathered from his cicerones in the various places that he visited. All this, it is sufficient to observe, is very good to fill up a book, or, perhaps, to induce our light gentry to read his work, but in the scale of logic it has no weight whatever. The following is an example of this species of anecdotical reasoning, which is used by many Protestant writers. Dr. Jarvis assures us that the late Pope Gregory XVI said, with a sigh:

"*Unfortunately* our church teaches that out of the Roman church there is no salvation." "*Disgraziatamente*, unfortunately, unhappily, or calamitously, was the very word he used. The church of Rome has, *very unfortunately and calamitously for her*, decreed herself to be infallible. She has thereby tied a millstone about her neck, which, if she casts it not off, will finally drown her in the depths of the sea. I doubt not that many of her sons re-echo the sigh of Gregory XVI, from the bottom of their hearts; and if report speaks true, Pius IX must be of that number." P. 20.

This is the argument brought against the infallibility of the church; and, we ask, is it not an insult to the reader of Dr. Milner's sound arguments to produce a charge of this nature? Suppose Gregory XVI had spoken these words, what would it prove? But now to the fact: when did Gregory XVI hold the alleged language? The doctor tells us that it was in a conversation, while he was yet a cardinal. But how does the doctor know that he made any such observation? Did he hear it himself? No: he tells us that he learned the circumstance from a distinguished *Lutheran gentleman, in* 1831, and he thinks, moreover, that now he remembers that conversation pretty well. What an accumulation of circumstances to make us credit the story! This specimen of reasoning, found in the first pages of Dr. Jarvis' book, will show at once what kind of man he is, and what a giant of a dialectitian Dr. Milner has to contend with. How can the historiographer of the church so far bewitch himself, as not to see that, even admitting the fact to have happened, and the recollections of travellers to be all right, the *disgraziatamente* of the cardinal bore only on the Lutheran gentleman, because, unfortunately for this Lutheran gentleman, he had no salvation to hope for out of the true church, which he had an opportunity to know? Instead of rumor or the chit-chat of a stage coach, the historiographer of the church would do well to read the work of Gregory XVI himself, on the infallibility of the church,* as well as the encyclical letter of Pius IX, and he will there find that the dogma of the infallibility of the church is no subject of lamentation among us, but, on the contrary, that we consider it the unshaken ground of our faith. We take the liberty of correcting the false reports the doctor has heard in regard to Pius IX, by a short quotation from his letter, which is not a matter of conversation and rumor, but an authentic document. "Hence, it too

* "Triumph of the Holy See and of the Church."

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plainly appears in what error they are involved, who, abusing their reason and esteeming the words of God as a human production, dare rashly to explain them and interpret them according to their own notions, when God himself has appointed a living authority to settle the true and legitimate sense of his heavenly revelation, and decide, by an infallible judgment, all controversies on matters of faith and morals, so that the faithful may not be carried about by every wind of doctrine in the wickedness of men to the circumventing of error. Which living and infallible authority exists only in this church, which was built by Christ our Lord, on Peter, the head, the chief and pastor of the whole church."*

We have adduced the preceding example only as a specimen of Dr. Jarvis' method. We do not intend to follow him in all the labyrinths where he has taken refuge: as his book purports to be a reply to Dr. Milner, we must confine ourselves to his attack upon this writer. We may, however, save ourselves some trouble, and him, perhaps, some mortification, by referring him to the Vindication of Dr. Milner himself, where, in the person of the vicar of Templebodane, he will find himself completely refuted. For the information of our readers it may be well to state here that the historiographer of the church is no Puseyite, and has made no remarkable approach to the ancient church with his brethren, the authors of the *tracts for the times*. He is for Scripture alone, without tradition, or, at least, without any adequate tradition. He admits the real presence of Christ in the eucharist in the sense of Calvin, and, with the same sectarist, he makes the souls of men sleep until the day of judgment, their punishment or reward being deferred to that time. He also condemns the practice of preserving the eucharist for the administration of sick persons, &c., &c.

* Encyclical Letter of Pius IX, found in Brownson's Quarterly Review, April, 1847. United States Catholic Magazine, March, 1847.

We will not deny that there are some real blemishes and mistakes in Milner's work, which Dr. Jarvis has pointed out, and in this we will acknowledge the justice of his criticism. It relates to certain quotations of Dr. Milner, which, we confess, are not made with references sufficiently precise. Our critic observes:

"Dr. Milner has not disdained to quote three small passages from the voluminous works of St. Augustine, with such marginal references, as the following: L. 1. Contra Crescon. De util Credend. and de Bapt. Contra Donat. L. V. The first book against Cresconius occupies, in the Antwerp edition of his works, nearly seven closely printed folio pages! The treatise 'On the Utility of Believing,' nine! The fifth book 'On Baptism Against the Donatists,' nearly seven, and the whole seven books upwards of forty! He has quoted so inaccurately that I have been obliged to hunt over nearly thirty pages; with what success I shall now attempt to show: but why did he give so much trouble to them who attempt to track him?" P. 99.

This complaint is not unfounded. The historiographer of the church might have been spared the trouble of reading thirty pages of St. Augustine, if the quotation had been made with greater precision. But this is not all. The doctor looked in vain for one of the passages in the book *De Util. Credend.* and he adds:

"I have read over repeatedly the nine folio pages of that treatise, and cannot find the two sentences he has given . . . . I cannot but believe, therefore, that Dr. Milner has been led into error by his second or third hand common-place books, the accuracy of which he did not verify."

Dr. Jarvis is determined to derive every possible advantage from this rather loose way of quoting, and in another place we find the following comment:

"Here Dr. Milner quotes in the margin, S. Aug. Contra Petolian (sic). The three books against Petilianus occupy *forty-five closely printed folio pages!* But as the reader has become familiar with his loose way of quotation, we will let that pass." P. 116.

To conclude with those passages of

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Milner where the critic may have some appearance of right, we quote the following: "The same sentiments appear in the epistles of Ignatius, and also in THOSE of his fellow martyr St. Polycarp." Here Dr. Jarvis chuckles considerably, and exclaims:

"*As if there were more than one* extant epistle of St. Polycarp! Could Dr. Milner have read them and have made such a blunder?" P. 78.

Having now made every concession to Dr. Jarvis that even French politeness would require, we have the following observations to make on the subject. The doctor's complaints relate altogether to incorrect references; the whole question raised by him is simply whether a passage of St. Augustine is in such a book or such other, on such a page or such other. The passages quoted by Milner are found in St. Augustine, but the page is not given with sufficient precision. Now what can be inferred from this, either against Dr. Milner, or against the doctrine which he advocates? Nothing at all. The passages are in St. Augustine's works, and it matters little whether you find them *easily* or not. It is enough to find them there, and if you find them, you should be satisfied. A man of sterner and more solid mind than Dr. Jarvis, upon the discovery of the passages, even if it had required him to read more than thirty pages, would either have overlooked the circumstance altogether, or noticed it as a matter of no consequence whatever. If you are told that such a man lives in Broadway, New York, although you may be some hours in finding him, yet if you at length find him out, you have reason to be satisfied. The texts adduced from St. Augustine are really in the works of that writer, and refute the Protestant system of Scripture alone and private interpretation. This is the essential point; this it is that inflicts the death blow on you; to examine whether you have been struck by a leaden or a copper bullet is useless. The doctor represents the trouble of looking over thirty pages of St. Augustine, as a Herculean task and truly oppressive. Now we can testify that to look through thirty pages of St. Augustine for the purpose of verifying a text, requires scarcely more than five minutes; a labor which, far from crushing the doctor, will not in the slightest degree incommode him. To write *Petol.* instead of *Petil.* is certainly a fault: it is putting an *o* for an *i*: but if Dr. Jarvis' remark about this proves any thing, it can only be against printers and proof readers: we see not how it can implicate Dr. Milner. One thing, however, appears to us plain enough, that Dr. Jarvis, in alluding to such matters, is very much like a drowning man who catches at straws. We would think it beneath the dignity of a controversial discussion, to notice even grosser faults of print than the substitution of one letter for another, which it would not require an Argus eye to discover in the reply of Dr. Jarvis.

It is true that the words of St. Augustine, quoted by Dr. Milner, as found in the book *De Util Creden.*, are not there: but they are found in the book *De unitate Ecclesiæ*, and, that the doctor may have no difficulty hereafter in verifying the text, we will give him the references in full; vol. ix, chap. 22 or no. 63, Benedictine edition. We may add that the text of Origen, which he had not the courage to look for in four folio volumes, is found at the end of the 29th treatise on St. Matthew. To give an idea of the gigantic task the doctor complains of in having to look over thirty pages of St. Austin, we will state that in order to ferret out the passage alluded to above, we had to examine eleven volumes; yet, with a little management, it did not require much more than half an hour to reclaim the stray quotation. As to the epistles of St. Polycarp, Dr. Jarvis may perhaps complain with reason that Dr. Milner seems to suppose the existence of several epistles of St. Polycarp: but the doctor should not on this account yield to

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an immoderate joy: for, although there is but one letter of St. Polycarp extant, he was the author of many, as we learn from a fragment of Irenæus, preserved by Eusebius in his ecclesiastical history. Let the historiographer of the church turn to Eusebius, book v, ch. 20, at the end. In that chapter Irenæus says of Polycarp that he taught many things which were not in Scripture, although conformable to it, about the person of Christ and his doctrine, and that he had the greatest horror for heresies. Irenæus then adds that what he says of Polycarp, can be confirmed by his epistles which he wrote to the neighboring churches and to various individuals. Now this is the passage to which Dr. Milner alludes, and it would be well, in a future edition of the *End of Controversy*, to accompany the reference to St. Polycarp with the reference also to Eusebius, as stated above.

Our blessed Lord tells us of some who see a mote in their neighbor's eye, and see not the beam in their own; of others who swallow a camel, whilst they strain at a gnat. Let us see whether the learned historiographer of the church will not, perhaps, fall under this category. He has complained very bitterly of the blunders of Dr. Milner, and of his second and third hand quotations, as he calls them, which he did not take the trouble to verify. But what will the reader think of a critic who brings forward such charges, and yet falls continually into defects incomparably worse, copying blindly the mistakes of his authors, and making false historical statements, not by inaccurate quotations, but without any quotations whatever? To give some examples of this. The learned etymologist wishes to introduce the different meanings of the word *sacrament*: for this purpose he has recourse to a dictionary, and from this source he gathers several significations of the word. The following is quite interesting.

"In A. D. 1013, Pope Adrian issued a bull in which mention is made of the *sacrament* of Pope St. Gregory, meaning thereby the *relics* of that saint. Ducange, who is my authority for this, mentions several other instances of the like kind; from which it would seem that this loose mode of using the word *sacrament* was common in the West in the eleventh century." Rep. p. 131.

It requires considerable gravity not to laugh out at this strange exemplification of accuracy in quoting. Every body knows that, in the church, there are books containing the various prayers and rites connected with the liturgy and the administration of the sacraments. One of them has received the name of the *sacramentary* or the *sacrament* of St. Gregory, from the celebrated pope who arranged and improved it. Now Ducange, in his dictionary, speaks of this book, and mentions a library which possesses it, and, in addition to this, he informs us that this sacrament of St. Gregory is placed and classed among relics, in a bull of Pope Adrian. Hereupon the learned historiographer tells us that by sacrament of St. Gregory are meant *the relics of that saint! his body embalmed and preserved!* A very beautiful quotation this! Nor is this all: our learned author, who frowns so much at second and third hand quotations, accepts blindly from Ducange the date 1013. This is a fault of print in Ducange; but it is not one in our replyer, who, however, has no excuse: for why did he not verify the quotation from the bull of Adrian? If this was too much, how could an historiographer, and especially an historiographer of the *church*, be ignorant of the fact, that in 1013 there was no Pope Adrian who could issue a bull: since the pope then reigning was a Benedict and not an Adrian? Again, it is passing strange to hear our replyer asserting that the word *sacrament* is used in the sense of *relics* in several other instances mentioned by Ducange. He must have had a queer sort of spectacles on, when reading Ducange; for the only instance we could discover in the alleged passage of Ducange is a sentence of old French, in which a certain nobleman, at the point of death, is made

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to say that "he wished to receive the sacrament of Monseigneur St. Jacques, that is to say, the sacrament of extreme unction, which is recorded by St. James." Will the doctor say that the sick man asked to receive the relics of St. James? To complete the series of his blunders and misquotations, the replyer says that, in the eleventh century, the word *sacrament* was used *commonly* in the West, as meaning *relics*. This is really too bad, when we consider that the date 1013 is an obvious mistake, and that Ducange does not give one solitary example of the word *sacrament* being used as synonymous with *relics*, although he says that the sacrament of St. Gregory, meaning the book attributed to St. Gregory, was placed among relics, an honor which it certainly deserved, as a holy and venerable book. What will the reader now think of the boasts of Dr. Jarvis, when he exclaims, "how could Dr. Milner make such a blunder," and when he reproaches this writer with his second and third hand quotations which he did not take the trouble to verify?

Dr. Milner has had the misfortune of quoting one book of St. Augustine for another, and this Dr. Jarvis has endeavored to convert into a capital offence: but what shall we say of him who makes the most sweeping assertions, and most calumnious imputations, without any quotations at all? Thus, in one place, he tells us of the much injured Cyril Lucar, the Greek patriarch, whose life was *a sacrifice to Jesuitical intrigues;* and elsewhere he says that, in the early days of the English church, Jesuits, masking themselves under the garb of Puritans, obtained livings in England, and were the primitive cause of all the misfortunes of the English church. Where has our replyer found these interesting particulars? He adduces no authority for this portion of history, which is not a mistake in quotation, but no quotation at all. Has he any manuscripts or confidential correspondence of Cyril Lucar, or of the disguised Jesuits to whom he alludes? Does he possess any documents of their superior general, ordering some among them to put on the garb of Puritans, that they may sow division in the English church? He must possess such documents, or else how could he hope to make us believe that Cyril Lucar, who was, it is true, much annoyed during his life, on account of his abortive attempts to introduce Protestantism among his brethren of the Greek church, could have had any thing to fear from the Jesuits, who had no sway whatever over the Greek church? It requires an unusual amount of credulity to admit, that the Greek clergy could be induced by the influence of the Jesuits and the pope, to banish an innovator from their ranks, when those Greeks were the professed enemies of the pope and the Jesuits, and have to this day refused to receive the Roman reformation of the calendar which even Protestant nations have adopted. A Puritan Jesuit is also something so anomalous, that we can believe such a class of beings to have existed, only when we shall learn, by good *references* and *quotations*, the names of those strange individuals, the time when they lived, and the place where they practised their impositions. Truly there is nothing ever so monstrous or extravagant, that some Protestants will not swallow, if it be only against the pope and the Jesuits. We expect soon to learn from Dr. Jarvis, that the pope sent two cardinals to Philadelphia, in 1844, to set fire to St. Augustine's church.

We should be delayed too long, if we undertook to consider all the instances of gratuitous assertions that are found in the *Reply:* but we cannot forbear noticing a calumnious charge against the Roman cardinals who, in 1587, issued an edition of the Greek Septuagint. The matter stands thus. Biblical commentators have been puzzled by the quotation of a few verses found in the third chapter of St. Paul to the Romans,* which are supposed to have been taken from the thirteenth Psalm.

* V. 10 and seq.

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Now the Hebrew text of this Psalm does not contain these verses quoted by St. Paul, but some Greek copies of the Bible and also the Vulgate contain them. Dr. Jarvis contends that these verses do not form a part of the thirteenth Psalm, and we shall not enter into any controversy with him on this subject; but he adds, that the *fraud* and *dishonesty* of the Roman editors of the Greek Suptuagint, in 1587, was the cause of those verses having been admitted into the English prayer book as forming a part of the thirteenth Psalm. According to Dr. Jarvis, the cardinals were guilty of fraud and dishonesty by inserting these verses in their edition, while in the Vatican manuscript of the Septuagint these anomalous verses are found only in the margin. In support of this last assertion he quotes the learned and pious Benedictine Montfaucon, who seems in this way to bear witness to a fraud on the part of the cardinals. Dr. Jarvis moreover adds, that as these verses are in the Vulgate, "the editors of the Vatican Greek text were bound, under the curse of the council of Trent, to commit the fraud," in order to make the Septuagint agree with the Vulgate. Upon this we have only to say, 1. that Montfaucon never dreamed of imputing any fraud to the Roman editors. 2. That the Roman editors placed these verses in the text of the thirteenth Psalm, because they fairly and conscientiously thought that the verses belonged to it. Whether their convictions were well founded or not, may be a matter of discussion; but their sincerity cannot be questioned. 3. The Roman editors say, in their preface, that they have consulted not only the Vatican but also many other manuscripts; and it is from this comparison and other considerations they may have thought proper to insert these verses in the text of the thirteenth Psalm; so that the intent to commit any fraud upon the Vatican manuscript would have been as silly as it was useless: it would have been silly, since the text of the Vatican manuscript has been always open to the inspection of the learned, or else how would it be known that these verses are in the margin?* The fraud would also have been useless; for the curse of the council, to use the expression of Dr. Jarvis, would not have reached them, even if they had not inserted those verses in the thirteenth Psalm. Dr. Jarvis only shows his ignorance as to the meaning of the decree of the Tridentine council, concerning the authenticity of the Vulgate. The same Roman editors have adopted, in innumerable instances, readings at variance with the Vulgate: for instance, they do not give the prayer of Moses at the waters of contradiction, Num. xx, 6, although it is found in the Vulgate; and in reference to the contested verses of the 13th psalm, Bellarmine, whom no Catholic is disposed to *curse*, is of the opinion that these verses did not exist originally in the 13th psalm.† Hence the dishonesty and fraud attributed to the Roman editors of the Septuagint, is plainly and unquestionably a fabrication of Dr. Jarvis, the historiographer of the church. So far we have considered only the charge of dishonesty, but we have said nothing of the argument which Dr. Milner derives from the fact, that these verses are not found in the English Bible, though found in the book of Common Prayer. That argument retains its full force; for even admitting that the editors of the book of common prayer were biassed by the Roman editors of the Septuagint, it was their own fault, and purely their fault, as, according to the Protestant theory, the Hebrew original is the standard of the Old Testament, and not any version of it, not even the Septuagint. Besides, the general aim of Dr. Milner is to show the impossibility for Protestants, and particularly the mass of Protestants, to form their faith by Scripture alone, as a rule of faith. If the *learned* authors and

* See, in Wiseman's Lectures on the connexion between science and religion, the confutation of much of the same calumny in relation to this Vatican manuscript. Lecture 10, 1823.

† Bell, in Ps.

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editors of the book of Common Prayer have been, as Dr. Jarvis himself admits, so far mistaken as to insert in the 13th Psalm verses which do not belong to it, how much more liable to error are unlearned persons, in attempting to decide upon what is or what is not Scripture, and in forming their faith accordingly?

We have thus far confined ourselves, as it were, to a sort of *extrinsic* evidence against Dr. Jarvis, to give an idea of his way of proceeding, and of the kind of antagonist that Dr. Milner has met with. It is time now to examine in a more regular form the replies of the doctor to the arguments of Dr Milner. The "End of Controversy" is divided into three parts: in the first, the author establishes the true rule of faith, which is assuredly the right way to come to an end of religious discussion, and he proves that the true rule of faith is "the Word of God, whether contained in Scripture or in the tradition of the church, and interpreted by the decision of a living authority, the true church of Christ." In the second part, Dr. Milner proves at length that the Roman Catholic church is the true church of Christ. All controversy should have ended here, because the settling of these two points involves the decision of all other points, and covers the whole ground of discussion between Catholics and Protestants. Yet, as there are so many prejudices entertained in regard to certain dogmas of our faith, Dr. Milner introduces into the third part, but only in a secondary and incidental manner, the chief points which seem so repugnant to Protestant views.

But what is the plan of campaign adopted by Dr. Jarvis and Dr. Grier in their attempt to confute Dr. Milner? It is a plan directly calculated not to end but to perpetuate controversies. Of the three parts of Dr. Milner's book, the third is almost superfluous, or at least *ad abundantiam juris*; the second is the vital question, namely, that the Roman Catholic church is the true church of Christ. The first, in regard to the rule of faith, is very material, but only as connected with the second part. Now, it is truly remarkable that the replyers to Dr. Milner confine themselves almost exclusively to the third part; they discuss at length various dogmas and practices of the Catholic church which shock their prejudices, and thus find the way of introducing all subjects of controversy that have been agitated ever since the time of Luther. If they say any thing on the first part, it is only to show how the Bible alone teaches all doctrinal truth, and what a good translation of the Hebrew and Greek originals we possess in the English Bible. But they either avoid, or scarcely touch upon the second part, which contains the plain and substantial arguments by which we show that the Roman Catholic church is the true church of Christ. This last remark says all, and should be conclusive to the mind of every judicious inquirer. The Roman Catholic church maintains and proves, that she has the marks of the true church of Christ. The English communion, the Lutheran communion, and the Geneva communion are even *ashamed* to assert that they have these marks, and that all other communions are deprived of them.

Let us see how Dr. Jarvis answers the first part of the "End of Controversy." Dr. Milner attacks the rule of faith admitted by Protestants, which is the sacred Scripture interpreted by each individual as seems most reasonable to him. To confute this rule he uses the following train of argument. "That rule of faith is not the true one, which leaves the inspiration of Scripture without any warrant; which, moreover, it is out of the power of the great majority of men to apply, and which, when applied, will lead to as many opinions nearly as there are heads. Now such is the Protestant rule of faith; therefore it is not the true rule of faith." To prove that the Protestant rule is beyond the reach of the majority of men, Dr. Milner adduces the fact that many know not how to read; that of those who can

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read, a very small number indeed are acquainted with the Hebrew and Greek, in which the Scriptures were written; that, even if all could read Hebrew and Greek, still no Protestant has a sufficient reason to believe in the inspiration of the Bible, chiefly of the New Testament, which is the most essential part of it; none can determine what is the Bible and what is not, because there is no other means than the testimony of the true church of Christ for ascertaining whether such or such book is, not merely a good *human* book, but one inspired by God and consisting of his very word.

The reply of Dr. Jarvis to this reasoning is altogether curious, and shows how far he is able to take hold of an argument, and to follow it to the end. He says to Dr. Milner: you disparage the Scripture; you play into the hands of the infidel; you sap the inspiration of the Bible. A strange answer this! It is not the inspiration of Scripture that Dr. Milner assails, since he believes the Scripture to be the word of God, and has a more extensive Scripture than Dr. Jarvis: but it is the Protestant system which he attacks as sapping the inspiration of the sacred volume. The argument is this:—That system is to be rejected which renders it impossible for a man to know the inspiration and canonicity of Scripture. Now the Protestant system makes it impossible to ascertain the inspiration and canonicity of Scripture; therefore the Protestant system is to be rejected. To tell Dr. Milner that he plays the part of an infidel, is to be ignorant of the plainest rules of argumentation. Yet in this way has Dr. Jarvis wasted many pages of his reply. He argues at length that the English translation of the Bible is a very elegant translation, better than the Doway Bible; he insists that the Hebrew and the Greek are to be preferred to the Latin Vulgate. Now, evidently, these are *magni passus sed extra viam*. Dr. Milner did not undertake to prove, ex professo, that the Latin is better than the Hebrew or the Greek, or that the English Protestant translation is defective; all this was foreign to his purpose. His sole object was to show, that the majority of the people cannot ascertain by themselves either the merit of the Hebrew and Greek originals, or the fidelity of the translation, and consequently cannot form their faith from Scripture alone.

Another instance of the same false reasoning in Dr. Jarvis, is the following. He retorts the argument of Dr. Milner, and says: If we are to learn Hebrew and Greek to know Scripture, you are not much better off; for you have to learn Latin to read the Vulgate, and to see that the Doway Bible is a correct translation. Now the short coming of this retortion is evident; Dr. Milner does not say that the Doway Bible, read and interpreted by every Catholic, is his rule of faith: if he did, the remark of Dr. Jarvis would be correct: but he does not, and Dr. Jarvis and his compeers are well aware of it, since they falsely charge the Catholic church with interdicting the Bible to the people. The rule of faith among us is to believe what the Roman Catholic church believes in general, and if a man be of a very limited capacity, to believe and learn at least the apostles' creed; and if he be more intelligent, to learn, not the Bible, but the Catechism; and if he be yet more intelligent, he may read the Doway Bible, and the Vulgate, and the Septuagint, and the Hebrew if he wish, but none of them in such a way as would be opposed to the doctrine propounded by the Roman Catholic church, and stated in the Council of Trent. The case stands very differently in the Protestant theory. If the Bible, interpreted by every individual, be his rule of faith, no man can have faith unless he read the Bible and interpret it for himself. If he listens to the interpretation of another, he will not be forming his faith by his own individual reading of the Bible, and will virtually give up the Protestant rule of faith.

Dr. Jarvis has condescended to examine more particularly the case of those who cannot read, and he has given a special

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answer to this part of Milner's argument. It is too interesting not to be placed before the reader. It is a real old woman story. Dr. Jarvis tells us of

"A poor woman who had learned her religion by going constantly to church, and hearing the ambassadors of Christ read the Bible!" ..... "The poor aged woman, of whom I speak, was visited by me in her last illness. She quoted the Scriptures so fluently, and applied them so correctly and understandingly, that the idea of her not knowing how to read never occurred to me. I said, 'Give me your Bible, and I will mark some passages for your meditation when I am absent.' 'Alas! sir,' she replied, 'I cannot read.' 'Cannot read!' I exclaimed. 'How did you get such a knowledge of the Bible?' 'By attending church, sir, and hearing the Bible read. My memory, thank God, is good, and I have repeated what I have heard till I had got it by heart.'"

This is a very pathetic anecdote indeed. Let us now see what it proves. If a woman, who has a good memory, can retain some passages of Scripture, then even the illiterate may form their faith from the Scriptures. The doctor is assuredly in jest. Does faith consist in committing to memory some passages of Scripture? At that rate even a parrot might have faith. But the Doctor does not tell us whether the woman in question had gathered from the Bible any particular set of doctrines; he does not tell us what she believed concerning the nature of God, the Trinity, the divinity of Christ, and his incarnation, or what she believed and knew of the person of Jesus Christ. Did she believe in predestination to evil, and how did she understand the words of St. Paul, "whom he will, he hardeneth?" Did she ask Dr. Jarvis to wash her feet, as is so positively recommended in the Gospel of St. John? Did she apply to him as an elder of the church to be anointed with oil, as is taught in St. James? What did she believe in regard to the words "this is my body?" Did she ask absolution of her sins from Dr. Jarvis? Let us, however, suppose that she believed on all these points as Dr. Jarvis himself, and this is a very natural supposition from her having been visited by him. But does he not see that this woman had derived her faith from preachers and not from the Scripture? for there are a great many old women among the Quakers, Methodists, Presbyterians, Baptists, &c, who can quote the Scripture as well as she who was visited by Dr. Jarvis, and yet believe very differently from her. We have seen an old Protestant woman who could do much more than the one visited by the historiographer of the church; she could not only quote Scripture, but she saw the Lord Jesus in his glory, in broad day light.

But what if one woman, gifted with a good memory, could understand the Scripture without reading it? This is an exception which only confirms the rule. Dr. Jarvis has anticipated the objection, and he tells us how it happened that, in the course of his ministerial career, he met with only one such woman. The reason is, says he, that Jesuits and Roman missionaries thwarted the noble designs of the English reformers. Their design was that the people in general should attend morning and evening prayer daily, in their parish churches, in order to listen to four chapters of the Bible each time, so as to hear the book of Psalms every month, the Old Testament once, and the New Testament three times a year. This is not all. The Bible was to be read not *any how*, but

"With such just emphasis and intonation that the very reading would have conveyed to him the true sense of God's holy word." P. 74.

The doctor seems very punctilious on the subject of emphasis. In another place he says:

"The Christian priest would read with such just intonation and emphasis, that the ignorant would understand the Bible better than if they merely read it alone by themselves." P. 41.

Such then was the noble design of the

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founders of the English church, and Dr. Jarvis, with holy indignation, asks:

"Who marred all this goodly design! Alas! Do not you know? Have you never read of emissaries from Rome, who assumed the garb, and imitated the manner of Puritan teachers, prayed extempore, and reviled, as being popish, the liturgy of the Church of England?" p. 74.

We are much obliged to Dr. Jarvis for this acknowledgment of the deficiency and decay of his own church. We may use it as an additional argument to the many we already possess, that the Church of England is neither the true church of Christ, nor a portion of it. What a strange church that must be, which confesses and bitterly complains that a few disguised Jesuits and missionaries thwarted the designs of the *men of God*, who founded it, so as to deprive the mass of the English population of the means of applying their rule of faith! It is then true, and admitted, that the ninety-nine hundredths of the English church consist of professors who have no rule of faith, and consequently no faith at all, because some Jesuits assumed the garb of Puritans in times past. Assuredly it will require a good share of credulity to admit, that this is the church built upon a rock, and against which the gates of hell shall never prevail. Can that be the true church of Christ in which "the little ones asked for bread, and there was no one to break it to them?" That church is not a mother, but a step-mother, who has refused the means of supplying her little ones, that is, the large mass of her people, with the food which she proclaims to be necessary. But independently of these considerations, the discussion between Dr. Milner and Dr. Jarvis assumes a new feature; it is no longer the Bible interpreted by every individual that forms the rule of faith; if we understand Dr. Jarvis rightly, it is the Bible read "with just emphasis and intonation." We can scarcely mistake the meaning of the doctor, for he tells us that this proper emphasis and intonation will make the people understand the true sense of God's holy word, even better than if they were to read the Bible themselves. It is true, Dr. Milner did not meet him on this ground; for it is altogether a new one. But we are very willing to supply the place of Dr. Milner in this particular case. According to the new system, then, it is not so much the word of God that is the rule of faith, as the emphasis with which it is read. Now this must prove to be a strange rule. Some ministers and readers will be so awkward that they will make no intonation and emphasis, and the people then will have no rule of faith. Bnt if an intonation and emphasis be used, will it not be the meaning of the reader more than that of the word of God that will be apt to pass to the mind of the hearer? Will the intonation of the Presbyterian be the same as that of the Episcopalian? Will the Methodist and the Lutheran give the same emphasis? Suppose a minister were reading this passage, "whom he will, he hardeneth," what intonation will be used? If he be a rigid Calvinist, he will make two or three emphases, in order to inculcate his doctrine. If he be an Arminian, he will run over the text without any intonation at all. Dr. Milner supplies us with another example, Rom. ix, 5: "Christ who is over all, God blessed for ever. Amen." Two different intonations may here be used: the first by which the reader will stop after the words *over all*, and then conclude the sentence by blessing God for ever: the second by which a pause is made after the word *God*, and Christ will be understood to be the God blessed for ever. Thus the new rule of faith devised by Dr. Jarvis, is ultimately reduced to this: the Bible as interpreted by each preacher. After this it is idle to talk of giving liberty and free scope to the understandings of men: every one is to form his faith from his minister, and bow down to his intonation and emphasis. If he go to another minister, who has a different intonation and emphasis, he will also have a different faith. There is much truth, however,

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in this rule, or, in other words, it is true that most Protestants form their belief in this way; for, after having protested before heaven and earth that they will not listen to the Scriptural interpretation of fathers and councils, they have resigned themselves to the inglorious privilege of being led by the nose by preachers and exhorters.

The doctor, however, could not have established his rule of faith on more slippery ground than that which he has selected, which is after all nothing more than the consent of ministers. There is no set of men more at variance with each other than ministers of the Anglican church. An Anglican minister may be a Unitarian if he choose; many of them are rank Calvinists: there are low churchmen and high churchmen: there are Puseyites of innumerable shades. To give an example of the beautiful harmony which prevails among them, Dr. Jarvis cannot agree with Dr. Grier, one of the assailants of the "End of Controversy," on the verse of St. John, relative to the three witnesses.* The English opponent of Dr. Milner admits the contested passage, and his opinion, he says, is founded upon invincible arguments: while Dr. Jarvis devotes eight long pages to the discussion of the same text, rejecting it with the bitterest opposition. Thus it would seem as if they had proposed to give a practical demonstration of the impossibility for the ignorant to form their faith from Scripture alone. The argument, however, of Dr. Milner has not the least bearing upon the intrinsic authenticity of the text, but refers solely to the impossibility for the mass of the people to arrive at any reasonable conclusion about what is Scripture or what is not.

In relation to the rule of faith, Dr. Milner furnishes ample and convincing proofs that every necessary article of the Christian faith is not contained in Scripture, and consequently that tradition, the transmission by testimony of certain truths revealed by Christ or by the Holy Ghost, is a necessary complement of the rule of faith. Dr. Jarvis has assailed these proofs, and it is interesting to observe the manner in which he has done it. One of the arguments adduced by Dr. Milner is, that jurists, and Blackstone by name, admit a *lex non scripta*, together with judges and courts, that is, *living authorities*, to decide in all cases of doubt. Now, if human laws can be preserved and transmitted by tradition, and if for their interpretation there is required in all cases a body of living oracles, why cannot divine laws also be transmitted by testimony in the church, which has, moreover, a promise of aid from above; and how can order exist in the church without a living authority to decide in cases of doubt? Upon this, Dr. Jarvis becomes quite wrathy, and exclaims:

"Is it not passing strange that Dr. Milner should have so presumed on the ignorance of his readers as to quote Blackstone's commentaries! Let any one read the first and second sections, as well as the third of his introduction, and he will see how far the English judge was from acknowledging the claims of Rome!" p.77.

Now we must confess that such a display of bad logic (for we will not call it bad faith,) is rather a shock to our nerves. Did Dr. Milner quote Blackstone as a Roman Catholic witness, or for the weight that his authority possesses in religious matters? Who does not know that Blackstone was a Protestant, and that, in regard to Catholics, he was a more intolerant bigot than any man should have been in the age in which he lived? Had Dr. Jarvis, or some reasoner of the same calibre, been present in the Areopagus when Paul addressed that illustrious assembly, and quoted those words of one of their poets,* "as some also of your poets said: for we are also his offspring," Acts, xvii, 28, he would probably have objected and launched forth the following charge: "Is it not passing strange, O Paul, that

* 1 John v, 7.

* Aratus, whose poem was translated by Cicero, and is partly extant.

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you presume so far upon our ignorance as to quote Aratus in favor of your new religion? Let any one read his poem, and he will see how far Aratus is from discarding our Gods and acknowledging the claims of Christians." Let Dr. Jarvis also remember this first lesson in logic, that when a Christian quotes a pagan author, or when a Catholic quotes a Protestant, it is not for his absolute testimony he quotes him, but for his admitting and laying down principles which, legitimately interpreted and developed, lead to Christianity or to Catholicity.

We now pass to another reply of Dr. Jarvis. Tradition, he says, is found in the writings of the fathers, in the councils, and in the canon law. Now this forms a very large collection of books which all are bound to read.

"Can any one," exclaims the Dr. "imagine a more monstrous assumption? A whole library, and a very large library too, bound down upon the consciences of all men, and therefore as all men cannot examine this library themselves, to be received on the oral testimony of an Italian bishop, and the prelates and priests who hold communion with him? Why, we may well exclaim with the apostle, why lay such an unbearable yoke upon the neck of Christ's disciples?" p. 37.

Now, take notice that this library which is "bound down upon the consciences of men," is reduced to a short catechism which, even if your memory and understanding be very limited, can still be much abridged and simplified. You receive that catechism on the authority of the bishop of Rome, and of prelates and priests of the Roman Catholic church, who in point of number, unanimity, learning and other qualifications calculated to inspire confidence, as much surpass the authority of a churchman reading with just emphasis and intonation, as the heavens are higher than the earth. As this summary, called the catechism, does not vary, is not an abridgment of Scripture and tradition changing according to the views of each priest, it saves you the intolerable burden of forming to yourself a code of doctrine from Scripture alone; a task which is evidently above the power of the generality of men; and hence we may justly conclude, that Christ never intended to lay that burden upon the conscience of any man, and consequently that Protestants overthrow the system established by Christ. It is true, however, that the whole of the library to which the Dr. alludes, is bound down upon the conscience of the church, we mean the Roman Catholic church, there being no other true church, and for this reason the church has preserved the sacred deposite with religious care: and the Dr. who quotes and so often misquotes the fathers and councils, knows very well that the editions of those fathers and councils which he has, were issued by Catholics. The Dr. did not reflect that his objection would naturally lead to the destructive fanaticism of Omar, who burnt the Alexandrian library because the Coran alone was deemed sufficient for the guidance of men.

Milner having adduced quotations of the fathers in support of tradition, Dr. Jarvis, who has a library, considered it his special duty to answer that part of the "End of Controversy." The discussion of Milner's quotations occupies in the "Reply" a whole chapter of some thirty pages, whereas the original passages are contained in four short pages. We have already observed that the references in some instances are not sufficiently precise as to the edition and the page of the works quoted: we may add that Milner should also have used more frequently the usual sign indicative of interruption in the citation. But the substance of the quotations is correct and undeniable, and upon this only does the argument bear. Now the following is the plan of campaign adopted by Dr. Jarvis against these quotations. 1. He loudly complains of the trouble he had in finding and verifying the texts. 2. He grumbles because some texts are taken from one chapter, others from the following chapter, others again from a still remoter part of the work. 3. He cites in

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full the various chapters in which the quotations are found, with his own translation, speaking, he says, with all due modesty of his own translation, and with the utmost charity of that of Dr. Milner. He then asks Dr. Milner why he did not give the whole text; why he quoted so little; why he omitted so much? 4. He shows that the fathers quoted by Dr. Milner entertained the greatest respect for Scripture, and quoted it continually, whence he leaves it for his reader to conclude that they considered Scripture as the sole rule of faith. 5. He complains that Dr. Milner does not quote some passages of the fathers where they reject traditions. Now, any one who will allow himself to be guided by reason and sincerity, will at once see that all these remarks are nothing more than evasions, or a mere come off. Dr. Jarvis has recourse to such stratagems because he is afraid of facing his opponent: he dodges him, and tries to conceal his flight. To quote from different chapters of a book and to collect from the same chapter different texts which have the plainest and strongest bearing upon the case, is the course which any judicious writer will follow: the contrary course of quoting whole chapters, is only adopted by those who wish to fill a book without further trouble than that of transcribing. You ask Dr. Milner why he did not quote whole chapters: you might as well ask him why in his short letters he did not give a full edition of the fathers. The fathers quoted Scripture and so do we also: but to quote Scripture and to praise it, is one thing, and to say that every thing is contained in Scripture, and that nothing is known by tradition, is another. The passages of the fathers against tradition explain themselves: they inveigh against the traditions of men, that is to say, against maxims and customs devised and followed by men, by carnal men: but these are totally different from traditions emanating from the apostles, and transmitted by the church of God. Dr. Milner himself answers this objection in his twelfth letter.

It must not be denied, however, that the evidence of the passages adduced by Milner and others, and found in our theologians, has induced some Episcopalians to admit a kind of tradition. Dr. Jarvis is of that number, and the texts quoted by Milner, which he cannot explain away, he understands to signify a *traditive interpretation* of the Bible; and he admits at least in words that the Bible must be interpreted as it has been interpreted by the churches at large. Now we contend that these texts go farther, and point out to us even things not found at all in the Scriptures. But at all events we record this avowal of Dr. Jarvis, because by it he, in fact, gives up one half of Protestantism. Nay, if the doctor be sincere in this admission, it will necessarily bring him over to the Roman Catholic church, for the church has always understood certain passages of Scripture, as conferring infallibility and perpetuity upon her, without any possibility for the gates of hell to prevail against her by heresy or schism: this fact is gathered sufficiently even from the apostles' creed, where we say, "I believe the church." This creed is to endure and to be recited to the end of time, and in this creed the church is given to us as the authority on which we receive every thing, even the Scripture itself. We fear therefore that this admission of tradition by Protestants, is only in word: whilst they say that we must follow the interpretation which the church gives to Scripture, they will in practice follow only their own individual interpretation.

Dr. Jarvis is willing to admit a traditive interpretation of Scripture and nothing more; hence it becomes his duty to prove, from Scripture properly interpreted, those points which are commonly adduced by us to show that important articles are not found in Scripture. Dr. Milner has stated several of those points. Dr. Jarvis probably found it too difficult to make his rule work in regard to all points; he has contented himself with considering the observance of Sunday and infant baptism,

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purposely omitting those adduced by Dr. Milner, as well as the validity of baptism conferred by heretics and sinners, the validity of baptism by immersion, the inspiration of the New Testament and particularly that of St. Luke and St. Mark, the validity of baptism conferred by laymen, the perpetuity of ordination even among heretics, the powers of the priesthood, &c. We will let the reader see how the Dr. proves the observance of Sunday to be enjoined in the Scriptures.

"Though the primæval Sabbath was the seventh day from the beginning of creation, yet to man, the last formed of the Creator's work, it was the first. As soon as he became a living soul he entered on his holy Sabbath. When the Israelites were freed from Egyptian bondage by the blood of the Lamb, they immediately entered on their rest in the wilderness. When forty years after they crossed the Jordan, the first day of their arrival in the land of Canaan was the Sabbath. (For the proof the author here refers to a book of his, 'a chronological introduction to the history of the church.') At the new creation, the resurrection from the dead, the glorified man Christ Jesus, the second Adam, entered into his Sabbath. The observance of that day may well be considered as among 'the things pertaining to the kingdom of God' in which our Lord instructed his apostles." p. 110.

He then adduces the texts by which Protestants generally undertake to prove the observance of Sunday from the Bible, says that Justin Martyr speaks of Sunday as being that observed by all Christians, and adds, that "not a single church can be found from the very beginning which had a different practice."* Thus Dr. Jarvis supposes that he has sufficiently proved the observance of Sunday to be enjoined in the Scriptures. Now we ask, whether such proofs as these are not utterly insignificant. The truth is, that such men as Dr. Jarvis and Protestants generally, use a microscope of a most wonderfully magnifying power, to discover the institution of Sunday in such texts and such loose reasonings, and they contract the pupils of their eyes, like moles, in overlooking passages of Scripture far more clear and explicit in behalf of confession of sins, purgatory, and the invocation of saints, and absolutely blind themselves not to see in the Bible such manifest doctrines as extreme unction, the infallibility of the church, and the prerogatives conferred upon St. Peter. We would confidently ask any man who is not prejudiced, and is not an idiot: is there a shadow of reasoning in the following remarks? "The primæval Sabbath was for man the first day of his existence: therefore instead of Saturday we must keep the Sunday;" or in the following: The first day after the going out of Egypt and after entering Canaan was a Saturday, a Sabbath: therefore, instead of Saturday, we must observe the Sunday. Nothing else than hellebore can be offered in exchange for such outlandish conclusions. The other Scriptural reasons, although not so absurd, still prove nothing, nor do they contain a word about the manner of keeping the Sunday. Hence, Protestants ought to observe it according to the method laid down in the old law, eat cold victuals, kindle no fire on that day, not stir from their houses, and keep their lands fallow once in seven years. We regret that want of room does not permit us to expose the fantastic reasons, which the historiographer of the church alleges in favor of infant baptism as proved by Scripture.

In another article we shall conclude our remarks upon Dr. Jarvis' *Reply*.

* For the falsehood of this assertion, see Cath. Mag. 1845, p. 233.

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For the U. S. Catholic Magazine.

NOTICE OF GABRIEL DE LA RIBOURDE, O. S. F.*

AND OTHER MISSIONARIES.

GABRIEL DE LA RIBOURDE was born in the year 1615, according to some writers, in the Spanish Netherlands, but more probably in France. He at an early age embraced a religious life, and became a Franciscan of the reform called *Recollects*, at the convent of Bethune in Artois. He bore here the reputation of a holy religious, and was equally distinguished for his virtue and moderation, and was at different periods of his life elected to every office in the convent. He filled with approbation the office of warden, superior, inferior and master of the novices in convents of his order. While he discharged the duties of the last important charge at the convent of Bethune, Father Hennepin was one of the novices committed to his charge, and that talented, but erratic man, bears testimony to his guilelessness and zeal. He had spent some years in convents in the low countries, when the Franciscans, through the friendship of the Count de Frontenac, were permitted to undertake. the mission of Canada a second time. They had founded the missions in the time of Champlain, F. Dennis Jamé having come out with him in 1615, as commissary, accompanied by F. Joseph Le Caron and another priest and a lay brother. The infancy of the settlement and the wild expeditions of the venturous Champlain, did not enable these fathers, and those who came out subsequently, to effect much permanent good. The Hurons, the Petuns, the neutral Indians were visited, and Le Caron even traversed a part of the Iroquois country, though it does not appear that he preached to that people.

Father Le Caron, to whom the direction of the mission was almost entirely confided, perceiving that his own order being a mendicant one, and possessed of little wealth in Europe, was unable to conduct a mission so vast, a mission which could receive little or no assistance from the poor settlers and the poorer Indians, invited the Jesuits to enter this field, as their society was organised with special reference to such undertakings. Accordingly Fathers Lallemand, Brebœuf and Massa, S. J., came out in 1625. When Canada was conquered four years later by Kertk, all the religious were carried away, and when England restored it to France, the company of merchants, for pecuniary reasons, refused to permit the Grey Friars to renew their missions. They were excluded till Frontenac took up their cause. In 1669 a body of Franciscans sailed from France, but were compelled to return by a storm which drove them on the coast of Portugal.

The year after a new band embarked under F. Germaine Allert, afterward bishop of Neucòs, and reached Quebec, just about thirty years after the time when the other fathers had been carried off by Kertk. Father Ribourde was one of the companions of F. Allert. On their arrival at Quebec, they immediately set about the erection of a church, which by the alms and assistance of the people was soon finished, and a pontifical high mass was celebrated in it by the bishop of Petræa.

* Hennepin's New Discovery, p. 290. Description de la Louisiane, Tonti (the real narrative in Louisiana, Hist. Coll. p. 57). Pseudo Tonti. Charlevoix I. p. 461. Joutel, p. 130, Louis I. & Coll. Sparks' Life of Lasalle, vol I, new series.

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In the following year F. Allert returned to France, as the order was firmly established here, and Father Gabriel became superior of the Franciscans in Canada. The duties of this station he discharged for some years, requiring, as they did at times, his almost undivided attention, owing to the troubles which arose with regard to the Recollects, and which were arranged only by Frontenac's interposition. Indeed the wish of their seraphic founder seems always to be fulfilled: the poor, untidy (so to speak) Franciscan, barefooted or bareheaded, is always treated as an inferior, treated with contempt by the children of this world; more especially by those who devote their lives to the acquisition of that wealth which the Franciscan holds as nought.

Although the controversy was conducted with considerable heat, it is clear that F. Ribourde was universally esteemed, for no reproach is made against him even by those directly opposed to him.

In order to keep the Iroquois in check, and to form a centre for a settlement, Frontenac resolved to build a fort in Western New York. Fort Frontenac, at Cataragui, was accordingly commenced, and before its palisade fortifications were complete, F. Gabriel had commenced his mission there; a church was soon built, and the station remained ever after under the direction of the Recollects. He made several missionary excursions into the country of the Senecas, but does not appear to have produced any permanent result in that fierce tribe.

When Lasalle, who had obtained the grant of Ft. Frontenac, arrived there in 1679, he found Father Gabriel there awaiting his orders with F. Hennepin and F. Zenobe Mambré: F. Luke Buisson was to succeed F. Gabriel as almoner of the fort, and F. Watteau was to attend the fort at Niagara. Father Hennepin, whose fondness for exaggeration led him finally to invent a fictitious narrative, confesses that he induced F. Gabriel to undertake the mission with Lasalle by concealing the discouragements he had encountered.

Having arranged all his affairs at the fort and installed his successor, F. Gabriel set out with Mambré and Hennepin, and reached Niagara on the 30th of July. Lasalle had built the Griffin, the first vessel ever launched above the falls, and was ready to proceed on his voyage to the unknown regions of the southwest. They embarked on the seventh of August: and sailing through the lakes they reached Green Bay, after experiencing a dreadful storm in which all had well nigh perished. From this place Lasalle sent back his vessel with furs, and on the 19th of September set out in four canoes to the south. On the first of October a storm compelled them to carry their canoes on their shoulders, to prevent their being dashed to pieces. F. Gabriel's advanced age and infirmity rendered him unable to keep up with them, and F. Hennepin carried him on his back. The next day they had to proceed in the same way: the fatigue and want of food caused F. Gabriel to faint, and almost deprived him of life. They reached the mouth of the St. Joseph's or river of the Miami, on All Saints day, and here Lasalle built a fort, and leaving ten men in it, with the rest of his force ascended the St. Joseph's and passed over the morasses which connected that river with the Kinkakee, now frozen and dangerous. Sailing down the Illinois he built a fort which he called Creve Cœur,* in the bitterness of his heart, for the Griffin, his vessel of the lakes, had undoubtedly perished. Lasalle determined to return to Fort Frontenac, and set out on foot alone. Before his departure he ordered Tonti, his military commander, to fortify an eminence some distance up the river, called the Rockfort.

F. Mambré was adopted by an Illinois chief near the fort, and began to study their language; and as he progressed he exercised his missionary calling, though with little success. F. Hennepin went off on a voyage of discovery and Father

* It was four days' journey below Lake Peoria.

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de la Ribourde erected a chapel in the fort, and was soon after adopted by a chief, and turned his attention to their language. Father Mambré had not been idle; he had gone with the Indians to their hunting ground; and there, in the summer heats, and on the open prairie, made himself master of their language. But no rich harvest gladdened him: he found a few docile, but even these he could not induce to renounce entirely their ancient superstitions: and one of his most promising catechumens, being at the point of death, sent for a medicine man. F. Mambré visited some other villages and even went to the Miamis, but gives them a character by no means encouraging to a missionary.

Tonti's effort to fortify Rockfort, failed as his men deserted, and he was attacked and wounded by the Iroquois. On his way back to Fort Creve Cœur he was met by FF. Mambré and Ribourde who alone had gone out to find him. Tonti and Father Mambré set out alone to treat with the Iroquois who were now advancing on the fort: the parley resulted in nothing, and they determined to flee as Creve Cœur was not tenable. That night was passed in constant expectation of an attack, and all prepared for death. On the following day, the 11th of September, they embarked on the Illinois. The canoe was a poor one, and had to carry seven persons; it leaked so that they had to stop constantly. On one occasion they drew it on shore to repair it, and F. Gabriel went walking on the bank saying his office. Having strayed out of sight of his companions, he was met by a party of Kickapoos, a tribe inhabiting the centre of Wiskonsin, who having heard of the invasion of the Iroquois, set out to oppose them. Although F. Ribourde was no enemy, they killed him with a war club and scalped him.* This occurred five leagues from Fort Crève Cœur.

* Tonti's narrative differs in the account of this, but the one above bears a more probable appearance. Hennepin in his last work censures F. Mambre and Tonti, apparently without good cause, for not seeking further for F. Gabriel.

Tonti and F. Zenobe Mambré sought him, but finding the marks of the struggle on the ground, fled, and with the rest of the party, reached Lake Michigan in safety, and F. Zenobe went to Green Bay and wintered with the Jesuits. A Jesuit in the west afterwards learned the particulars of his death, and purchased his breviary and prayer book from a Kickapoo. Thus fell, at the advanced age of sixty-five, a missionary who had consulted rather his intrepidity than his strength in this distant expedition. Having spent the best days of his life in the quiet discharge of the duties of the offices he had humbly filled in a convent, he came to Canada to gain the same esteem and affection from all who knew him. He was a holy and humble religious, of rare virtue and modesty, yet firm and intrepid in the discharge of his duty, and his character is extolled by all who mention his death.

ZENOBE MAMBRE AND MAXIME LE CLERC, O. S. F., CAVELIER AND CHEFDEVILLE, SULPITIANS, 1687.

Having glanced for a moment at the services of Father Mambré, we may say a few words of the close of his life. Lasalle rejoined the remains of his force in 1681, and when he found that his expedition was frustrated, he returned to France in 1683, to fit out another to go by sea to the mouth of the Mississippi. Father Zenobe accompained him to France, and with three other Franciscans and three Sulpitians embarked with him for America. Owing to the obstinacy of Beaujeu, who commanded the vessels, they missed the mouth of the river and passed down to Galveston bay. After experiencing many disasters, among others the shipwreck of some of his vessels in one of which Father Zenobe nearly perished, having been swept overboard and saved only by a rope, Lasalle built a fort which he called Fort St. Louis, and named the bay St. Bernard's. He soon after set out to find the Mississippi, leaving in the fort M. Cavelier, his brother, and M. Chefde-

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ville a relative, the amiable and untiring F. Zenobe Mambré and Maxime Le Clerc. Twenty four others were left with these clergymen: they took their last farewell of each other on the 12th January, 1687.

When the Spaniards in Mexico heard from the Indians that the French were founding a settlement in Texas, they resolved to drive them out, and in January Don Alonzo de Leon set out with a body of men from Coahuila, to go to St. Bernard's bay. After a long and tedious march with uncertain guides, they reached the fort. As they drew near an ominous silence prevailed: no one appeared; the hearts that but a moment before throbbed with the hope of a successful attack, now were chilled by this mysterious silence. They at last stood within the fort. Within and without lay the bodies of its tenants, now mouldering in the dust. The priest and the soldier, the wife and the husband, lay dead before them. The Spaniard had marched many a league to break up the little colony: but other feelings ruled now. Kneeling down they offered up their prayers for the departed, and then decently interred them. Don Alonzo made some inquiries among the Indians as to their death, but the evasive answers showed him, that his own safety would be perilled by two pressing inquiries. Rescuing the four survivors, and taking as prisoners two of Lasalle's malcontents, he returned to Coahuila. The massacre occurred on the 20th of July, 1687.

F. Mambré had arrived in Canada June 24, 1675, and F. Le Clerc on the ninth of July in the following year.

NICHOLAS FOUCAULT, 1703.*

He was a Canadian clergyman, ordained it seems on the 3d of December, 1689. He was stationed on the lower Mississippi and was killed August 22d, 1703, by the Coiras, a tribe on the Arkansas side of the river. He was at the time descending the river in a canoe.

*Charlevoix iii, p. 431. Gayarre Histoire de la Louisiane, p. 72, 80, 138.

JOHN FRANCIS BUISSON DE ST. COME, 1707.

Father Saint Côme was another Canadian priest. He was ordained on the thirtieth of November, 1683. Not long before the year 1700, he was sent from Canada and began a mission among the Natchez: a nation once extremely powerful, but though much reduced, able to bring twelve hundred men into the field. He soon gained the confidence of the female chief, and obtained the good will of the people by whom he was greatly beloved; still it does not appear that his mission was successful.

Being compelled to visit Mobile in 1707 on business, he embarked with three Frenchmen, and while sailing down the river the whole party were attacked and slain by the Sitimachas or Tchoumachas or Tchioumachaqui, (for I find it written thus differently) a nation dwelling on the western side about two days' journey from the river.

The Natchez avenged his death by the almost entire destruction of the tribe, and to preserve the recollection of him they gave to the "Lesser Sun" or second chief, the name of St. Côme.

NICHOLAS BENEDICT CONSTANTINE, O. S. F., 1706.*

He was chaplain of the fort in the Miamis. The Ottawas suddenly attacked the Miamis in 1706. He was walking in his garden at the moment of the attack, and was seized and bound by some Ottawas, but one of their chiefs released him and bade him retire to the fort. As he was entering it, the Ottawas fired at him or at the Miamis who were flying to the fort, when F. Constantine fell dead.

This occurred on the first of June, 1706. He had been on the mission in Canada ten years nearly, having arrived on the first of July, 1696.

BASIL GRAVIER, S. J., 1710.†

Father Gravier came to this country in

*2 Charlevoix ii, p. 309.
† Charlevoix ii, p. 3. Lettres Edifiantes

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1672, and arrived at Quebec on the 17th of June. The following are the only incidents of his life I find recorded.

He undertook the Illinois mission probably about 1693, on the departure of F. Rasles, who had been sent there after it had been abandoned by F. Allouez. F. Gravier founded the village of the Immaculate Conception or Kaskaskia: and became a perfect master of the Illinois language: and was the first who correctly ascertained its principles, and reduced it to grammatical rules. He had at first much to suffer from the medicine men, and his life was exposed to continual dangers; but nothing repulsed him, and he surmounted all these obstacles by his patience and mildness. He was subsequently recalled to Michillimackinaw, and his place supplied by FF. Marêt, Pinet and Binneteau. Fort St. Louis in the Peorias being abandoned in 1700 by Tonti, and the settlers being scattered by the death of Lasalle, F. Gravier judged it a favorable occasion to re-establish the mission, and commenced his labors again near Rockfort in the great village of the Peorias. He soon assembled a numerous flock and had the consolation of seeing, amid this abandoned nation, examples of virtue equal to any exhibited in the mission of Canada.

The enemy of man, however, could still influence many to oppose him, even by violence, and from one of the medicine men he received, in June 1710, a mortal wound in a popular turmoil which they had excited.

MORAL PHILOSOPHY AND THEOLOGY.

Translated for U. S. C. Magazine.

CONTINUED FROM P. 389, VOL. VI.

TWO incurable defects have ever proved fatal, and will continue to prove fatal to all merely human systems of morality; the want of *the beautiful* and the want of *motives*. A system, to be perfect, ought to unite both the beautiful and the reasonable in the highest degree: that is, so far from excluding, it ought to inculcate the most noble sentiments and actions, and at the same time to furnish us with motives sufficient for embracing them. Now there is not one of these human systems that can do so. Each of them is driven, as it were, to make a choice, and all that it gains on the one hand it loses on the other. If to avoid the difficulty you make an intermediate system, this will temper the two defects, but it will be vitiated by both. Allow me to enter more at length into this point, so as to make clearer my proposition.

In proportion as a system of moral philosophy suits itself more to the universal sentiments of man, by consecrating those maxims which men have always praised and admired, such as preferring what is right to what is agreeable, the sacrifice of self, doing good without the hope of reward or praise; in the same proportion it becomes difficult to find in the understanding a reasonable foundation for such doctrine. In fact, if we examine what it is, in a beautiful action, that excites our admiration and makes us call it beautiful, we will find that it is nothing but the difficulty. I mean, not the difficulty of execution, that arises from outward obstacles, but the difficulty of resolv-

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ing to perform it. That it be also useful and just, are necessary conditions, without which it would not be beautiful; but they are not the qualities that positively make it beautiful. This is so true, that if, while in the act of admiring a noble resolution, taken by a man in any particular circumstances, we discover that it was to his own advantage, and that he was aware of it, our admiration ceases. We may say that the resolution was good, useful, right, prudent—but we will not call it noble or beautiful. We may say the man has proved himself fortunate, upright and sensible—but nobody will style him great. Another proof of this we may detect in the workings of envy. When this bad passion beholds a man perform a handsome deed, which cannot be denied, she tries to discover some motive that may have induced him to it, so that he may appear to have consulted his own interest: that is, she tries to show that the action was not difficult: and things that are easy are not admired. But why is it, that the most beautiful actions appear, to the great mass of men, to be so difficult? It is because human reason does not offer motives strong enough to induce them to the performance, nay, more, self-love urgently dissuades them from it. Hence it comes that the more a system of morality has for its object nobleness of action—*the beautiful*—the fewer arguments will it derive from reason, to make us adopt and follow it.

If on the other hand, we take a system founded on reason alone, and requiring of man no other efforts of resolution, than those which can be proved to conduce to his temporal advantage;—this will dissatisfy and offend another tendency of all mankind. For we are not at all willing to throw aside the sentiment of esteem awakened by an action which is beautiful without being profitable;—in fact beautiful because not profitable. I know that, in the theory of morality which is founded on interest, an explana- is given of the most magnanimous actions, and the most independent of what is commonly considered interest. The explanation is, that men of great souls, find in such actions a high degree of pleasure. But for a system of morality to be complete, it is not enough that it explains how some men have performed such actions; it ought to give reasons and motives that can induce other men to perform them: otherwise the most perfect part of the system becomes an exception to the rule: an acquaintance with it, is the privilege of a few, who depart from the common mode of reasoning, a kind of eccentric taste in morals.* There is a power in man which forces him to disapprove of whatever seems false: and since he cannot disapprove of disinterested acts of virtue, he must have a system in which they will appear agreeable to reason. I am persuaded, that the more any one observes, the more clearly he will see, that all human systems of morality play around these two points, striving in vain to bring them together. Every system is partially founded in human nature, that is either in human reason, or in human sentiments: the difficulty is, to build on both at once—to find a point where they perfectly unite. That point is moral theology.

Imagine any sentiment whatever of the highest perfection; it is found in the Gospel. Let the soul that is most thoroughly purified from selfish feelings, raise up its desires to the loftiest ideal of the morally beautiful, it will not pass above the regions of the Gospel. At the same time, however sublime the sentiment may be, the Gospel offers for it a reasonable motive, outweighing all objections, and in natural connection with the whole of divine revelation.

Is it a beautiful thing, to forgive an

*The anonymous author of the life of Helvetius, after relating some traits of that writer's benevolence, informs us that he said to his servant who witnessed them: "I forbid you to tell of this, even after my death." The author would not have recorded this fact, if he had not thought that the desire to conceal the benefits we bestow, was a virtuous disposition. It [illegible] hedly, but in Helvetius' syste[illegible] to classify it among the virtu[illegible]

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injury? to keep my heart untroubled, gentle and brotherly towards him who hates me? Who can doubt it? And yet why ought I to be thus disposed, if all nature within me arouses such different feelings? Because you cannot hate your brother unless as being the cause of evil to you; and if he be not such, your hatred is unreasonable and unjust. Now in truth he has not been the cause of evil to you: nothing but your own will can do you real injury. He has done harm to himself, and he deserves your pity. If you feel stung by the offence, it is because you give to the things of this life a value which is not theirs: because you do not feel habitually that God is your only good; and that there is no man, no creature whatsoever, that can separate you from him. Your hatred then proceeds from the corruption of your own heart, and the error of your own understanding: purify your heart, and set right your understanding, and you can no longer hate. Again, you acknowledge it your most sacred duty to love God above all things: then you must desire that he be glorified and obeyed. Would you dare to wish that any rational creature should refuse God homage, or rebel against his law? You shudder to think of it: then you will desire that all men should serve God, and make good use of his blessings: if so, then you desire for every man perfection and supreme happiness: you love every neighbor as yourself.

Is it beautiful for a man to lay down his life for truth and justice: and to do it without witnesses to admire him; without compassion from others; with a certainty that men will be deceived by false appearances and follow him with their curses; that the feelings of the sacredness of his cause, will not find beyond himself one single breast to take shelter in? No one can help shedding tears of admiration at hearing that a fellow man has left this life in such trying circumstances.* But how can it be shown that he has acted reasonably? For what motive is a man to renounce that tendency which rules over a whole existence; the desire of having souls immortal, like our own, to sympathize with our deepest and sublimest feelings? Because—when, to follow what is right, there is no other road but death, we know this to be the road which God has marked out for us, to lead us to himself: because this present life is not the completion of our being; because the desire of approbation that lives within us, will never be satisfied, but with the approbation of God: because every sacrifice of ours is a trifle in comparison with the unspeakable sacrifice of our divine Saviour, whom we must imitate, if we would follow him into his kingdom.

Such are the motives and the views, by which millions of weak creatures, with that divine assistance which makes all duties easy, have been persuaded that the most admirable and most difficult effort of human resolution, that of dying in tortures for the sake of truth, was not only in perfect conformity with reason, but was the only reasonable course; and have followed it. Wonderful history of religion!—in which the act of virtue, that most surpasses the strength of man, is perhaps the one of which the examples are most numerous. But no act of virtue whatever can be imagined, for which the Gospel does not offer sufficient motives: no

* This reflection gives an intense interest to the fate of Mr. Ury, who is mentioned in the memoirs of Archbishop Carroll, in this Magazine: Nos. for December, 1846, and January, 1847.

If he was really a good Catholic priest, certainly the bitterest dreg, in the chalice of his ignominious punishment, must have been to contrast his true character, and the glory of his martyrdom, with the execrable reputation he was to leave behind him, without a probability of sympathy even from his Catholic brethren who might afterwards hear his name. And this—if we can obtain a certainty of the fact—must greatly increase our veneration for his sufferings, and our admiration of his heroic prudence, in consulting, even at such a sacrifice, the welfare of his friends. In the same measure, it ought to increase the desire of every Catholic, to procure all the information possible, on this subject.

The translator has heard it asserted, that there exists in New York a tradition, that for building St. Peter's church, the actual site was selected, *because it was the spot on which a priest had been put to death for his religion.*

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vicious sentiment can be conceived, that does not, according to the same Gospel, presuppose a false idea. Ask a Christian, what line of conduct will in every case be found the most reasonable and the most expedient: he must answer, that it will be the one which is the most correct and the most generous.

But this is not all: in the philosophic systems of morality, is found another defect, absolutely fatal, and yet without remedy. If we view them with respect to this, and compare them with moral theology, we will find that this latter, not only is free from the defect, but possesses in its stead a positive perfection.

The fundamental principle of morality can never be a merely speculative truth: it must be such as to give birth to rules which may govern us in life. Now all the principles of philosophic morality are barren and useless for application. Not, that from a given principle, we cannot deduce a rule, but that they do not give birth to rules undeniable, universal and unchangeable—rules that every one must acknowledge, if he admits the principle.

Let us briefly examine one of these principles, perhaps the one most widely diffused in these times; that which reduces all moral obligations to self-interest rightly understood:—a principle, which supposes the interest of the individual to coincide always with the common interest; so that every man, by doing good to others, contributes to his own happiness, and vice versa.* Let us suppose a man, convinced of the soundness of this principle, and sincerely disposed to regulate his conduct by it, and now about to determine his course, in some particular circumstances, what will he do to find out his rule? He will examine what is his interest. How is he to ascertain it? He will consider all the consequences, pleasant and painful, that his conduct may lead to. Is the future laid open to his view? Does he know the effects of the effects; and all those circumstances which, though independent of his conduct, will seriously affect him in consequence of it; the opinions of men, their changing humors, the possible change of his own sentiments? To say nothing of the time and pains necessary for such an inquiry, even if it be made, how can it ever lead to a satisfactory conclusion? This principle then is applicable only to the past; it is a principle of observation, not of practical rules. You will tell me, that, observing all the actions of mankind, we invariably see virtuous deeds adding to the happiness of him who does them, and every wicked act followed by its punishment. Be it so; I let the fact pass; but that is not the question. My difficulty is, when I have to choose between two courses of action, how will I know which of them is most for my happiness! Do you refer me to my experience?—but that is not sufficiently extensive. To the experience of all ages?—but I am not acquainted with it; and, besides, it would not answer; because I ought to know the effects of the action upon myself, in these peculiar circumstances, in which I am at this moment. Do you refer me to the universal consent of men?—but there is no such consent in existence; and if there were, it would be no authority for me. I would have to suppose that men are never wrong, when they agree about an action being useful or injurious; and, moreover, that their unanimous observations are applicable to my particular case.

But since, according to this system, in every virtuous action there are verified two conditions, the good of the individual, and the common good; hence, unable to discover the former, and make from it a rule to guide me, I will inquire for the latter, and make a rule from that; knowing that if I contribute to the common good I will be adding also to my own happiness. But I need not spend time to show that this, too, we can never ascertain: that to learn beforehand the whole sum of pleasure and of pain, that my

*See Essai sur l'indifference en matiere de religion. 3me. edit. T. I., note to page 476-77.

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determination will be the cause of, to other men, is beyond the endeavors of the human mind. But let us even suppose a man to have succeeded in this; to have ascertained that this or that action will certainly be useful to the public and to have resolved on doing it. Let us suppose—and the supposition is not a strange one—that for this action he is hated, persecuted, tortured: does his action become bad, because he cannot make his own interest combine with the public good? You will say, that his good conscience supports him and rewards him, and thus his own interest is secured. But is this voice of conscience certain and lasting? Does it, for every action useful to the public, bestow on the individual a degree of happiness invariably outweighing all the ills that can accompany it; and for every action injurious to the public weal, a torment greater than the profit? If you say it does, then we must recur to conscience alone, to regulate us, independently of all other pains and pleasures: because the pleasure or the pain that conscience feels, being infallible and always paramount, it will give us, even according to this system, an infallible standard of virtue. But if you will not agree to this; if you argue that the retribution of conscience is not infallible; that it may fail, first, in point of time, because a man may take pleasure in an act really hurtful, or may feel pain for an act really fitting, and then die before the remorse or the consolation of conscience may have brought him his punishment or his reward; that it may fail again, because it depends on the circumstances, on the ideas, and on the temperament of the individual concerned; then it follows that the certainty of an action's being for the common good, does not enable us to call it virtuous, and does not prove to a man that it is his duty to perform it; since it does not prove that it is for his individual good. If you say that this voice of conscience, although not infallible nor paramount, still is so considered in the calculation, because unquestionably a cause of pleasure or of pain, according to our actions, and therefore giving a probability of reward or punishment; then it will follow that in different cases, though the external circumstances be perfectly equal, the obligation will be unequal, because the fear of injury to the public, may deter from an injurious action one man who knows his own delicate conscience, and foresees a lessening of his own happiness; while it will not deter another who feels hardened against remorse, and expects no interruption to his tranquillity. Thus the two extremes in the system, the common good, and the individual good, will combine in the first case, and not in the second. These and many others, noticed by thinking moralists, are true consequences of this system: a system thoroughly absurd, because it is founded on the supposition of a fact, belied in a thousand cases by experience; that is, that the common good always coincides with the good of the individual, in this life: a fact which, even if it were real, could never be demonstrated and laid down as a principle regarding the future, since every man has not the necessary data for verifying it in his own case. And as error gives birth to error, this system is inapplicable in practice, for the same reasons that make it absurd in principle.

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For the U. S. Catholic Magazine.

PRESENTATION OF CHRIST IN THE TEMPLE.

THE sun is on Jerusalem,
  Though faint its winter ray;
It plays upon the Jordan's wave
  And lights the snowy spray:
The Temple looks o'er Sion's walls,
  Its massive gates and towers—
O, what a glorious edifice
  For Abraham's God and ours!

There wealth's great vot'ries move along
  In slow majestic pride;
Here hurries on, in joyous mood,
  The train of some young bride.
Ah, heed them not, but turn to see,
  In simple garb and poor,
A mother, with her new-born Son,
  Beside the temple door.

How placid is her stately brow,
  Her downcast eyes how meek!
And rich and delicate the glow
  Of beauty on her cheek:
The priest, with costly vesture clad,
  Is in the gorgeous hall—
She brings two doves, the price of HIM
  Who was the Prince of all.

O Mary! Virgin, Mother, Queen!
  Thee lowly let me greet—
Look on thy servant—nay, thy child,
  Who will not leave thy feet:
Thou glory of the firmament,
  Who blush'd not to be poor,
Confound the pride that fills my heart,
  And teach me to endure.

My infant Lord! though vain one smile,
  Though mockery seize the crowd,
To thee, thus humbled, I will bow,
  By whom the heavens were bowed.
My God! who quit thy Father's throne
  For suffering and shame,
O may I love thee—may I die
  To glorify thy name.—*Instructor.*

PERHAPS in the whole circle of festivals, through which the church conducts her children in the course of the year, there is not one that suggests a more practical instruction, or more beautiful example, than the presentation of our Saviour in the temple by his blessed Mother and St. Joseph. According to the law of Moses, every first-born son was to be offered, in a special manner, to God, and to comply with this precept, the infant Saviour was carried to the temple by his parents, when holy Simeon took him into his arms, exclaiming: "Now dost thou dismiss thy servant, O Lord, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to the revelation of the Gentiles, and the glory of thy people of Israel." "And Simeon blessed them, and said to Mary his mother: Behold this child is set for the ruin and for the resurrection of many in Israel." How many reflections force themselves upon the mind in reading this brief narration!—Mary and Joseph presenting their infant child to the Lord; this divine infant offering himself to his eternal Father! What an instruction for the parent! What a lesson to the child! What a perspective for both, according to the fidelity with which they copy the models here exhibited, and appreciate the blessings here so explicitly announced!

The virgin Mother offered her Son to God, in obedience not only to the ceremonial law of the Jews, but to the law of nature, which teaches us that the end of

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our existence in this world is to serve God and prepare ourselves for a higher state to be realized hereafter; and this truth has been placed in its fullest light by the Gospel, which has confirmed the obligation, incumbent on parents, of consecrating their offspring to the service of the Almighty. Such is the great end for which they have been called to the parental charge, and hence their happiness, no less than their solemn duty, should cause them to look upon their children as offerings, wholly dedicated to the divine honor, and so deeply impressed should they be with this idea, as to be led by it to exert all their energies for the purpose of training their children in the practice of their holy faith. They should remember that to do this, by the combined influence of word and example, aided by fervent and continual supplications to heaven, constitutes the true dignity of the Christian parent, because it is thus only he can discharge his obligations, promote his own happiness, and consult the welfare of those under his care.

To young persons the example of the infant Saviour in the temple displays the obligation they are under, of offering themselves to the service of God from the very first dawn of reason. No sooner did they come into the world, than the church, as a tender mother, poured out upon them the regenerating waters of baptism, by which they were rescued from the captivity of sin, and enrolled among the children of God. They then entered into a holy alliance, by which the Almighty delivered them from spiritual bondage, and conferred upon them the blessed prerogatives of redemption, while on their part they pledged themselves, through their sponsors, to renounce the works of sin, and faithfully to observe the divine commandments. But this alliance they are bound, as soon as arrived at the age of reason, to confirm by their own act, by reducing to practice the heavenly virtues that were infused into their soul at the moment of their spiritual regeneration: faith in God, and in the truths revealed by him, and proposed by his church to our belief; hope in his divine promises which offer to us the happiness of eternal life, and the necessary means of securing it; charity, which exhibits to us the Deity as the sole object worthy of our love, and leads us to embrace his law as the rule of our life and actions. These are the important truths and duties explained in the Abridgment of Christian Doctrine, usually termed the Catechism, and which young persons should treasure up in their minds and hearts, the more diligently and seriously, as their character in mature age will depend upon the impressions which have been suffered to influence them in the early period of life; "A young man according to his way; even when he hath grown old, he will not depart from it."

It is customary, on the feast of the Presentation, to bless candles, which are carried in procession, in honor of Jesus Christ the light of the world, who was taken to the temple by his parents: also, to represent the light of faith and good works which ought to shine forth in our lives, in imitation of the Son of God. Upon the conformity or opposition of our sentiments and actions to his lessons and examples, will depend in regard to each one of us, that alternative predicted by holy Simeon, when he declared that the child Jesus was "set for the ruin and resurrection of many in Israel."

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For the U. S. C. Magazine.

MISSIONARY EXCURSION IN IOWA.—No. II.

FORT BOUIS, *August* 12, 1847.

RIGHT REV. SIR,

PASSED ten days at Fort Pierre, where I had the happiness of frequently announcing the word of God to the Indians who were encamped around the fort. They were all of the Sioux nation, but belonged to different tribes, and had come to transact business with the agent. Among them were chiefs of the Mandanes, the Black Feet, the Ricarices, the Shiennes, and the Ioways. These five tribes, taken together, amount to about five thousand souls. I received many attentions from Messrs. Louis Frénière and Joseph Inette, both excellent interpreters in the service of the garrison. The principal Indians of the camp often assembled in the fort to see the agent, and assist at the entertainments to which they were invited. I took advantage of these occasions to converse with them on religious subjects, and they always heard me with the utmost attention. In my instructions I spoke—1st, of a God, the creator and preserver of all things; 2d, of the end for which God created us; 3d, of the miseries of this world, chiefly death and its effects upon us all; 4th, of the judgment of the soul after death; 5th, of the end of the world and the general resurrection; 6th, of Jesus Christ, Saviour of the world, and his Gospel; and 7th, I exhorted them to pray continually to the Great Spirit. "If you invoke him sincerely," I observed, "he will reveal to you the truth, and give you grace to believe all that I have just explained to you." My words were interpreted in my presence. God grant that hereafter they may produce good fruit! On one occasion, after I had finished an instruction to fifty-five men, a chief took up the subject, and addressing himself to the assembly, said: "You have heard the teachings of the black gown; let us retain them well, and communicate them to those who are absent when we meet them again." At another time, after the sermon was over, two chiefs, of the Blackfoot tribe, advanced toward me with slow and solemn pace; their open, pointed garments, were very much of the shape of dalmatics; they laid their hands upon my head, and embraced me affectionately. My heart was greatly moved by the conduct of these pure and simple children of the wild; I felt as if I was in one of our churches at home, on a solemn festival, and had just received the kiss of peace.

I here saw an Indian in mourning, a most pitiful sight! he had his head covered with earth, his clothes were all torn into rags; he had pierced his arms and legs in fourteen different places, and into each opening thrust a large splinter of wood. He uttered the most heart-rending cries, for he had just received the news of the death of his grandson. "O, death!" I exclaimed to myself, "every where dost thou exercise thy merciless ravages; and in every place thou causest bitter tears to flow! thrice happy those who are in the kingdom of God, for they dread no more thy strokes!"

I was also witness of another scene, but one of a very different nature. Forty Sioux, all warriors well arrayed, entered the fort on horseback. Some carried muskets, some the bow and quiver, while others were armed with only a lance and a couple of darts. They passed the large

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gate in full run, and some fired a salute as they entered. Four old men had preceded them on foot, and stationed themselves in the centre of the yard, near the beautiful staff from which the United States flag is displayed on Sundays. They sang, and beat their accompaniment upon the drum. The warriors, animated by their chants, and the martial notes of the drum, dashed round and round the flagstaff, some in full run, some gallopping, and others in a violent trot. After half an hour's exercise they dismounted, to relate their deeds of arms. I could not help praying that God would inspire them with sentiments of love and peace, instead of the passion for strife and bloodshed. The gentlemen of the fort made them some presents, and they retired perfectly contented.

For two Sundays I celebrated the holy sacrifice of the altar, and gave three or four instructions in French, to twenty-five or thirty persons, who assisted at the divine service with devotion, and listened with attention and respect. Many expressed an ardent wish to have a priest resident among them, who would administer the holy sacraments.

On the 9th of this month, after having expressed my gratitude to Mr. Dripps for the kindness he had manifested to me, during my stay at Fort Pierre, I started, in company with the gentlemanly agent, for Mr. Bouis' fort. This is a post on the Missouri, forty-five miles from Fort Pierre. We arrived there on the same day. There are forty families of Sioux encamped around the garrison. I gave them some instructions, to which they paid the same attention as those of Fort Pierre. Their chief, who is named "The Four Bears," embraced me twice. "It is long," said he, in presence of Mr. Arco, interpreter at the fort, and of twenty-eight Sioux, the chief persons of the camp, "it is long since the whites have been amongst us, and never have we heard them speak on such important subjects." I exhorted them to address their prayers, continually, to the great Author of life.

I administered the sacrament of baptism to an old man, dangerously ill, and to several children, both here and at Fort Pierre. On the 12th the barge, which transports the wares and merchandise of Mr. Bouis, arrived here. It is destined to ascend as far as the Yellow Rock, and is the second and last boat that will go up this year to the head waters of the Missouri. I will avail myself of this opportunity to go among the "Gros Ventres," (*Big Bellies.*) This tribe of Indians have their settlement about five hundred miles from here, upon the banks of the Missouri, and about three hundred miles from the diocess of Red River. I obtained information of them both at Fort Pierre, and from Mr. Bouis. They are universally represented as friendly and well disposed, and belong to your diocess. Rev. Mr. Bellecourt, missionary in the vicinity of Red River, paid them a visit last summer, and met with a very favorable reception from them. They wished to keep him in their village. "Black-gown," said they, "remain amongst us, and we will listen to you with more respect than to a father. We will erect for you a dwelling in the midst of our cabins; we will give you corn and venison, and if you are fond of riding on horseback, we will give you horses." These are very fine promises, but God only knows whether they will fulfil them. I know well that the fair speeches of the Indian are not always to be trusted; yet, I think it proper, and consider it a sacred duty for us, to announce to them the word of God, when they ask it. Let us hope that the grace of our Lord will draw them all under his standard. I intend to visit them, for the purpose of obtaining a better insight into their dispositions. After spending nine or ten days in their village, I will return by the boat coming from the Yellow Rock. Next spring, should you deem it expedient, you might establish a mission there. We shall leave the fort of Mr. Bouis this

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evening; here, as well as at Fort Pierre, I have received every kindness and attention.

August 18. Yesterday, about noon, we met with a serious disaster, by the explosion of two of the steam-pipes. Such was the power of the steam, that a portion of the main-cabin floor above the boilers was thrown up, and Mr. Caloway, of St. Louis, was scalded from head to foot. After six hours' suffering, which was accompanied with continual cries, he ceased to breathe. His funeral is just over. Picture to yourself a man with two-thirds of the skin torn from his body, and you will have some idea of the agonies he endured. Another person was slightly injured. There were eighty persons aboard when the explosion took place, and we should indeed be ungrateful, did we not offer our thanks to God for having watched over us in the moment of danger. The engineers say that they will be able to put the steam-pipes in sufficient repair to make the journey to St. Louis without running any great danger: but they have determined not to venture further. The accident occurred three hundred and fifty miles from the village of the Gros Ventres; so I shall not be able to visit them this fall. We are now sixteen or seventeen hundred miles from St. Louis.

August 23. It is now three days since we left the island à Céré, where Mr. Caloway was interred, and we have just passed the station of the Ioways, below the great detour. The Indians at this post assumed a threatening position, which caused some alarm amongst us. It appears that they wished to stop the boat, and a gentleman of St. Louis cautioned me not to go on that side of the steamer opposite the village. The Indians, I understand, had designed to fire upon the boat, if it did not stop at their camp. When opposite the village, the captain gave the signal, as if he intended to stop there, but at the same time he ordered the pilot to go ahead, so that in a few minutes we were far from the Indian post. My opinion is that the Indians merely wished to frighten us, with a view to extort from us presents of tobacco, powder, sugar and flour: but they did not succeed.

August 25. Yesterday, at 10 o'clock at night, we heard the mowing of buffaloes from the surrounding hills, and several of our passengers having set out upon the chase, returned with a skiff laden with venison. For two days we saw numerous herds of buffaloes on the banks of the Missouri. O when shall we behold there assemblages of true Christians, making the air resound with the praises of God! If my prayers are heard, that happy day will not be long coming.

August 26. Little Vermillon. At this place we stopped for a few minutes, and I was requested to visit an Indian woman, twenty years old, who was at the point of death. Having spoken to her a little while on the subject of religion, and baptism in particular, I asked her if she desired to receive that sacrament. She could not speak, but having intimated by signs that she wished to receive it, I baptized her. After this, I heard some one observe; "poor woman, she was only waiting for this happiness, to leave the world: she has been suffering so long." She had been sick four months, and died shortly after her baptism.

August 29. We spent three or four hours near the great camp of the Mormons, which is situated in one of the most beautiful regions of the Missouri. During the spring they cultivated a large tract of land, and they expect an abundant harvest. They possess a considerable stock of domestic animals, and they number from eight to ten thousand souls, in the camp or within a circuit of ten miles. They speak of leaving this place next spring. Fifteen hundred of them started hence for Oregon some months ago. The same day, about sundown, we reached Council Bluffs, where we passed the night. I baptized two children, and gave an instruction at the house of Mr. Benoit. There are at least forty Catholic families

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at Council Bluffs and in the vicinity. At the above-mentioned house, I saw an unfortunate Spaniard who had been six months in the hands of the Pawnee Indians, who treated him with such cruelty, that his life is still in danger from the effect of the blows that he received. Mr. Benoit, compassionating his sufferings, rescued him from the captivity of his enemies, by offering them presents to the value of sixty dollars. Without this timely intervention of a heart that knew how to feel for the miseries of a fellow-being, the Pawnees would have made him a victim for their sacrifices. I hope, Rt. Rev. Sir, that in a few days I shall have the pleasure of seeing you at Dubuque.

With great respect,

Your very obedient serv't,

A. Ravoux.

(Selected.)

FAITH IN GOD.

Deaf to the flattering wind's inviting voice,
  Cautiously moves my little bark along,—
One oar the billow touching, one the shore,
  She heedeth not the gentle zephyr's song.
And now the seas toss their white waves on high,
  And fill, with fear and dread, my trembling heart;
The shores recede, and, 'neath the darkened sky,
  To steer in safety I have lost mine art.
When from the pilot's eye the clouds of night
  Have veiled the Bear, anon he sees arise
Some other star to guide his dubious course.
  Thus I, though mortal help meet not mine eyes,
Still trust in Him who doth in heaven abide,—
And *Faith* is still my Ruler and my Guide.

(Selected.)

HOLY HOUSE OF LORETTO.

WAS under the pontificate of Celestine V, and at a time when the Christians had entirely lost possession of the holy places in Palestine, that the small house where the mystery of the Incarnation was accomplished in the womb of Mary, was transported by angels from Nazareth into Dalmatia or Sclavonia, to the summit of a little hill called Tersato. The miracles which were every day wrought in the holy house, the juridical enquiry which deputies from that country went to make at Nazareth itself, to verify the translation into Dalmatia, and, in fine, the universal persuasion of the people who came from all quarters to venerate it, seemed to be incontestable proofs of the truth of the prodigy. God however wished to prove it by a fresh event, which might have in some manner the testimony of both Italy and Dalmatia. After three years and seven months, the holy house* was transported across the Adriatic to the territory

* This short history of the holy house of Loretto is extracted from a note, appended to the first book of the life of the Abbe Olier, founder of the seminary of Saint Sulpice; and cannot fail to interest many, who have, I dare say, often sought in vain for some account of the admirable prodigy of God's providence and goodness.

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of Recanati, into a forest belonging to a lady called Loretto; and this event threw the people of Dalmatia into such desolation, that they seemed unable to survive their loss. To console themselves, they built on the same spot a church consecrated to the Mother of God, which was afterward served by Franciscans, and on the door of which they placed this inscription: 'Hic est locus in quo fuit sacra domus Nazarena, quæ nunc in Receneti partibus colitur.' 'This is the spot where stood the holy house of Nazareth, which is now venerated in the territory of Recanati.' There were even many inhabitants of Dalmatia, who came to Italy to fix their dwelling near the holy house, and who established the confraternity of *Corpus Domini*.

This new translation made so much noise in Christendom, that there came to Recanati from almost every part of Europe, an innumerable multitude of pilgrims to honor the house, since called 'the house of Loretto.' To ascertain with greater accuracy the truth of this event, the inhabitants of the province sent, first into Dalmatia, and afterwards to Nazareth, sixteen persons whom they thought best qualified, who made new enquiries on the spot. But God himself vouchsafed to show the truth of it by twice repeating in close succession the prodigy of the translation in the territory of Recanati itself. For at the end of eight months, the forest of Loretto being infested with assassins, who stopped the pilgrims, the house was transported to the distance of a mile, and placed upon a small eminence which belonged to two brothers of the family of Antici: and last of all, these brothers having taken up arms against each other to divide the offerings of the pilgrims, the house of Loretto was transferred to a spot at a little distance, and in the middle of the public road where the city of Loretto has since been built.

The miraculous translation of the holy house having been incontestably proved, the sovereign pontiffs have established a feast in memory thereof.

We read in the Roman Martyrology on the 10th of December: "At Loretto, in the Picenian territory, the translation of the holy house of Mary, Mother of God, in which the Word was made flesh." And in the 6th lesson of the office we find these words, which were added during the pontificate of Innocent XII. "The house in which the blessed Mary herself was born, and which was consecrated by the mystery of the Incarnation, was rescued from the power of the infidels, and transported first into Dalmatia, and afterwards into the land of Loretto, in the Picenian territory, during the pontificate of St. Celestine V, and it hath now been proved, as well by the briefs of the popes and the well known veneration of the whole world, as by the continual succession of miracles, and the bestowal of celestial favors, to be the very same house, in which *the Word was made flesh and dwelt amongst us*. Induced hereby, Innocent XII, to excite more fervently the minds of the faithful to the veneration of the most high Mother, has ordered the translation of the same holy house, which was honored by a solemn anniversary throughout the whole Picenian territory, to be celebrated with a proper mass and office."

This tradition was not made till after the most severe examination by the congregation of rites in 1699. The feast, which was first established throughout the whole of Tuscany, was afterwards celebrated by the authority of Benedict XIII, in the Roman states, the republic of Venice, and, in fine, in the whole of the Spanish kingdom, and the Catholic states dependent on it.

Benedict XIV (De festis B. Mariæ Virg. cap. XVI. De festo Translationis sanctæ domûs Lauretanæ,) shows that the truth of this history is supported on the most solid foundations, and proves incontestably that we cannot doubt of it. The principal proofs are,

1. The decrees of Paul II, Leo X, Paul III, Paul IV, and Sixtus V.

2. The almost innumerable miracles

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which have been wrought, and are still daily wrought in the holy chapel of Loretto. "But as regards the miracles which are daily wrought in that holy house, and which prove that it is the very same in which the ineffable mystery of the Incarnation of the Word was accomplished, they are almost innumerable, and constantly going on, and so well known that it would be useless to relate them." *Ibid.*

3. The testimony of the most trustworthy writers, as Canisius, Baronius, Rainaldus, Tursellinus, Turrianus, Benzanius, Angelita, &c. and above all Martorellus, who records in his *Theatrum sanctæ domûs Lauretanæ*, the depositions of witnesses who affirmed at a solemn examination, that they had received from their ancestors, that they had seen with their own eyes, the holy house carried through the air, and placed on the very spot where we now see it.

4. The relation of the three commissioners sent by Clement VII, to compare the dimensions of the holy house of Loretto, with those of the place where it was before situated, both in Dalmatia and in Galilee, and found them perfectly to agree.

(Selected.)

RELIGION IN DENMARK.

THE religion there "established by law" is Lutheranism, and little children are taught Dr. Martin Luther's Catechism. Nevertheless the people of Denmark (who, mind, are not educated by their clergy) are too enlightened to be gulled by such sour heresy, and if such a phenomenon as a real, full-blown Lutheran were to be found any where in Denmark, he might reasonably enough be forwarded to the Copenhagen Antiquarian Museum to be there preserved as a singular monument of the delusion of a bygone age. The religion of the Danes, both clergy and people, if it can be called a religion at all, is that which has of late years been fresh coined and circulated by some German Jews, trading in literature under the names of "Neologianism, Rationalism," &c. Its old name was Deism. In these parts, Juvenal's

Esse tamen Manes et subterranea regna, &c.
Non pueri credant nisi qui nondum ære lavantur,

is strictly true, for Danes, Germans, or Swedes, with whom I conversed, expressed the utmost astonishment, when I stated that in England it is mostly believed that Satan is a real personally-existing spirit, and that hell has real being, and remarked, that if so, England must be a full century in the rear of European civilization.

The Sunday is distinguished from the other days of the week by the churches being opened at ten, A. M. for service, and by some one or two of the more devotional shopkeepers putting up one shutter to their shop-window, as if in mourning for the deceased Christian holyday. I attended the service at St. Eloi's church, Helsinger, a fine, large, handsome church, but ruined by whitewash and plaster, whereof our northern brethren are even more cruelly unsparing than we in England. They call the morning service, mass, and the churches are fitted up with rood and screen, altar, two or more candelabra, crucifix, &c., as if for a real mass. The service proceeded thus: After a few chords on the organ, a gentleman in an ordinary dress black suit came to the entrance of the rood-screen, and

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said a few words that I could not distinguish, after which the organ and charity children commenced with a corale, which continued some time. The corales are as heavy and dull as those sung in the English Protestant assemblies, though the words of the hymns are not such broad parody as Sternhold and Hopkins, or Brady and Tate. During the singing a minister in a white surplice stood or kneeled with his face to the altar. On the organ ceasing he chanted something (I believe the lesson), then turned to the congregation, chanted the Gospel, and vanished at a side door. This was followed by a long corale, during which the greater part of the congregation arrived, and a gentleman *in a black gown*, and cap, and a large ruff round his neck, (in short, the costume represented in the pictures of the old Protestant ministers of Elizabeth's and James' time), ascended the pulpit. When the organ ceased, the minister of the pulpit read the Epistle and Gospel, and preached a sermon, at the end whereof most of the congregation left the church, the corale singing recommenced, the minister in the surplice reappeared, and sang the rest of his mass, which was disposed of in a very few minutes, after which the gentleman in black again appeared at the choir door, and spoke for about a minute. The organ then resumed, and all was over. Such is the ordinary Danish mass. When there is communion administered, I understand that the tapers are lighted and the minister wears a red chasuble, which I saw in the sacristy. The chasuble is the shape of Pugin's, but small, smaller even than the common Roman used in the London chapels, and the cross on it right-angled.

Confessions, I am told, are here made twice a year, the operation being thus performed: The priest sits in a chair in a side chapel, or room on purpose, or in the sacristy: those who confess sit on benches before him, assure him in a set form of words that they are sad sinners, and receive absolution accordingly.

In the church of Notre Dame (Vor Frue Kirke), at Copenhagen, I saw a confirmation. The church was full of people, standing without any arrangement; the children, mixed with adults, were standing also promiscuously in the middle aisle, and an old gentleman in a surplice walked down the middle aisle and said something now and then to the children. This was, I believe, all the ceremony, but I did not wait to see, but left after having examined the beautiful sculpture in the church.

So much for the Protestant persuasion in Denmark. I will now say a few words about the true Christian church. There are but three missions in Denmark, Copenhagen, Altona (close to Hamburg), and Frederits (a little town of Iylland, nearly opposite the island of Fyen). The number of Catholics is very small and decreases, those attached to Copenhagen chapel not much exceeding five hundred, which is but one quarter of what they were at the beginning of the present century, a decrement which the return of refugees to France and other countries, devastated at that time by revolution or war, will not satisfactorily account for. What number of Catholics may be attached to the Altona and Frederits missions I cannot say, but, as I suppose, they must be less than the Copenhagen mission. I fear the whole number of the church's children in Denmark can hardly exceed one thousand or one thousand two hundred. The chapel at Copenhagen is a new, good, substantially-built, red brick building of faulty architecture, and is considered as belonging to the Austrian embassy. It is well furnished, with three altars, and a good organ, somewhat harsh in quality, and, if my ear does not deceive me, tuned to equal temperament, which in all the common keys, makes an organ harsher. As regards the Catholic church in Denmark, the liberty of the Danish subject is very much invaded by the Protestant law. Though cruel and damnable laws against Catholics, such as

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those of England were not long ago, never existed here, yet still there are severe laws and sufficiently closely acted up to cause the church in Denmark to be a decreasing body, and now almost extinct. A few points in these laws I will briefly notice. The books from which I quote them are Dr. J. J. A. Kolderup-Rosenvinge's "Grundrids af den danske Kirkeret," Copenhagen, 8vo., 1836, and the fifth volume of the "Chronologisk Register over de Kongelige Forordninger," by Jacob Henrick Schou, 8vo.

(α) Monks, Jesuits, and Catholic clergymen not to be found in Denmark under pain of death. No open Catholic worship to be allowed, except in the Austrian Embassy chapel at Copenhagen, the chapel at Fredericia, and that at Altona, and in the West Indian colonies, but in none of these may a Jesuit come. Forordninger, 19 Sept. 1766, § 11, 21, and Reskripter, 20 Sept. 1754.

Of this the first injunction is not enforced. Still were Jesuits to come into Denmark I am told they would be sent away forthwith, but most probably monks or clergymen might be allowed to live and follow their religion in peace as long as they did not open their chapels to the public, nor make any converts. But a chapel open to the public would not be allowed, I am pretty sure, as some Catholics in one town (I forgot, when at Copenhagen, to write down the name, but I think Keil is the place,) built a good chapel some years ago, but have never hitherto been able to get permission to open it. Denmark is in the diocess of Osnabruk, but the government will not allow the bishop to enter the country. The priest, therefore, at Copenhagen, has extraordinary faculties. A Protestant is allowed, unmolested, to attend any of the three Catholic chapels, provided he does not abjure his heresy.

(β) Any Catholic priest receiving a Protestant of his Majesty's subjects into the church or to instruction, or confession, thereby forfeits his permission to remain in the kingdom. Any other Catholic of the king's subjects persuading a Protestant fellow-subject to renounce his errors, is punishable with a certain number of years' imprisonment, according to the aggravation of the case. No pretext of conscience or conviction to serve to free a convert from the penalty of the law, viz: exile for life. And whereas some converts, to avoid this law, travelled out of the kingdom to be received into the church, such persons are forbidden to come back. Forordning. 19 Sept. 1766, and 30 March, 1827. Paragraph 10.

This is still the law, and is acted up to.

(γ) If a Catholic marries a Lutheran, the Lutheran priest is to perform the ceremony, and to require first from the Catholic a bond that the children shall be brought up Lutherans. Forordninger, 19 Sept. 1766, § 2. 9.—30 Apr. 1824, § 13, 14.—30 Marts, 1827, § 10, Jævn fer Reskripter, 13 Mai, 1720, and 14 Dec. 1748.

This is strictly acted up to, unless a royal permission to dispense with it be obtained. It is, however, occasionally avoided by the parties going abroad to get married, which, though illegal, is winked at. But the poor cannot always do this, so that the operation of this law has nearly extinguished them.

The Danes appear to have but very little or no respect for their own clergy, whom they look upon as a useless expense; and there seems a strong feeling in favor of handing over part at least of their clergy's endowments to the schoolmasters, who are very illy paid, though they seem to do their work well, for the people are well educated in secular knowledge.

Denmark is not without a sort of Dr. Pusey. The learned antiquarian, Dr. Grundtvig, is, I am told, the father of a patristic school among the clergy, which seems to be beginning a movement not altogether unlike that of the Oxford Tracts. They have lately presented a petition in favor of general religious liberty, but whether anything will come of it remains

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to be seen. A vast obstacle to all improvement in religion is the people's utter indifference to all religion.

Of the state of morals I do not wish to speak, especially as I have no reason to suppose that it has altered since Mr. Laing made his statements on the subject, with figures taken from unexceptionable authorities. I shall therefore only take one statistical fact, which I extract:—"Den Danske Stats Statistik," of A. F. Bergse, a work of universally admitted accuracy. The ratio of illegitimate to legitimate births in Copenhagen is one to three; which is, I believe, about double the ratio in London and Paris, and half that in Stockholm. The average ratio in market towns is, one to seven, and in the country, one to twelve. But on this subject I say no more.

The Danish establishment, most of your readers probably know, is under a number of persons called superintendents and sometimes bishops. They derive their orders from a layman, one Bugenhagen, who was imported from Germany in the early stages of the heresy, to manufacture a hierarchy for the new religion of the aristocracy.

(Selected.)

EMIGRANT'S SHIP.

I HAVE often, while sojourning in a picturesque port in the south of Ireland, observed, in the early spring—the great season of emigration—dense groups congregated around *American* vessels (as they were termed), their destination generally being some port in the British possessions, particularly in the Canadas. These groups appeared, from costume, ruddy cheeks and health, delineated countenances, dwellers of the interior—or, in the language of the city, "from the country." They sometimes combined entire families, occasionally brothers and sisters, or brothers only—more frequently relatives of both sexes, accompanied by a large train of friends and acquaintances. Many of them had never before seen a ship, therefore viewed the more intently the vessels that were to convey them or those they loved across the waters: they examined them with searching glances—gazed with upturned eyes at their tall, tapering masts, and seemed, internally, to question their capability to contend with "the wild winds and the immense ocean," while prayers broke audibly forth from lips familiar, in supplication to the Deity, for the safety of those about to trust themselves on the billows, and contend with storms, in barks old and frail, but gaily bedizzened. These groups wandered listlessly around the quays, never separated apparently for a moment, until the day or hour designated for the sailing of the vessel arrived. Then, indeed, the scene changed, and became one of deep agony—even the casual passer-by, or callous spectator, was affected by it: brother grasped brother by the hand, and both became unmanned; the ready tear glistened in the eye or trickled down the cheek; their words were few, hurried and from the heart. Next came the parting of women—their embraces, more close-clinging, impassioned, but delicately tender—while their eyes, from long-continued weeping, look discolored, and their hearts upheaved with deep-drawn sighs, painful to the listening ear. But the most piteous sights to witness, on such occasions, was the severance of son and daughter from aged parents who tem-

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sured them as the dearest gift of heaven, and around the inmost cores of whose heart they were entwined like the tendrils of the vine to their supporting props. Frequently have I looked on the ancient sire, as he clasped to his bosom, perhaps for the last time, the blooming girl whose cheeks outrivalled the first blush of the rose, when the sun had chased the morning dew from its opening petals: the anguish of the maiden's heart rushed to her lips, and in pathetic grief she exclaimed: "Oh, father, be comforted; we shall meet again—if not in this world, at least among the angels, who witness our separation, and see our tears." To depict the excessive sorrow of the mother, at such a trying time, is almost impracticable, although often observed by us. Her athletic and robust son she enfolded in her arms, and clung to him with the tenacious embrace of the close clasping ivy to the sturdy oak. Tears streamed abundantly from her eyes; her white hair hung loosely on her neck and shoulders, for in her deep affliction she had torn the cap that covered it from her head. Her shrieks were shrill as the howling of the night-winds in bleak December; and although the pilot appeared on the vessel's deck, the last plank had been withdrawn from the quay, and the white canvass was being unfurled, still she grasped him the closer, as that son perceived the necessity for prompt departure, and gently endeavored to unloose himself from the arms that had entwined him to life's early dawning. Such an effort was fruitless, without resorting to force. The aid of the deeply affected bystanders was humanely afforded, and the fond mother sunk fainting in the arms that severed her from him whom she had cradled into life—whose head she had so often pillowed on her maternal bosom—and now, to all probability, looked on for the last time. When she partially recovered she gazed vacantly around, caught sight of his receding figure, perceived him spring from the quay on to the vessel's deck, with the bound of a greyhound. Then she shouted, as she rocked herself from side to side, and her arms swayed to and fro in the air, "My child! my child! do I see you for the last time! Oh! you will be far away from the mother who adores you—aye, where you cannot sit by her bedside when dying—hear the death-rattle in her throat, or the wailing of the *banshee*, from her green seat in the *boyreen*—when she that suckled you at her young breast is breathing her last breath! No, no, *avourneen deelish*, you are now gone from me I fear for ever." The husband, on such occasions, bade adieu to his wife with marked indecisions and reluctance — embraced — returned— and again embraced. At length, with a powerful effort, he tore himself away, zealously determined on wooing fortune in a distant land, under more favorable auspices than he could in his own. The lover, too, in parting from his betrothed, raised her head from his shoulders, on which it had despondingly drooped, ardently kissed her fair brow, and, no doubt as he did so, faithfully promised undying affection and a prompt return to her. Relatives, friends, and acquaintances, grasped each others' hands with a warmth that evinced the keenness of their feelings, or kissed the offered cheek while they besought heaven's benisons on the voyagers. And now piteous cries, low and suppressed by some, but loud, wild and frantic by others, were heard along the line of quay, as the scattered and broken up groups followed, with careless steps, aching hearts, and outstretched eyes, the receding vessel as she glided past the city. But ere long, and the final termination came: the quay abruptly terminated, and the shrieks of thrilling agony that then burst forth simultaneously from parents, brothers, sisters, husbands and lovers, almost rent the hearts of all, and tended to unman the most indifferent.

Such scenes are common in the seaports of Great Britain, but no where are they so painful to witness as in Ireland.

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When the anchor of the emigrant ship is hoisted, it seems to those about to sever, the herald of final separation, and causes the heart's pulsation to throb wild and rapidly. To the sensitive mind there certainly is no moment so painful as that in which adieus are tendered and farewells breathed; it is like to the tearing away of the ligaments that bind kindred hearts together—the breaking up of long cemented friendships, and dearly prized companionship. Without resorting to metaphor, it may well be likened to the following of the noble plumed hearse of the friends esteemed to the now, as it were, opened grave—for the tear of sorrow will involuntarily force itself to the eye, and stand trembling on its lash, though manhood shames to shed it, and would blush at such apparent womanly weaknees. Then the parting may be for ever, and a last look is taken of the countenances of the living dead—if such expressions be permitted without styling it a bull. Ireland is, indeed, one of the great marts that supply all quarters, to the nethermost extreme of the earth, with beings that live to toil laboriously. She may well be assimilated to a great tree whose branches overshadow the earth, for where is there not a scion of the old tree to be found? Aye, as well on the burning sand of India as the icy coast of Labrador—the sunny tropics and the frozen pole. Annually is she stripped of her foliage by emigration; her head is bowed down in sorrow, for the winds of adversity have whistled through her branches for centuries. Still she exists, and will, I fondly augur, ere long arise majestically from her drooping attitude and astound a gratified world.

Assuredly there is no individual more pained on leaving fatherland than the Irishman. But all are more or less affected on quitting the land of their birth—for

> "Breathes there a man with a soul so dead,
> That never to himself has said—
> This is my own—my native land!"

No, there can be no being so dead to all the feelings of *amor patriæ*. But more dearly—with more of the heart's idolatry than all others, does the Irishman love his island home, and cling to it—and how can it be otherwise, maugre her penury, misery and misrule? He looks on her verdant fields, bespangled with myriads of the children of the spring, red and white bosomed daisy; admires her beautiful hedge-rows, dotted all over with millions of primroses, blue-bells and amethysts, freighting the very air with perfume; delights his eyes with gazing on golden butter-cups and yellow-blossomed furze; or, aroma-breathing hawthorn and creeping woodbine; hears, at early dawn, the matin song of her lark, carolled forth to the Deity, while soaring up to the clouds, to welcome the god of day; harkens to the loud note of the thrush, and warblings of the blackbird, making vocal with their music hill and dale; hears again, but less loudly, the songs of the linnet and the Irish bird of Paradise—the goldfinch. Nor does he even overlook the domestic red-breast, that familiar of every cabin door—the revered and well remembered of his happy childhood—sweet bird, that on bleak wintry eve harps forth his melody amid drifting snow, cold and boisterous winds, as he hops familiarly on the poor man's threshold or the rich man's window-sill. Is it to be wondered at that the emigrant, notwithstanding the drawbacks to these delights, should be pained on leaving such a land?

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(Selected.)

WHAT IS LIFE?

What is Life? To *some* a dream
Of pleasure and of joys,
When rays of gladness sweetly beam,
To bid the heart rejoice;
When all seems bliss and happiness,
Nor griefs nor cares appear,
And every sun brings blessedness,
And glad sounds strike the ear.

What is Life? To *some* a dream
Of misery and pain,
When sorrows piercing often gleam,
And sadness writhes the brain;
When nought of comfort seems to smile
To cheer the aching breast,
Nor joy, nor pleasure e'er beguile
The soul to tranquil rest.

What is Life? O! what is pleasure
When enjoyment's past?
Or what is all the boasted treasure
That worldings hoard so fast?
Or what are all the joys of earth,
That satiate the mind?
Or what is pomp, parade, or birth,
If we no true peace find?

Oh! as the lightning that appears
And for an *instant* gleams;
So man may live a few short years,
But life a moment seems;
And when the end of life draws nigh,
And joy or sorrows flee,
Then man, with one convulsive sigh,
Says, "*All is Vanity.*"

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—For the following letter we thank our Alexandria correspondent. His communication will be read with interest.

ALEXANDRIA, VA., *Jan. 18th*, 1848.

Dear Sir—The Most Rev. Archbishop Eccleston administered the sacrament of confirmation, in St. Mary's church, Alexandria, on the 16th January, the festival of the Holy Name of Jesus. I am informed that one hundred and two persons were confirmed, of whom twenty-eight are converts. Among the latter is, perhaps, the oldest citizen of Alexandria, Mr. Laurence Hurdle, who was a soldier in the revolution. It was truly an affecting spectacle to witness this aged veteran, one of the few survivors of that magnanimous band of patriots, to whom we are so deeply indebted, kneeling devoutly before a successor of the apostles, to receive on his forehead the sign of his enlistment as a *soldier of Christ*. All present were deeply impressed with the scene: some were even affected to tears. Mr. Hurdle is said to be in his ninety-fifth year, but has only recently been received into the church. The Most Rev. Prelate delivered a beautiful and impressive discourse on the occasion of the administration of the sacrament. I had almost forgotten to mention that we had a procession of the confirmandi, clad in white, who walked before the clergy to the church. This, it may be truly said (it being the first ceremony of the kind ever seen in our city), particularly astonished the natives. Yours, respectfully, X.

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Taking the Veil.—Were admitted to the white veil, on the 6th of January, at the Convent of the Visitation, Georgetown, D. C., Miss Mary E. Stubbs, of Washington city, (Sr. Mary Emanuel), Miss Mary Bransford Brown, of Prince George's Co. (Sr. Mary Blandena), Miss Sophia Sharkey, of Philadelphia, (Sr. Mary Assissium). The Most Rev. Archbishop presided on the occasion.

Report of St. Mary's Female Orphan Asylum.

RECEIPTS.

Cash balance on hand, Jan., 1847,	$ 483 70
Nett proceeds of Fair,.....	2,474 55
Collection at Cathedral,.....	249 13
do. do. St. Joseph's Church,..	18 90
do. do. St. Peter's church,....	104 50
do. do. St. Mary's Seminary,	43 81
Annual subscriptions and private contributions,.....	975 17
Proceeds of orphans' sewing,.....	323 73
do. orphans' sale at Christmas,	86 50
Received from orphans' relatives,..	293 33
do. do. day school,.....	100 00
Donations, as follows—	
Sewing society,.....	100 00
Captain J. E. Howard, U. S. A.,..	500 00
Mr. F. Symington,.....	50 00
Mr. P. Kelly,.....	80 00
Captain Hunt, U. S. A.,.....	37 50
Persons unknown,.....	224 50
Charity box,.....	61 77
Legacy received of Mr. Grant's estate,	100 00
do do. do. Norris' estate,	20 00
	$6,327 09

EXPENDITURES.

Groceries, provisions, &c.....	$1,333 60
Clothing,.....	969 83
Wood, coal, &c.,.....	213 57
Furniture, incidental expenses, &c.,	326 40
Repairs to house,.....	105 00
Extra work on new building,.....	601 83
Cash paid Savings Bank, account of loan,.....	2,500 00
Cash paid interest Savings Bank, account of loan,.....	102 00
	$6,152 23
Balance in Treasury,.....	174 86
	$6,327 09

BALTIMORE, January 15th, 1848.

Number of orphans received last year,...	10
do. do. placed out,.....	3
do. do. died,.....	1
do. do. now in the asylum,..	90
Number of day scholars,.....	150

By reference to the above statement it would seem that the expenses of the asylum for the past year were proportionately greater than those of preceding years. But if we take into view the unusual and necessary outlay required by the furnishing and internal arrangement of the late addition to the orphan house, we are disposed to admire the excellent order and economy with which its finances have been managed.

Deducting the amount of $3,203 83, expended on the erection of the new building, it will be perceived that the whole amount of house expenses is less than $3,000 per annum; which is comparatively little for an institution, numbering one hundred inmates, who are entirely supported by its charity, daily growing and enlarging its sphere of usefulness, and administering the benefits of education to two hundred and fifty poor children.

The whole amount of debt standing against the asylum is about $800, including $500 due to the Savings Bank of Baltimore, to liquidate which will require renewed efforts on the part of its friends and patrons.

The public are requested to bear in mind that all kinds of sewing, mantua making, &c., are executed at the asylum, with neatness and despatch, and at reasonable rates.

DIOCESS OF CHICAGO.—*Profession of a Nun.*—On Wednesday, the 8th Dec., Miss Mary Anne McGirr, (called in religion Sister Mary Vincent,) a native of *Youngstown*, Pa., made her solemn religious profession as a *Sister of Mercy*, in the cathedral at Chicago, and received the *black veil* at the hands of the Right Rev. Wm. Quarter, bishop of the diocess.—*St. Louis N. Letter.*

DIOCESS OF MILWAUKIE.—*New Cathedral.*—We learn from the *St. Louis News Letter*, that on the 5th December last, Bishop Henni laid the corner stone of a new cathedral at Milwaukie. The week previous to the ceremony, Catholics and Protestants of all classes assembled, and dug out the foundations for the building. The church will be 154 feet long by 75 wide.

DIOCESS OF PITTSBURG.—*Ordinations.*—On Sunday, Dec. 26th, Rev. Messrs. J. Walsh and Jas. Kearney were ordained priests by the Rt. Rev. Dr. O'Connor.—*Pittsburg Catholic.*

DIOCESS OF NEW YORK.—*Confirmation.*—The Rt. Rev. Bishop Walsh, of Halifax, administered the sacrament of confirmation in Nativity church on Sunday, December 19th, to

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208 persons. The Rt. Rev. Bishop Hughes preached at the 10½ o'clock mass.—*Fr. Jour.*

DIOCESS OF NEW ORLEANS.—*Dedication.* On the 19th December, says the *Propagateur*, the Rt. Rev. Bishop Blanc blessed the new church of St. Thomas, in the parish of Plaquemines. The church is sixty-one feet long and thirty-one wide.

DIOCESS OF CINCINNATI.—*Statistics.*—We learn from the *Catholic Telegraph*, that in St. Peter's Female Orphan Asylum at Cincinnati, there are one hundred and seven orphans; twenty-four were admitted during the past year, twenty-two were placed out and withdrawn by relations, and three died.

The *Telegraph* furnishes also the following interesting particulars.

"*List of Marriages, Baptisms and Deaths, taken from the Registers of the various Catholic Churches of Cincinnati, for the year* 1847.

ST. PETER'S CATHEDRAL.

Marriages 81, Baptisms 302, Deaths 345. Under five years 181.

HOLY TRINITY.

Marriages 111, Baptisms 263, Deaths 148. Under three years 85.

ST. MARY'S CHURCH.

Marriages 220, Baptisms 461, Deaths 227. Under five years 155.

ST. JOHN'S CHURCH.

Marriages 230, Baptisms 500, Deaths 266.

ST. FRANCIS XAVIER.

Marriages 45, Baptisms 210, Deaths—included in Cathedral list.

ST. JOSEPH'S CHURCH.

Marriages 38, Baptisms 93, Deaths 55. Under five years 35.

RECAPITULATION.

From 1st Jan., 1847 to 1st Jan. 1848.		Increase over previous year.
Marriages	725	226
Baptisms	1829	153
Deaths	1041	137

From these statistics the reader will be able to form a correct opinion of the great number of Catholics in this city."

NEW YORK CHURCHMAN—*Self condemnation.*—In alluding to the celebration of the New England Society, on the 22d December, in New York, the *Churchman* opens his remarks as follows:

"The Protestants of Great Britain and their descendants in the United States form two grand divisions; the one consisting of those who belong to the Church of England and the Protestant Episcopal Church in the United States, and the other comprising the large body of dissenters from the church of their fathers, commonly known as Presbyterians, Baptists, Methodists, Unitarians, &c., who again are sub-divided into countless sub-divisions, representing every variety of opinion from stark Deism up to the most rigid supralapsarian Calvinism. The grand characteristic of the former division of Protestants is faith in the word of God as interpreted by the ancient church *i.e.* the Book of Common Prayer; that of the latter, faith in the word of God as interpreted by each man's private opinion, which is too apt to be his humor or fancy.

"This latter division of Protestants, this vast congeries of sects, have, notwithstanding their variety, certain exponents of unity; such, for instance, as the World's Convention, Evangelical Alliances, American Societies for the diffusion of the Bible with no man's note or comment, or (for extremes meet) with every man's note and comment, for the circulation of tracts, &c., &c. But their most definite form and representation of unity is the *New England Society*, which meets annually on the 22d of December to commemorate the virtues and the arrival to this Western Hemisphere of the Puritans, from whom all American Protestants, of the second division, are descended."

If the "former division of Protestants" or Episcopalians, are distinguished from other sects of Protestantism, "by faith in the word of God as interpreted by the ancient church," we would thank the *Churchman* for an answer to the following questions.

Query 1. Did the ancient church admit baptismal regeneration with the high church Episcopalians, or deny it with the low church Episcopalians?

Query 2. Did the ancient church believe, with the Puseyites, in the necessity of the episcopacy, as essential to its constitution, or reject it with the low church Episcopalians?

Query 3. Such being the opposition of views in the Episcopalian body itself, where or how is an Episcopalian to ascertain the interpretation of the ancient church?

Query 4. If the *Book of Common Prayer* is the interpreter of the ancient church among Episcopalians, how comes it, except by the private interpretation of each man's fancy, that the ancient church is made to say things which are contradictory in essentials? For instance, is it not private interpretation that makes Bishop McIlvane of Ohio, understand the word of God, in a sense opposed to that of Bishop Whittingham of Maryland, or of the New York Churchman?

Query 5. Was it not private interpretation that made Henry VIII and Queen Elizabeth, the parents of Anglicanism, stand in opposition to the whole Christian world?

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Query 6. Such being the case, what difference is there between the rule of faith among Episcopalians and that of the "vast congeries" of other Protestant denominations?

Query 7. There being no other authority among Episcopalians than the private judgment of each bishop, for the determination of what is or is not conformable to the ancient church, in what are the *conventions* of Episcopalians superior to the *world's conventions* or *Evangelical alliances* of other Protestant sects?

Conversions in Vermont.—We have once or twice alluded to the remarkable Catholic movement which is in progress in the Episcopal congregation of a certain New England village, without feeling at liberty to give names and particulars. Circumstances make it proper for us, at length, to speak with less reserve. We referred to the congregation of *Union Church*, in St. Alban's, Vermont. The conversion of its rector, Rev. Mr. Hoit, took place, as our readers are already aware, about eighteen months ago; and the fruits of that conversion, amongst his friends and former parishioners, have begun to appear, within the last three or four months. Those who know him can feel no surprise that his example should have exercised an influence so powerful. About the first of October, Miss Laura Smalley, a lady of great intelligence, was received into the church; and within a few days afterwards, Mrs. Tucker, of Burlington, the sister of Mrs. Hoit, made her profession, with her husband, Capt. Tucker—a near relative, we believe, of the celebrated novelist, Marryatt. On the 13th of the same month, Mrs. Smalley, the wife of one of the most distinguished lawyers in Vermont, was received, with her daughter, while (by a singular concurrence) her former pastor, the friend and predecessor of Mr. Holt, in the rectorship of Union Church, was making his profession here in Philadelphia. Mrs. Sampson, sister of another Episcopal clergyman, was received on the day following. Mr. Smalley himself, after having examined the claims of the church long and faithfully, with the help of superior powers of mind, exercised for many years with success and distinction at the bar, made a public profession of the faith at high mass, on the 12th day of December, "that he might show to all (to use the words of an eye-witness) that he was not ashamed of the cross of his Master;" and the conversion of his mother-in-law, Mrs. Penniman, a lady widely known and honored, followed on the next Saturday. Our list is worthily closed, up to our last information, with the name of Mrs. Luther B. Hunt, the wife of another eminent member of the Vermont bar:—her reception took place on the Vigil of the Nativity. We forbear to make any premature mention of others—persons, like those already named, of the highest standing in the village—who are understood to have been regarding the progress of Catholicity amongst them with a friendly interest.

From the above statement, which we have made with great particularity, and on the best authority, it will be seen that if the account of this movement given in several papers, as from the St. Alban's *Republican*, was premature, and perhaps somewhat exaggerated, the formal correction made by the St. Alban's *Messenger*, and copied (with an amusing preface, from a Vergennes paper) into last week's *Churchman*, was equally premature and not more correct.—*Cath. Herald.*

Honor to whom honor is due.—At the late Democratic meeting in Philadelphia, a well-merited tribute was paid to the patriotism of our fellow citizens of foreign birth, by Wm. A. Stokes, Esq. whose eloquent and just remarks were frequently interrupted by the loud applause of those present. The following we borrow from the *Pennsylvanian:*

"*William A. Stokes*, Esq., next addressed the meeting, and answered the charges which have been made against our adopted fellow citizens in the army of Mexico of having, in large numbers, deserted to the enemy. He alleged that under temptations and influences of an extraordinary character held out to men suffering privation and hardship of every sort, but a small number of our soldiers had permitted themselves to be deluded into treason. They had all been captured and had suffered the just punishment of their crimes. And the records of the army as well as the evidence of distinguished officers serving against the enemy, conclusively proved that too many of the traitors were Americans, for us, who first breathed the air of freedom to cry out treason. The entire number was very small in comparison with our aggregate force, and only served to show that as America had produced a Benedict Arnold during the revolution, so now humbler men had in a smaller sphere, and to a limited extent, followed his base example.

"The lists of killed and wounded proved that *Ireland* had lent her sons by hundreds and

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thousands, side by side with their American born brethren, to fight and conquer, to ransom Mexico from military slavery, and extend the area of freedom. The Pennsylvania line of the revolution commanded by Wayne, the son of an Irishman, and with ranks filled by men claiming the same father land, had not been disgraced by the infantry of the regular army, also chiefly Irish, which under Taylor had first opened the path of glory on the banks of the Rio Grande. Our brave volunteers, second in time but not in gallantry or success, presented a glorious spectacle of invincible citizen soldiers—brethren in war as in peace—discarding with contempt the miserable distinctions sought to be made between them, heartily uniting for the common good, and alike covering our flag with honor and carrying our eagles in triumph from the ramparts of Fort Brown to the capitol of the Montezumas.

"In fact our Irish and other adopted citizens had rivalled the patriotism and gallantry of the best of our blood. If La Fayette, Montgomery, Stueben, Paul Jones, Barry, and Kosciusko could rise from their graves, their hearts would leap for joy at the glorious spectacle, and they would see the enduring results of their labors and sufferings, and those of Washington and his companions, in erecting in this western world a temple of Liberty, in which all may worship—an asylum to which the oppressed of all the earth may flee, and a citadel impregnable to the assaults of tyranny.

"In truth, said *Mr. Stokes*, we are all Americans—whether by fortune or choice, still Americans. The terms Irishman, Frenchman, German, foreigner, should have no place for reproach in our political vocabulary; for we were all alike ennobled by the proud title—*Citizens of the American Republic*—a title higher than any which a king can offer—which cancels the accidents of birth and condition, and makes us all brethren and equals. The nation would not hold them guiltless who endeavor to sow dissension among her children—alike beloved by her, and all of whom she is able and determined to shelter and defend.

Episcopal Recorder.—We observe that the *Episcopal Recorder* gives, among other *alleged* "facts in ecclesiastical history," the following.

Pius IV, "in 1560, in the reign of Queen Elizabeth, offered to confirm the English Book of Common Prayer, containing the thirty-nine articles and the litany, if the British sovereigns would acknowledge the pontifical supremacy, and the British nation join the Roman communion."

There may be men ignorant enough to believe this, but certainly the editor of the "*Episcopal Recorder*" ought to know better.

In the first place, "the thirty-nine articles" were not in existence in "1560." They were not adopted by the English convocation, until the year 1562. The articles of 1560, were those of Edward VI, and were *forty-two* in number.

If then Pope Pius IV, in 1569, offered to confirm any set of "Anglican articles," it could not have been the "thirty-nine," for they had not been adopted or even drawn up, but it must have been the *forty-two* of Edward IV. But in the second place, in order to show that neither Pius IV, nor any other pope, ever offered to confirm, or could offer to confirm, either the *forty-two* or the *thirty-nine* articles, it is only necessary to cite a part of one of these articles.

The thirty-seventh of the "thirty-nine articles" of the English establishment, contains the following declaration.

"The bishop of Rome hath no jurisdiction in this realm of England." And these very same words were contained in one of the *forty-two* articles. Now as the pope would not, and could not "confirm" a "prayer book" containing *a denial of his own authority*, to say nothing of other matters, it is evident, that the *Recorder* has published a statement which is as absurd as it is false.—*Catholic Herald.*

FOREIGN.

Italy.—Letters from Rome of the 28th ult. contain the particulars of the installation of the municipal council of that city on the 24th. The hundred members of whom that body consisted, were presented in the morning by their president, Cardinal Altieri, to the pope, who addressed them in a short but sensible speech. His holiness then permitted them to kiss his feet, and afterwards proceeded to bless the splendid banner presented by the people of Ferrara to the Romans. The municipal councillors, escorted by the civic guard, next repaired, in twenty-seven carriages, supplied for the occasion by the nobility of Rome, to the capitol, where they were installed by Cardinal Altieri. The deputy of Ferrara, M. Recchi, then formally presented

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the banner to the council, in whose name it was received by the cardinal. At night the city was illuminated.

To go back to the previous presentation of the members of the consulta to his holiness, our readers will find in another column the pope's address, of which we gave a very brief account a fortnight ago. To that speech the members of the consulta answered:—

"Most holy father—the deputies of the provinces are fully conscious that their first duty, as well as their most ardent wish, is to deposit at the feet of the throne of your holiness, the thanks of the provinces by which they have been returned, and to attest the unanimity of the sentiments of devotedness, gratitude, and confidence experienced by the subjects of your holiness for your august person. Witnessing the homages your holiness receives from Christendom and the entire world, they are proud and happy to be governed by you, holy father."

And they proceeded to the following effect:

"The establishment of this council has been by far the greatest benefit conferred by your holiness on your people. By it you have—a novel thing—given the laity a participation in public affairs, and you have afforded one of those solid guarantees which can in no wise injure the essential conditions of the pontifical government. Encouraged by the kind words of your holiness, and by the blessing you have brought down on our heads, we are preparing to examine, with candor and impartiality, the important matters of public administration which are to be submitted to our consideration, avoiding carefully an inert timidity or unbounded pretensions."

The following are the reforms the council declares itself ready to examine, promising to afford the pope their eager assistance to forward their being put into execution:

"The introduction of civil equality and of unity in every part of the legislation; a just balance of revenues and expenses; an equal division of taxes; the diminution or suppression of all charges which fall on the poor classes, or which impede the development of national prosperity; the re-establishment of public credit; the destruction of monopoly, and the extension of commercial liberty. The introduction into the state of such measures as will secure the morality, economy, simplicity, and the nomination as well as the advancement of capable functionaries. The special protection of agriculture and industry. The organization of a military force truly national. The introduction in the prisons of a regimen which may render the penalty not a punishment which degrades, but a measure which may promote the regeneration of the culprit. The extension throughout the provinces of the municipal system, such as it is at Rome; and lastly, the adoption of a system of education and public instruction, and of a just and moral policy."

The council request, in order to give due attention to such vast reforms, to be allowed time, and an entire tranquillity of mind. The address is terminated by these words:

"It has been often experienced that reforms have arisen from popular exigencies; they have taken their origin from tumults and *émeutes;* they have been obtained by bloodshed and by tears. But with us it is the first and most respectable authority who takes the initiative in the improvement demanded by civilization. He himself directs the public mind with a pacific and measured movement; he guides us towards the supreme term of human activity, which is the reign of justice and of truth upon earth!"

The *Courrier Francais* contains the following:

"We have been assured that Lord Minto, who has been charged with a private mission to the pontifical government, has signed a convention for the establishment of diplomatic relations between England and Rome. It is said that the holy see intends to accredit as its representative at London, Cardinal Buffondi, a man of great learning and of a very liberal mind."—*Tablet.*

Pius IX.—On Dec. 13th Vice-Admiral Parker and General Adam had an audience of the pope, previous to their departure for Civita Vecchia. His holiness, in reply to the sentiments they expressed, said that he felt happy in the sympathy shown by the people of Great Britain towards his government. This sympathy joined to the love borne him by his own people, and the unanimity of all good citizens, would carry him through every obstacle. "I am walking with God," said he, "and I shall arrive at my end."

The *Alba*, of Florence, of Dec. 16th, states that the Roman consulta has proposed a law to fix the number of *employés*, their rights and duties in every branch of the public service,

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the qualities requisite to be admitted, and the rules to be followed in promotions and dismissals.

A letter from Rome, in the *Augsbury Gazette*, states that Count P. Ferretti is made pontifical commissioner of the Italian league of customs.

It is reported that Mgr. Ferrieri is about to go as envoy from the pope to the sultan. He carries with him the following presents:—a gilt bronze model of the column of Trojan; a magnificent table of mosaic work; a collection of the most beautiful engravings of the Roman school; three sets in gold, silver, and bronze of the medals struck in Pius IX's pontificate; the *Terrestrial Paradise*, painted by Peter; a jewel for the grand vizier, and a gold snuff-box set with brilliants for another great functionary of the Ottoman empire. Fr. Arsenius, a religious of the order of St. Anthony, Abbé Vespasiani, professer of ecclesiastical history in the college of Propaganda, and M. Marchetti, are attached to this legation.

The following letter we find in the *Cologne Gazette*:—"Rome, Dec. 2.—The affairs of the Jesuits have naturally caused the pope great anxiety. Shortly before hostilities broke out in Switzerland many prayers and petitions reached the holy see to pronounce the decisive word, which possibly might prevent a civil war. Ventura also advised him to take this step; but Pius replied, 'I have not the power as pope to banish the Jesuits from Lucerne, but if from their own feelings and inclination they would voluntarily retire, they would remove a great burden from my mind. 'The person to whom these words were addressed thought himself bound to repeat them to the Jesuits. He represented to Father Roothan that the time for his taking an active part had arrived, and that even if it was too late to prevent bloodshed, his immediate recall of the Jesuits from Lucerne would at least prevent the heavy accusation that they, the messengers of peace, had become the sole cause of discord and war. Father Roothan replied, 'Perhaps you are right; but I am not the only master. —I am dependent upon my council of the four *consultori*, who think at this moment, when their stay at Lucerne threatens danger to themselves, our brethren cannot with honor leave it.' This is an authentic statement of the negotiations at Rome."

The vexed question of making service in the civic guard compulsory on British artists and residents of certain standing at Rome, a matter which it was thought had been settled, was revived in a note, on Dec. 18th, from the secretary of state, to the British consul and Mr. Erskine (secretary to Lord Minto), which sets forth the opinion of the committee on war affairs of the Vatican parliament, in which the executive fully joined, making service imperative.

Ferrara.—A convention has been concluded between the Austrian government and the pope, by which the Austrians consent to withdraw their troops from the city of Ferrara, but without abandoning or relinquishing their right to reoccupy it at any future period when it might become desirable to them. The *Piedmontese Gazette* of the 23d ult. states that pursuant to this convention two companies of Swiss in the service of the pope left Bologna on the 17th for Ferrara, to replace the Austrian troops to be withdrawn. On the 16th Cardinal Ciacchi returned to Ferrara from Pesaro, where he had been residing for his health. His return had been unexpected and gave the greatest delight to the people, by whom he is beyond measure beloved.

Gioberti.—Much excitement has lately prevailed in consequence of an article on Catholicism by M. Gioberti, which appeared in a late number of the *Contemporaneo*, a Roman paper of the ultra-liberal faction. It was deemed advisable at first to dismiss the censor who permitted the publication of the article, but he has since been reinstated in his office. M. Gioberti's disquisition is much too long for us to give, but the substance of it consists of a violent attack on the Catholic party in Belgium and in Switzerland, and on their opposition to the government and the diet in those countries. He denies that they are properly called the Catholic party, inasmuch as Catholicism is friendly alike to the interests of all families of the human race, harmonises with all forms of government, is a religion of charity, and "cannot be shut up in its operation within the exclusive pale of any sect or of any party." A strong tendency is therefore visible in this remarkable article to mistake Catholicism for a sort of Universalism.—*Ib.*

SWITZERLAND.—The following extract from the correspondence of the *N. Y. Freeman's Journal*, will give our readers an insight into the occupation of the Catholic cantons by the federal army.

"On November 12th, the Grand council of Friburg demanded twenty-four hours arm-

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istice to consider the terms of capitulation offered by General Dufour; the French government had recommended submission; the city was quite incapable, naturally, of any lengthened siege, and finally, the military commandant, Col. Maillardoz, had got out with 2,000 men, and escaped to Lucerne. They seemed then to have no alternative, and capitulated on the 14th, renouncing the Sonderbund, engaging to supply quarters and provisions for the federal troops, to disband their own troops, and deliver to the federal authorities an inventory of the arms of the Landstrum. The diet then sent three federal commissioners to Friburg, who organised a provisional government on the 17th. Two days after that government published the following most iniquitous decree, that 'as the Jesuits and their associates were to blame for the accession of Friburg to the Sonderbund, the Jesuits, their corporations, congregations, teachers and professors; the Liguorians; the Marianites, (or *Frères ignorantins*); the Brothers of the Christian Doctrine; the Sisters of St. Joseph; the Sisters of St. Vincent de Paul; and the Nuns of the Sacred Heart, are banished for ever: forbidden ever to settle in Friburg again, to purchase property there, or to direct any educational establishments, public or private; all their property, moveable and real, is confiscated, and they are to quit Friburg within twenty-four hours after the publication hereof.'

"The misery usual in such cases followed. The Liguorian convent was demolished—the others occupied by soldiers, the Jesuit's being regularly turned into barracks, and their inmates expelled, who all fled to Lucerne. The radical soldiers amused themselves for a whole hour with firing at a statue of the blessed Virgin they found in the college, and ransacked and destroyed all the property of the students, books, letters, furniture, musical instruments, and pictures. Some of the neighboring villages are devastated—their cattle killed, and their agricultural implements broken up for fuel. Most of these disorders by the Bernese radicals. The Vaudois showed better discipline. There was much trouble also in disarming the militia, who regarded the surrender with passionate feelings of grief, as, indeed, during the armistice, one fort (Cormazmont) was gallantly defended by them, and a whole battalion of Vaudois destroyed.

"However, it was thought that, in spite of the loss of Friburg, a naturally defenceless place, the Sonderbund was complete in itself, and hope now centered in Lucerne, and the resistance it might be enabled to make. Such hopes were doomed to be cruelly disappointed. We pass over two not very important rumors, in one of which (November 12th) the Lucernese gained the advantage in a sharp skirmish with the Zurich division, near the old convent of Muri; and in the other (November 17th) a column of the troops of Uri and the Valais took Airolo and Faido in the Ticinese. Almost immediately after the capitulation of Friburg, the federal army marched by different routes to Lucerne. By Monday, the 22d, they had forced the first lines of defence, and every division had arrived before the city; two of them, however, (Col. Buckhardt's and Gen. Ochsenbein's) having encountered serious opposition, and suffered considerable loss on their way. Next day, the 23d, commenced a desperate struggle. The key of Lucerne is a bridge called Gislikon, which crosses the recess, and leads to some heights, called the Rottenburg, commanding the town on the north and east, on which the Lucernese had placed batteries. They encountered the enemy with all their ancient pertinacity. Gen. Gureer's division (the Zurich) were twice driven back, but the third time succeeded in forcing the passage, at four o'clock in the afternoon. After an equally obstinate resistance, both sides showing the utmost bravery, he also carried Roth and Dieriken, two villages in the neighborhood of these heights, which were burnt, along with a third, called Honaer. These battles being terminated, the troops of Uri, Unterwald and Schwytz, returned home. Our readers must bear in mind the enormous disparity of force: the federals having no less than sixty thousand men, with one hundred and fifty pieces of cannon, and the Lucernese but fifteen thousand. Further resistance was now hopeless, especially as provisions were already scarce, and great disunion prevailed. Indeed it was only by a majority of three that the Lucernese government had decided on war at all. Next day, therefore, they requested to capitulate on the same terms as Friburg, but Gen. Dufour replied it was too late, and on the 25th Lucerne surrendered without any conditions at all. Gen. de Salis-Soglio and M. Siegwart Muller both escaped to Uri. A committee of seven

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was appointed to deliberate about forming a provisional government, which was constructed (on the 27th) out of the municipal council, and two members from each of the five bailiwicks. The following resolutions were carried by it unanimously: '1st, That the Jesuits quit the canton in forty-eight hours. 2d, That those of the grand council who adhered to the Sonderbund be liable to public accusation, and held responsible for all that has happened. 3d, An amnesty for those implicated in persecutions for the two invasions of the Corps Francs, in 1844 and 1845.'

"The same day Schwytz capitulated. Uri and Unterwald also, panic-stricken by all these disasters, have offered to submit, and now only the Valais remains, which, of course, must follow its brethren. Zug, always the weak side of the Sonderbund, had withdrawn several days previously. To account for this total subversion, must be taken together, 1st, the utter disproportion of forces; 2d, the nearly equal balance of parties in the chief Catholic cantons; 3d, the encouragement held out *at first* of an intervention by Austria, in favor of the Catholic league, which hope was withdrawn when they were actually committed to the struggle."

Berne and the Jesuits.—"It is, in my opinion, most uncharitable, to say the least, of some of our public journals, to find their pages filled with the untruths and calumnies propagated against the illustrious order of Jesus by the infidel Bernese radicals. The hatred of the Bernese against the Catholic church and its professors is well known, and in order to have some pretext to show their animosity more effectually, they have within the last few years raised a cry against all the religious orders in the Catholic cantons, but more particularly against the Jesuits, which name has become the watchword amongst those infidel radicals for rousing their more ignorant fellow-subjects to wage a war of extermination against these pious men, who devote their lives to assist the Swiss priesthood in giving a truly Christian education to the inhabitants of the snow-clad vallies of the Catholic cantons, without in the least interfering with the Bernese Protestants, whose doctrines, changing with every new moon, would be endless and useless trouble to examine into.

"The labors of the Jesuits in Switzerland, as well as in numerous other parts of the globe, are as well known to those persecuting Bernese radicals as they are to our ultra-liberals, but neither of them have the honesty to give them credit for their labors in instructing the ignorant, and much less for the numerous works in every branch of science with which they have, and still are, daily enriching our libraries.

"The piety, good order, and strict obedience to superiors, which is so visible in the Catholic Swiss cantons, has roused the indignation of the Bernese radicals to such a degree that they have mustered up an army of all sorts of lawless vagabonds called Free Corps, to invade, plunder, and desolate the Catholic cantons of Friburg, Zug, and Lucerne, under the pretext of their having formed themselves into a separate league called the Sonderbund, and that the religious orders had induced them to take that step against the decree of the powers of Europe assembled at Vienna in 1814.

"The charge of their separation from the Swiss union is untrue, for the deputies from several Catholic cantons were assembled in the diet at the time when the Landaman proposed the unjust invasion of the Catholic cantons. The Sonderbund simply regarded the religion of their cantons, in which arrangement the clergy had an undoubted right to give their best advice against the continual aggressions of the more powerful fourteen Protestant cantons against the weaker seven Catholic cantons. Each Swiss canton having its separate laws, and especially as far as religion is concerned, in which the diet has no power to interfere, it is revolting to the feelings of every religious mind to find that the infidel canton of Berne should in the nineteenth century be allowed to revive the happily by-gone ages of the law of the strongest, and dare in the face of Europe to dictate to the weaker cantons by using the so much abused name of Jesuit as an incentive with fire and sword to disperse their religious orders of both sexes, hoping by so doing to deprive their Catholic youth of the benefit of instruction in the true religion of Jesus Christ, and to establish the worship of the Goddess of Reason, which the land of St. Louis having banished from their holy altars, the infidel Bernese have placed in their so long-abused great church, formerly an elegant cathedral, where adjoining to its foundation walls they may collect from the bathing houses near the river Aar a number of the most lascivious nymphs, protected by their cantonal government, to sing those vile canti-

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cles to the filthy Goddess of Reason, happily long expelled from the land of St. Louis, but still tingling with indignation in my ears, counting nearly eighty-three years.

"I am well acquainted with Berne and with the Bernese, and although the Swiss generally bear a good reputation for morality and religious conduct, I do most cordially give praise where it is due, and a more honest, pious, and dutiful population cannot be surpassed by the pastoral inhabitants of the Alpine valleys of Switzerland, which I have so frequently visited, but I am sorry that my own experience will not allow me to say as much for their great cities, and more particularly for Berne and the Bernese."—*Tablet.*

The following extract from a letter of a Protestant minister in France, shows still further the designs of Radicalism.

PARIS, *Dec. 6th*, 1847.

"The triumph of the radicals at Friburg has already borne its fruits in pillaged churches, in attacks upon the priests, and in plundered dwellings. These things, however, might be considered unimportant, as they are disapproved by the authorities, were they not strongly characteristic of the dominant party, who have expelled not only the Jesuits, but all the religious orders of both sexes from the canton, and confiscated their property to the state.

"Those who obstinately take part with the radicals, may still maintain that all these religious orders are more or less intimately connected with the Jesuits, and that it is against intolerant Catholicism that the blow has been struck; but there are other facts which may open the eyes even of these optimists. As soon as the victory of Friburg was known, the radical government of the canton of Vaud passed a new decree against all the Protestant free churches! not only against the free church formed by the resigning pastors, but against all manner of dissenters; whoever is not a member of the *established* church is condemned to forego all religious worship! The decree carries condemnation against any pastor or non-pastor who may preside over a meeting, whether peaceable or otherwise. The national pastors themselves cannot hold meetings in their own houses nor elsewhere, and not in the national churches but at the regular hours of service. Whoever transgresses these orders, if a foreigner, is to be expelled from the canton, or sent back to his native parish if he be a Vaudois. I shall not relate to you acts of barbarity, such as meetings interrupted and plundered, the auditors driven forth and robbed, the women scourged—for it might be said that these were the lawless acts of bandits—I shall restrict myself to recounting those acts of a liberal government which stifle even the liberty of prayer to God, even when conducted in the most peaceable form! Such facts are characteristic, and tell you what we may expect from the triumph of radicalism in Europe."

Berne.—The *Times'* correspondent gives a remarkable letter lately addressed to the Helvetic diet by Messrs. Quinet and Michelet. They offer the diet their congratulations and homage on having driven from Switzerland the enemy, which they were the first to oppose in France. They claim fraternity with the Swiss, and exhort them to keep up the faithful tradition of republican liberty, and by their example to lay the foundation of a new law for Europe.—*Tablet.*

IRELAND.—*The Catholic Clergy of Ireland.*—The vile calumnies on the Catholic clergy of Ireland, repeated by certain men in a certain house, have created universal contempt here. Even if one clergyman had uttered the language attributed to him, that should not be attributed to the entire body, no more than the crime of one apostle should be charged upon the rest of the sacred college. But the true version is, that the clergyman alluded to merely said, if the Saxon slanderers of the people had to endure only a part of their miseries, they would be as they had been—guilty of more cruelty than they had been. How far this was prudent or not, is another question. Certain it is that at the very same time, and in the very same place, he conjured the people not to be guilty of any insolence or act of injustice. The following letter has, we understand, been sent to some leading journals. We shall see if it be published:—"To the editors of the public journals—Gentlemen—Whatever may be your religious or political creed, I trust your leading objects are the maintenance of truth and the support of justice. If, then, as public journalists, you have given circulation to the calumny on the Catholic clergy of Ireland, by a noble lord, who perhaps never heard one of them speak, and therefore is truly ignorant of the subject on which he spoke, will you publish the following counter-declaration of one, however humble, who knows more of the respected body whom his lordship so grossly calumniates, than perhaps any man living. The assertion said to have been made some days since in parliament, that 'the Roman Catholic clergy of Ireland never condemn or denounce from their altars, or otherwise, the violence or murders which are perpetrated'—is so outrageous that it carries on its front its own confutation.

The declaration of Mr. Labouchere, late secretary for Ireland, and of others in evidence, that 'they knew of *no* act of violence which the Roman Catholic clergy of Ireland *did not denounce*,' has settled this atrocious calumny for ever. I need not refer to the volumes of evidence as to the unceasing efforts of the Catholic clergy, even under the most discouraging circumstances, to prevent, suppress, or condemn every act of insurbordination or injustice on the part of the people; and the labors of Twohy, Troy, Doyle, and so many others in the works of peace can never be forgotten. In the 'Priesthood Vindicated,' facts and evidence on this subject have been given that never have been contradicted. As a Catholic, I can solemnly declare that I have constantly and repeatedly heard sermons, lectures, and addresses by the Catholic clergy against every species of violence; and sure I am that in their confessionals it is still more constantly and effectually condemned. I have attended hundreds of meetings, and have taken an active part at them for the promotion of temperance and peace in various cities, towns, and parishes of Ireland, and have heard addresses delivered to millions by the apostle of temperance, Father Matthew, by his worthy imitator, Very Rev. Dr. Spratt, and by many others, and I scarcely ever heard them without preaching peace to all men, and denouncing the least act of violence to any person of whatever country, creed, or character. Even during the last month I heard the excellent pastor of my own parish, Rev. Dr. O'Connell (and others have done the same), denounce from his altar every violent or lawless act, whether of cruelty, threatening, or injustice, and above all, the horrid and appalling crime of murder, which cries to heaven for vengeance! The Catholic clergy of Ireland are singularly circumstanced between not only the governed and the governors, but also between contending political parties. They often see many things on all sides, which as just and consistent men they must condemn, and for which, in return, like all others who wish to 'maintain the even tenor of their way,' they too often receive opprobrium or ingratitude. If they do not warmly stand up for the just rights of the people, and try to save them from their oppressors, they are charged with the cruel policy of those who prefer a ministry to millions, and which, as last year, divided us, left one million to perish at home, and another million to wander over distant lands, sooner than suffer here all the miseries of starvation. If they prominently stand forward in the cause of suffering humanity, they are charged with any act of violence or passion which bad laws, or no laws, have created. They, like their divine Master and model, are condemned between the scribes and Pharisees for uniting the wisdom of the serpent with the simplicity of the dove, or in endeavoring to establish 'peace and justice among all men.' Hence, like the Saviour of mankind, whilst 'having compassion on the multitude, they do not wish to send them away empty, lest they may perish on the way,' they implore of the governors, as the venerable bishops of Ireland did lately in their memorial to the lord lieutenant, to perform their duty to the people famishing. So, on the other hand, they teach the people to 'be obedient to whom obedience is due,' and whilst looking to their own existence 'they should give to Cæsar the things that are Cæsar's, and to God the things that are his.' I am, gentlemen, your most obedient humble servant,

W. J. BATTERSBY.

Nov. 28, 1847; 10 *Essex Bridge, Dublin.*

Denunciations.—The Rev. Mr. M'Dermott, in a letter to the *Evening Freeman*, says:—"I have now to assure the public, by the most solemn asseverations a clergyman can utter, that the late Major Mahon was never denounced, nor even his name mentioned from any chapel altar in Strokestown, or within twenty miles of Strokestown, in any direction, on any Sunday before his death. I can, under the same sacred pledge, declare that a single sentence was never spoken from the altar, which, by misconstruction or otherwise, could tend to stimulate the peasantry to the atrocious murder which has been perpetrated."

Father Tom Maguire.—The famous controversialist is no more. The *Evening Post* contains the following account of the death of this remarkable man:—"We deeply regret to announce the death of the Rev. Thomas Maguire, parish priest of Ballinamore, which took place at his residence, at Ardrum, on Thursday night, of an attack of gout in the stomach, after eleven days illness. A correspondent who communicates this melancholy intelligence, says:—'The loss of this great and good man, to this part of Ireland, will be severely felt.' Father Maguire had

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won the respect and attachment of persons of all ranks and persuasions by the kindness of his disposition and the benevolence of his conduct, whilst there was no man more ardent in the maintenance of liberal political opinions. Even his fame as a controversialist did not diminish the number of his personal friends amongst the gentry of a different creed, for all knew that he was sincere and single-hearted in every act of his life."

Increased Police.—Two thousand additional police are to be stationed in the counties of Limerick, Clare, Tipperary, and Roscommon.

Military Force in Ireland.—The *Times*, after giving the official return of the present military force in Ireland, says:—"Besides the above are the embodied battalions of Chelsea out-pensioners and local armed police force. Several regiments are under orders for the disturbed districts in Ireland, and a portion of the A division of the metropolitan police, which will make an armed force of from 40,000 to 45,000 men."

Legal Appointments.—The following announcements appeared in the *Dublin Gazette* of Dec. 24:—Her majesty appointed the Right Hon. Richard Moore to be one of the justices of the court of queen's bench, vice the Hon. Charles Burton, deceased. James Henry Monahan, Esq. to be her majesty's attorney-general in Ireland. John Hatchell, Esq, Q. C., to be her majesty's solicitor-general in Ireland.

The lord chancellor's health is decidedly improved.

Mr. Murphy, the well known weather prophet, who died lately, was a United Irishman in '98, and narrowly escaped being hanged.

Irish Appointment.—Dr. Ewing, who resided at Market Hill, county Armagh, previous to the cholera scourge, has been promoted to the head of the medical department in China, at a salary of 2,000*l.* per annum.

Infidel Colleges.—The presidents and vice-presidents of the queen's three colleges, building in Ireland, have already received each a year's salary—800*l.* and 500*l.*

The Poor and the Poor Law.—A sealed order has been received from the commissioners, authorising out-door relief to the able bodied. The machinery of the poor law seems to be worked without skill or efficiency. Relieving officers are resigning, unable to perform their allotted duties. Guardians are puzzled, not knowing how to go through the enormous accumulation of business which has devolved upon them. Altogether a more complicated system of irregularity, and impotence to meet the awful exigencies of the poor, cannot possibly be imagined than the poor law and its abettors, whether commissioners, guardians, or relieving officers.

Reaction—More Difficulties.—Some landed proprietors have thought it their duty, in self-defence, to eject many of the tenantry from their houses and lands. This, as a matter of course, has increased the applicants for relief. A reaction has taken place!—the tenants left in undisturbed possession are now giving up their holdings, in order to obtain the out-door relief. We have the authority of a Roman Catholic clergyman for stating, that in the electoral divisions of Balla and Drum, 98 families had given up houses and lands, and made application at the poor house in this town, for in or out-door relief. This is an awful state of society—and yet those are facts applicable to every electoral division in the union of Castlebar.

Increase of Destitution.—Distress is increasing to an alarming extent in some of the western and south-western countries, especially along the coast, and pestilence is again following up destitution.

Clare.—A respectable correspondent in the west of this county, states that the condition of the people is most deplorable. About Knock and Kilmurry M'Mahon they are living on turniptops and weeds.

Wexford.—A fearful extent of destitution in the Wexford union, and a still more fearful extent in the New Ross union, appears from the report of proceedings of Saturday's meeting of the Waterford board of guardians. The state of the Enniscorthy union is similar; and the state of the Gorey union is, we believe, little, if anything, better. If such be the case in the hitherto much favored portion of Ireland, what is the story to be told of other portions?

Threatening Letters in the North.—While no doubt can be entertained that the letter which Mr. and Mrs. M'Causland, of Fruithill, received, came from that band of conspirators who have reddened the soil of Roscommon by their murders, it is to be suspected that some which have been received by other gentlemen have proceeded from persons actuated solely by the desire of hoaxing—a desire which, when so gratified, could find a place in none

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but minds of the most base and depraved order. We have some reason to think that even boys have engaged in the practice.—*Tablet.*

ENGLAND.—*Dr. Hampden.*—The elevation of Dr. Hampden, of Oxford, to the bishopric of Hereford, has roused the entire Puseyite strength of the established church. The clergy of that clique are busily engaged in getting up petitions against his appointment; and an address has been sent to the archbishop of Canterbury, signed by all the Tractarians of Oxford. The bishop of Oxford, however, refused to sign it, and the vice-chancellor of Cambridge refused to allow an address of the same kind to proceed from the university. The whole difficulty lies in Dr. Hampden's uncompromising Protestantism, and his marked abilities. Rev. W. Jacobson of Magdalen college, is spoken of as Dr. Hampden's successor as regius professor of divinity at Oxford.

Thirteen bishops, just one half of the episcopal bench, and four hundred and eighty-five lay members of the Church of England, including several peers and members of parliament, have remonstrated most earnestly against the appointment of Dr. Hampden. The ground of their objection is stated to be, that the nominee was pronounced by the university of Oxford, eleven years ago, unsound in doctrine. And Lord John Russell is threatened with the displeasure of the church and the possible rupture of the bond between church and state, if he persist in the nomination.

The premier to these remonstrants replies, that since the date of that decree of the university of Oxford against the nominee, Dr. Hampden had acted as regius professor of divinity in the university of Oxford, and many bishops had required certificates of attendance on his lectures before they proceeded to ordain candidates who had received their education at Oxford; that Dr. Hampden had likewise preached sermons, for which he had been honored with the approbation of several prelates of the church; and that several months before he named Dr. Hampden to the queen for the see of Hereford, he signified his intention to the archbishop of Canterbury, and did not receive from him any discouragement, and of course refuses to yield.

This reply to the bishops, has called forth a long rejoinder from the bishop of Exeter, in which he calls on Lord John to "withdraw the recommendation which he has so inconsiderately made." The bishop of Norwich has come out strongly in favor of Dr. Hampden.

Churches and Chapels in Scotland.—Church of Scotland, 1,160; Free (Presbyterian) church, 840; United Presbyterian church, 518; Congregationalist, 142; United Original Seceder, (Presbyterian) 41; Reformed Presbyterian church, 30; Scottish Episcopal church, 109; Baptist, 91; Roman Catholic, 82; Wesleyan Methodist, 32; Evangelical Union, various minor sects (supposed) 80. Total of congregations or churches, 2,988. Perhaps there are more Presbyterians in Scotland, as compared with its population, than in any other country on the earth.

SPAIN.—*Spanish Church.*—The names of the bishops appointed to the vacant Spanish sees by the pope, at the consistory of Dec. 17, are as follows: 1. Patriarch of the Indies (West), Antonio Posada Rubin de Celis; 2. Metropolitan of Saragozza, Emanuel Gomez de las Rivaz; 3. Metropolitan of Leopoli (Leon), Winceslao Wacklawizeh; 4. Bishopric of Girona, Florenzo Chorente, 5. Bishopric of Badajoz, Rodriquez Obregon; 6. Bishopric of Majorca, Raffaelle Manzo; 7. Bishopric of Zamora, Michale Yigoyen; 8. Bishopric of Almeria, Anecleto Meoro; 9. Bishopric of Avila, Emanuel Santisesban; 10. Bishopric of Jaen, Giuseppe Escolano; 11. Bishopric of Orense, Pietro Zarandia; 12. Bishopric of Cuenca, Ruis de Cachupin; 13. Bishopric of Teruel, Antonio Lao of Cadiz; 14. Bishopric of Osma, Gregorio Sanchez; 15. Bishopric of Lerida, Domenico Costa y Borras; 16. Bishopric of Carthagena in Murcia, Marriano Barrio; 17. Bishopric of the Canaries, Bonaventura Codina; 18. Bishopric of Lugo, Rodrigues Gill; 19. Bishopric of Segorve, Domenico Canubio. In all, nineteen bishoprics. These appointments are considered fatal to the Carlist interest. The *Madrid Gazette* states that M. Brunelli had congratulated M. Manuel Bonavides and some other deputies for the zeal which they showed in the last sitting of the cortes in favor of the clergy.—*Ibid.*

TO CORRESPONDENTS.—*Bona Mors* has been received. The request of the author will be attended to.

TO READERS.—The able review of Dr. Jarvis' Reply to Dr. Milner, merits an attentive perusal.

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VERY REV. DR. SPALDING.—The connexion of this distinguished clergyman with the *U. S. Catholic Magazine*, as one of its editors, will not extend beyond the present date. This secession of Dr. Spalding is owing to his peculiar engagements at home, and would long since have taken place but for an earnest disposition on his part to promote the objects of the Magazine, which, from its start, found in him one of its warmest friends and most able contributors. For this we offer him our best acknowledgments, while at the same time we cannot but regret the severing of a connexion, which for upwards of three years brought us together in so close, harmonious and friendly an intercourse. In making this announcement, however, we are happy to inform our readers that, although the name of Dr. Spalding will not appear on the cover of the Magazine, he will still continue its friend, by enriching its pages with the learned and spicy productions of his pen, as well as by using his influence for the extension of its usefulness.

VARIOUS ITEMS.—*Bishop Hughes.*—This distinguished prelate is now addressing to Protestants at large, through the columns of the *Freeman's Journal*, a series of letters, on the importance of being in communion with the Roman Catholic church. These letters were occasioned by others addressed to him by some Presbyterian minister, over the signature of Kirwan, who very properly is not noticed by the bishop, though his writings have furnished an opportunity of elucidating the abovementioned question. In his first letter Bishop Hughes explains the constitution and objects of the church established by Christ; in the second, he exposes her distinctive marks, and shows that none of the Protestant sects possesses them.

Catholic Church in Great Britain.—There are in Ireland 2,735 Roman Catholic priests, 2,205 churches, 25 colleges, 59 convents, 93 nunneries, and 42 monasteries. In England and Scotland, there are 630 churches and chapels, 11 colleges, 38 convents and monasteries. The number of clergymen, including bishops, is 806.

Immigrants.—Immigration to the United States, during the present year, has been immense beyond all former years. The returns from the 1st of January to the 30th September, for New York, Boston, Philadelphia, Baltimore and New Orleans, show an aggregate of 233,798 arrived this year, against 151,662 at the same points for the previous year. It is computed when full returns are received from all points, the aggregate during the short period of nine months will amount to *two hundred and fifty thousand!*

Unitarians in the United States.—There are 244 societies, of which 162 are in Massachusetts (22 being in Boston), 15 in Maine, 24 in New Hampshire, 6 in Vermont, 4 in Connecticut, 3 in Rhode Island, 13 in New York, 1 in Ohio, 1 in Kentucky, 8 in Illinois, 2 in Indiana, 1 in Missouri, 1 in Wisconsin, 3 in Pennsylvania, 1 in South Carolina, 1 in Georgia, 1 in Louisiana, 1 in Alabama, 1 in Maryland, 1 in District Columbia, 2 in Canada. In England there are over 300 Unitarian societies, and about one-half the Protestants on the continent are said to be Unitarians.

English Hierarchy.—The vicars apostolic in England have become titular bishops by the appointment of the holy see. The Rt. Rev. Dr. Walsh, has the title of archbishop of Westminster, and his coadjutor is the Rt. Rev. Dr. Wiseman.

Father Matthew.—The apostle of temperance will shortly visit the United States.

Cardinal Tadini, archbishop of Genoa, died recently in that city.

The Rt. Rev. Dr. Riddell, vicar apostolic of the Northern District, England, died on the 2d of November.

The Rt. Rev. Dr. O'Finan, bishop of Killala, also died in Rome, on the 27th of November.

Conversion.—Mr. Benjamin Marcus, a distinguished Jew, and author of several works, was admitted into the Catholic church, at Oscott college, England, last November.

The Cholera.—It appears that the cholera is abating in Russia, and spending itself in its progress. The report of its having reached London and Paris is unfounded in fact.

French Steamers.—The French steamers between Havre and New York have suspended their trips for the present.

Mrs. Anna H. Dorsey.—We are much pleased to learn that the *Sisters of Charity*, one of the recent productions of Mrs. Dorsey's gifted pen, has been translated into German, and will be published at Vienna.

Education.—The Sisters of the Visitation, at Georgetown, D. C., are about to make a foundation of their excellent institute in Philadelphia, for the purpose of a day-school.

FURTHER DIOCESAN INTELLIGENCE.

Reception.—On Sunday, January 16th, Mr. McCarthy (Brother James), Mr. McLaughlin (Brother Joseph), Mr. Doyle (Brother Anthony), and Mr. Byrne (Brother Nicholas), received from the Rev. James Dolan the religious habit of the society of St. Patrick. Tradesmen or others wishing to join the brotherhood of St. Patrick, will be received by applying to the pastor of St. Patrick's church, Baltimore, or to Rev. Mr. Dalton, chaplain of the orphan house, Baltimore county.

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OBITUARY.

Died at the Mercy Hospital on Wednesday, the 29th December, Sister Anastasia M'Gawley, aged thirty-eight years. The deceased was one of those who came over from Ireland to assist in the establishment of the order in this diocess. She had been previously a member of the community in Cork. She was always remarkable for her devotedness to the sick, and was employed chiefly in visiting them at their houses. Her patience and fervor in bearing the painful sickness which caused her death was most edifying. May she rest in peace.

Sister Anastasia, whose death is recorded above, was sister of the Rev. Mr. M'Gawley, of Dublin, who is known to the scientific world as inventor of the application of magnetism to locomotive purposes. His papers on the subject were received with great applause at several meetings of the British Scientific Association.—*Pittsb. Cath.*

RELIGIOUS NEWSPAPERS.

We commend to the special attention of our readers the following excellent remarks of our esteemed cotemporary, the *Catholic Herald*. What he says of religious newspapers, is to be understood of religious periodicals.

"Religious Newspapers.—It is said that there are over one hundred religious newspapers published in the United States. Many of these have a very extensive circulation. When the immense power which these papers must necessarily exert in moulding the opinions of the American people is considered, every sincere Catholic should feel anxious to know what proportion of these is employed in disseminating the divine and sanctifying principles of our holy religion. That proportion, we are sorry to say, is very small—not amounting to one-eighth. Yes, it is a melancholy fact, that of the one hundred newspapers published in our country, eighty-eight are enlisted in behalf of heresy and schism! But it may be said, that twelve Catholic newspapers, out of a hundred, is a very large proportion, when compared with the Catholic population of the country. This is doubtless true. We probably have as many as are required by the proportion of population belonging to us. But, nevertheless, we cannot but grieve to think that so small a number should be employed in the cause of truth, while so many are engaged in the propagation of error. But this is not all—this is not the worst. It is true, we have a goodly number of newspapers, as many, perhaps, as are needed. Catholic zeal and enterprise have not been wanting in this respect. But the credit of this belongs to, comparatively, but few; in all cases we believe to our venerable prelates who have thus evinced their high sense of the value of the weekly press as an instrument of diffusing the doctrines and practices of the church, and of vindicating the rights of her members. But although ample provision has been made in this respect, it is a lamentable fact, that the Catholic community at large have not manifested a corresponding interest. While we have a sufficient number of newspapers established in various sections of our country, north and south, east and west, yet their circulation, both separately, and in the aggregate, is exceedingly limited. In the *number* of our papers we compare to advantage with even the largest or wealthiest denomination in the country, but in the *amount in circulation* we are sadly behind them. We are confident that there are several Protestant papers, which have, each of them, a circulation as great as that of *all* our papers put together! We are confident that notwithstanding they have eight times as many papers as we have, the circulation of their papers average four or five times as many as ours average! This we conceive is one of those things in which the old Latin proverb has a forcible application—*Fas est et ab hoste doceri.* Protestants know from experience the immense influence which their weekly papers exert, in spreading their doctrines, as well as in attaching their members more firmly to their respective sects: and hence, they have made and continue to make, extraordinary exertions to extend their circulation over the country. In this work, clergymen and laymen vie with each other with wonderful zeal and industry, and with no less wonderful success. And why should not Catholics be equally zealous in this work? Or rather, why should they not be even more so? Have they not many more and better motives? Is not our religion infinitely more worthy of such exertions in its behalf? Are we not bound to make use of every lawful means of promoting its interests? If there are so many newspapers employed with so much zeal and energy against us and against our religion, do we not owe it to ourselves and to our fellow men, as well as

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to our God, to do all in our power to contend successfully with our opponents in this as well as in other departments? If we may be permitted to express ourselves freely, we are inclined to think that Catholics, knowing that God is, now, as ever, with his church, and that she is therefore indefectible, and must eventually triumph over all her foes, are very apt to think too lightly of any thing which they can do individually to promote her advancement. We must be on our guard against this temptation. In the first place, although the church be indefectible, yet she may suffer loss by the opposition of her foes, and the inactivity of her children, in this or that particular place. In the second place, even if she be secure from injury, or even prosperous in any particular place, yet she may, with the blessing of God, be rendered still more so by the labors and alms of her children. In the third place, no matter what may be the condition of the church in any particular place, all her children are bound to do what they can to promote her welfare, and through her, the welfare of their neighbor. Of course, in all undertakings in reference to the church, the good Catholic will seek the counsel of his spiritual director, so that his zeal may be preserved from indiscretion. But in the matter under consideration, there can be no mistake. Our venerable prelates, as we have already remarked, have taken the lead in establishing our Catholic newspapers, and have earnestly commended the cause to the patronage and co-operation of their flocks. Let every Catholic, then, take some approved Catholic paper, approved by his bishop, if there be one published in his diocess, if not, approved by the bishop of the diocess in which it is published. And, moreover, let every Catholic do what he can to induce his neighbors and acquaintances to subscribe for some such paper.

The editor of the *Catholic Herald* has well remarked that Catholics are lamentably behind their Protestant countrymen, in the work of circulating religious periodicals. We can throw some additional light upon this subject. We have good authority for stating, that the *Christian Advocate and Journal*, a Methodist paper of New York, edited by one of the fiercest foes of Catholicity in this country, has about 20,000 subscribers. Before the division of the sect into the church north and south, it had a circulation of 37,000!! Now there are several other papers published by the Methodists, and yet *one* alone can insure 20,000 subscribers, although the whole Methodist denomination does not count more than 1,230,069 communicants. It is true, many more call themselves Methodists, but until they become communicants, it is well known that the majority have very vague notions and movements in regard to the sect. This may certainly be called an astounding fact, compared with the Catholic view of the question. We have nearly one and a half millions of Catholics in the United States, yet we do not hesitate to say, that all our religious journals together, quarterly, monthly and weekly, English, French and German, cannot boast of much more than 20,000 subscribers, if they even count that number. Hence has it occurred so often that the Rt. Rev. Bishops or others who were the responsible persons, have either sustained a pecuniary loss in endeavoring to spread information before the Catholic public, or have been enabled barely to keep the undertaking afloat, and this by perpetual appeals to the people, by continually begging them to pay two or three dollars a year for their religion, for their soul, for their God, which they would require no incentives whatever to spend for frivolous objects, and frequently for the veriest trash that flows from the drivelling and polluted press of our day. Is this the state of things that ought to exist amongst us? Have not Catholics as many and as powerful motives as Methodists to stimulate their zeal for the success of their periodical literature? If so, let us prove by our actions, that we have the zeal which becomes the professors of our holy faith. Let us subscribe, and induce others to subscribe to a religious journal. The support and consequent usefulness of a Catholic periodical must depend necessarily upon the patronage which it obtains in the community; and it must be admitted that for this patronage we must rely chiefly and ultimately upon the influence which the Rev. clergy have it in their power to exert to this effect. It is mainly by their advice and exhortation that the people can be made sensible of the importance of introducing into their families, a religious journal which will serve for the various purposes of instruction, direction, edification and entertainment. This is what we ask for the *Magazine*. The Most Rev. Archbishop having commended it to the patronage and support of all within the limits of his jurisdiction, as a work conducive to the honor and interests of religion, it would seem that this alone should suffice to awaken a proper and efficient zeal among the Catholics of the archdiocess, to insure for our periodical a circulation in almost every family of Maryland and the District of Columbia. When we consider also that it is the only American Catholic Monthly in the United States, that the charac-

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ter of its contents is such as to afford instruction and entertainment to every class of readers, that it is a work which from the variety of its matter and the convenience of its form may, not only in its current issues and at the present time, but in any of its parts and at any future period, be taken up as a repertory of useful and entertaining information, in which the learned and the uninformed, the grave student and those of a lighter turn, the youth and the aged, may all find wherewith to gratify their taste, in a word that all things combine to render it an interesting family or fireside journal, there is certainly abundant reason to stimulate the efforts of those who, by their position and influence, can co-operate in extending the usefulness of the work. We have none of those selfish views which would lead us to express any sentiment or to perform any act, by which the circulation of other Catholic periodicals would be curtailed or some would be enhanced at the expense of others; we sincerely wish them *all* that liberal encouragement which, as vehicles of religious and moral instruction, they ought to command. We are all engaged in the same noble cause; and we think that we should all lend each other a helping hand so far as mutual recommendation and the reciprocation of friendly feeling can do so, in order that in the true Catholic spirit we may co-operate the better in accomplishing the ends of a religious periodical. These considerations, however, while they show the general obligation of sustaining Catholic journals, are particularly applicable to the duty incumbent on those who belong to a diocess, of encouraging and circulating the religious periodical, which their own bishop or archbishop commends as the special object of their patronage.

LITERARY NOTICES.

The Path of Perfection, Purifying, Illumining and Uniting, &c. Phila.: Henry McGrath. 18mo. pp. 288.

The publisher has issued this work with the recommendation of the Rt. Rev. Dr. Kenrick, bishop of Philadelphia, which would alone be sufficient to guide the faithful in the purchase of it. It is easy to perceive, however, from the contents of the book, that it is the production of one of those learned members of the Society of Jesus, who have contributed so largely to enrich the stock of Catholic literature, in all its departments. The volume before us is based upon the exercises of St. Ignatius, and consists of meditations and prayers which tend to lead the Christian through the several stages of perfection. He is first taught how to extirpate from his soul the different vices; 2, he learns the practice of the various Christian virtues, and 3, he is introduced to a more perfect charity, by which he is united to God and enjoys the fruits of holiness. This book will be found very useful for the general purposes of meditation; but particularly in that which has special reference to the eradication of the vices and the acquisition of the contrary virtues.

Katholischer Haus-Kalendar für das Schaltjahr 1848. *Redigirt und herausgegeben* von Maximilien Oertel. Erster Jahrgang. Baltimore? 12mo. pp. 36.

We have received from the esteemed author a copy of this German Almanac, which contains the usual information relative to the astronomical phenomena of the year, with a variety of instruction and anecdote. Appended to the almanac is an abstract of the condition of Catholicity in the United States. We have no doubt that this publication will receive from the German Catholics the extensive patronage which it merits.

Proceedings of the public Demonstration of Sympathy with Pope Pius IX and with Italy, in the city of New York, on Monday, November 29, 1847. 12mo. pp. 60.

This pamphlet is neatly printed.

The work claiming to be the Constitutions of the Holy Apostles; including the Canons; Whiston's version, revised from the Greek, with a Prize Essay, at the University of Bonn, upon their origin and contents: translated from the German by Irah Chase, D. D. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 8vo. pp. 496.

The notice of this work, which we prepared for the present number of the Magazine, must lie over till next month. We can only say, with our actual space, that the volume is beautifully executed.

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Composed expressly for the U. S. Catholic Magazine.

SPIRIT, CREATOR.

BY D. R. HARRISON,

ORGANIST OF ST. PATRICK'S CATHEDRAL, NEW YORK.

Andante quasi allegretto. *Cres.* *Cres.*

TREBLE. *mf*

ALTO.

ORGAN.

Spi - rit, Cre - a - tor of man - kind, Come vi - sit

TENOR.

BASS.

pp

ev' - ry pi - ous mind, And sweet - ly let thy grace in-

Dim. *Solo.* *Duo.*

vade Our hearts, O Lord, which thou hast made, And sweetly let thy grace in-vade Our

Hautboy swell.

Ped.

Rallentando. *Tutti.*

hearts, O Lord, which thou hast made, Our hearts, O Lord, which thou hast made.

Ped. 8va.

Chase from our minds th' infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Immortal honour, endless fame
Attend th' Almighty Father's name:
To the Son equal praises be,
And holy Paraclete, to thee.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

MARCH, 1848.

JARVIS' REPLY TO DR. MILNER.

A Reply to Doctor Milner's "End of Religious Controversy," so far as the churches of the English communion are concerned. By Samuel Farmer Jarvis, D. D. LL. D. *historiographer of the church, author of "a chronological introduction to the history of the church," etc. etc.* New York: D. Appleton & Co. 1847, pp. 251, 18mo.

HAVING followed Dr. Jarvis in the first part of the "End of Controversy," in which the true rule of faith is discussed, we now pass to the second part in which that true church of Christ is indicated, whose judgment puts an end to controversies in matters of religion. This second part is, as we have already observed, the vital question. If we know which of the conflicting bodies that profess to be the church of Christ, is really such, we have only to join that body, to be in union with him who has said: "He that hears you, hears me." Now the manner in which Dr. Jarvis disposes of this second part, is the most remarkable feature of his reply. He passes over it altogether. The facts there alleged against his own church, and in favor of the Roman church, are so disheartening to him, that he cannot look them in the face, and therefore he turns aside. He has not the courage of pointing out in his own church that unity, that sanctity, that universality and apostolicity which are the inalienable prerogatives of the true church of Christ, and therefore he hastens to treat of other matters less unpalatable to him. Such a proceeding is nothing less than an express, unqualified and undeniable confession on his part, that his cause is untenable, and that he cannot discover in the English communion, the marks of the true church, and that he cannot disprove the marks of truth which shine forth in the Roman Catholic church, as brightly as the sun shines in the heavens.

The historiographer of the church, however, has tried to conceal, under a cloak, his unwillingness to discuss the question—which of the two societies, the church of England, or the church of

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Rome, has the marks of unity, sanctity, Catholicity, and apostolicity, essential to the true church of Christ. He recedes from the question upon the plea that the Catholic church is the collection of all those Christians who admit the council of Nice, and perhaps the first four general councils: for, says he, the title of Catholic was given them by a rescript of the Emperor Theodosius: but after the first four general councils

"the rivalry between Rome and Constantinople finally broke out into a permanent schism, and shattered those who had till that time been called Catholics to the four winds of heaven, ... The only tenable ground, in the present condition of the Catholic church, is that which we hold, by retreating to the first four general councils as the time when Catholic faith and order were still *whole* and *undefiled*. This being the true issue, (the doctor concludes with a brilliant come off), I am relieved in great measure from all consideration of Dr. Milner's second part from the 13th to the 30th letters inclusive."

Now this, in plain English, means simply, I am so roughly dealt with by Dr. Milner in the second part, that I cannot consent to expose myself any longer on that ground: I will therefore betake myself to the best part of valor, which is prudence.

But let us pursue the doctor in his flight, and show him at least what a flimsy and ragged garment he has thrown about him, in order to hide the shame of his inglorious retreat. The only tenable ground, you say, is to retreat to the four first general councils: that is, you are ashamed to assert that the English church alone is the lawful successor, representative and heir of that society which held those four general councils: you know that this English church sprang up more than a thousand years after the last of those general councils: you know that it came into existence, not by the lawful succession of rightly appointed bishops, but by order of a crouching parliament, acting at the bidding of an ambitious queen; you know that this English church has no unity, that it has no sanctity, and that the adulteries of a Henry VIII, the hypocrisy and perjuries of a Cranmer, and the machiavelism of Queen Elizabeth and her profligate ministers, are written in indelible characters on the first page of its history; you know that in point of Catholicity and apostolicity it has not even an apology to offer, and you therefore wisely decline asserting that the Church of England is the sole successor of the primitive church. Hence, you give her, as a successor, a seven-headed monster, composed of the most jarring elements. But if the ground is not tenable except in this way, it is for you only: for us the ground is not only tenable, but it is as firm as a rock, as unshaken as the foundations of the earth, as immoveable as the word of him who has said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." We contend that the church in communion with the see of Peter is the true and only successor and lawful heir of the church that held the first four general councils; and we prove the assertion by the most obvious arguments. We are a compact phalanx like the church of the first centuries, and we say *anathema* to every other society that is not united with us. We have but one faith, and do not allow some to teach the real presence and others to deny it, some to admit the invocation of saints and others to reject it. We possess the sanctity essential to the true church, and have the most manifest proofs of that sanctity and of the presence of God with us, in the splendid and incontestable miracles, which, in every age since the last of the first four general councils, have been performed and continue to be performed in the Roman Catholic church: we possess Catholicity not only in *name*, in spite of all your endeavors to wrest that name from us and arrogate it to yourselves, but we possess it by a real diffusion and universality, the Roman Catholic church actually numbering more

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dutiful children than it did in the time of the four first general councils. We have apostolicity by such a manifest title, that any one who reads a history of the church, and much more, any one who wishes to write one, cannot find even the shadow of a pretext to forge a stopping place in her succession, from the time of the first general councils, and say: here began the Roman church.

Dr. Jarvis pretends to be a member of the Catholic church under the following plea. By the celebrated decree *Cunctos populos* of the emperor Theodosius the Great, which the doctor translates and quotes at full length, those who hold the faith of Nice are to be considered as Catholic Christians, and those who deny that faith as heretics. Since the Church of England then admits the faith of Nice, she is to be considered as belonging to the Catholic church. This seems to be the strongest rampart that Dr. Jarvis has found to shelter himself, and although the pretext is so very absurd that we could not at first satisfy ourselves that this was the meaning of Dr. Jarvis, he repeats the assertion so often and so clearly that we are forced to consider this his theory. Truly then may we say that he is a real descendant of those degenerate men, who, in the 16th century, built a church upon the authority of the crown and the parliament of England. Although in a country that can boast of its correct notions of religious freedom and independence, Dr. Jarvis makes the church the most servile vassal of the temporal power, and acknowledges the supremacy, not of the bishop of Rome, but of the reigning prince. Whether Theodosius has, or has not decreed that the name of Catholic should be given to the professors of the faith of Nice, what has this to do with the real right to that title of Catholic which (as Milner proves, let. 25,) has been the name of the true church from the time of Ignatius, the immmediate successor of the apostles? Is it to princes and kings that we are to resort in order to know which is the Catholic church, and where the true Christian doctrine is held? If Theodosius had a right to concede the name of Catholic to any body of men, had not Constantius and Valens, his predecessors, the same right? Did they not, as obstinate Arians, declare the Arians to be the Catholic and orthodox church? But, what was the effect of their declaration? None at all beyond the limited circle of their flatterers. Whenever princes have meddled in church matters, they have been the laughing stock of the world, from Constantius to the late king of Prussia. Let the queen of England with her parliament proclaim that the English church shall be called Catholic, what would be the effect of such a decree but to make the authors of it ridiculous in the public eye? Hence it was not in virtue of the decree of Theodosius that the professors of the Nicene creed were called Catholics: but Theodosius issued his decree because the professors of the Nicene creed were already called Catholics.* Theodosius merely confirmed by law the title which they enjoyed; or rather as the giving or confirming of a religious title did not belong to Theodosius more than to Queen Victoria, the decree of Theodosius was nothing more than a declaration by which he professed to consider as Catholics or the true church the professors of the Nicene creed, and all others as heretics, with the civil privileges or disabilities attached to both titles. But how could the doctor fail to perceive that by quoting the decree of Theodosius he condemned himself? For Theodosius there says that he knows the true church, or Catholic Christians, by the fact that they hold "that religion which the divine Apostle Peter delivered to the Romans, the religion proclaimed *continually from him even to the present time.*" If Theodosius be an authority, he declares that Peter proclaims continually and to the present time the

* See the code of Justinian, Lib. 1. Tit. v. *Privilegia.*

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true religion. Why does not the doctor then, in order to come within the rescript of Theodosius, embrace at once that religion, which Peter even now continues to proclaim through his successors, the bishops of Rome?*

The historiographer of the church will perhaps contend that provided one acknowledge the council of Nice, he is a Catholic. But how unfounded this notion is, will appear from the fact that the partisans of Nestorius and Eutyches maintained the Nicene faith, or the divinity of Christ; yet, because they denied his incarnation, they were cut off from the Catholic church by the third and fourth general councils. The meaning then of Theodosius is, that in the state of affairs which he saw around him, some adhering to the faith of Nice, and others rejecting it, he declared the former to be the Catholics, and the latter to be the heretics: but it never entered the head of Theodosius to declare Catholic any one that would admit the council of Nice, no matter how much he might be at variance with the main body of the church on other points not touched upon by the council of Nice. Hence the true conclusion to be drawn from the decree is, that he who would rejcet any other article defined by the church, as the consubstantiality of the Son had been by the fathers of Nice, would cease to be considered as a Catholic Christian, would be deemed a heretic and dealt with accordingly. That this is the meaning of the Roman law which the doctor has quoted is obvious: but if he desire additional proof, let him read the law *Ariani* of the code already quoted: he will find there a number of heretics besides the Arians. We may lawfully conclude then that Dr. Jarvis has committed an inexcusable mistake in founding his title to the name of Catholic upon the decree of Theodosius: for, in the first place, it is degrading in a Christian divine to invoke the temporal power in church matters; and in the second place, that temporal power never asserted what Dr. Jarvis has ascribed to it.

It is a common error among Episcopalians to tranquillize themselves in their false position, by the consideration that they admit the first four general councils, and are therefore a continuation of the first ages: but this pretence is false, and even were it true, it would be insufficient; for Christ has not said that it would be enough to believe the church assembled on four different occasions, but he has said in general terms: "if he will not hear the church, let him be to thee as the heathen and the publican." The pretence, however, is as unfounded as it is insufficient, as may be easily proved against Dr. Jarvis by the following plain reasons.

Having no hope for the Roman church, the doctor says:

"We turn to the Greek, the Armenian, and the Syrian, rather than to the Latin; they, like ourselves, retain the Nicene faith, and therefore come within the definition of the rescript of Theodosius." P. 118.

Now this tender of communion to the Armenians and Syrians is a formal renunciation of at least the fourth general council. For the Armenians and the Syrians are, in other words, Eutychians, who were cut off from the church by the council of Chalcedon. Hence, by seeking their communion, Dr. Jarvis and his compeers reject at least one of the early councils, and consequently do not adhere to the faith which the first four general councils held and proclaimed. 2. We

* The decree of Theodosius makes mention of Damasus the reigning pontiff, and of Peter, bishop of Alexandria, a man of apostolic sanctity. The historiographer of the church, to show his proficiency in history, undertakes to tell us who this Peter was that is mentioned in the decree, and he gravely informs us that it was Peter of Alexandria who suffered martyrdom nearly eighty years before the decree of Theodosius. Can Dr. Jarvis be an historiographer of the church, and make such a *blunder*? to use the words which he applies to Dr. Milner. This Peter was living, as the decree clearly supposes; the blunder of Dr. Jarvis is too glaring to need confutation; Peter was the successor of Athanasius in the see of Alexandria, and the same who, owing to the persecution of the Arians, fled to Rome and was received and afterwards reinstated by Pope Damasus. Theodoretus, Socrates and Sozomen, and other historians of the church, speak of him.

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learn from St. Jerome (Præfat. in Judith) that the council of Nice placed the book of Judith in the catalogue of the sacred Scriptures: now this is one of the books which Protestants, and Episcopalians with them, discard from the canon of inspired writings: therefore Episcopalians do not admit the first four general councils. 3. In the third and fourth general councils the practice of the invocation of saints is very plainly set forth. St. Cyril of Alexandria, in the council of Ephesus, prayed to the blessed Apostle John, Labbe, t. 3, p. 1024, in presence of the fathers, and the council itself was held in a church dedicated to the Virgin Mary. Id. id. p. 5, p. 583. The fathers of Chalcedon prayed also to the holy martyr Flavian. Id. t. 4, p. 697. Now, Dr. Jarvis rejects the invocation of saints, and therefore he is not sincere when he says, that he retreats to the first four general councils as the period when the faith was whole and undefiled. 4. The ancient church prescribed continency to bishops and priests, and deposed priests who married after their ordination. This is proved from the council of Nice, which in one of its canons forbids all women, except mother, sister, or aunt, to enter the houses of priests, and from the canons of the council of Chalcedon, the first of which confirms the decrees of preceding councils, forbidding priests to marry, and the fourteenth of which supposes that in some places those in minor orders, as readers and chanters, were permitted to marry. Now the council even in this case imposes restrictions, and this shows clearly that marriage was interdicted to the higher orders. But the Church of England allows priests and bishops to marry even after their ordination, and therefore she departs from the first four general councils. 5. The church of England rejects the supremacy of the pope: now this supremacy was acknowledged and acted upon in the most obvious manner in the councils of Ephesus and Chalcedon, as may be seen by the history of those councils,* and therefore it is a false plea in Dr. Jarvis to say that he embraces the first four general councils. 6. The first four general councils acted throughout upon the principle that the true church cannot fail, and that the judgment of the great majority of the bishops is the rule of faith, and an infallible expounder of Scripture and tradition. The third general council of Ephesus thus addresses the Emperors Theodosius and Valentinian. "It is supremely absurd that to two hundred and ten venerable bishops to whom all the western bishops assent, and with them the whole world, thirty bishops should oppose themselves." Labbe, t. 3. p. 658. Therefore whoever admits the first four general councils, so as to deny in the church the right of passing judgment in any controversies that may arise, as those four general councils did in their days, denies these first four general councils; and such is the awkward predicament in which Dr. Jarvis and other churchmen place themselves. Is it not evident that these four general synods did not pretend to define every thing, nor to deny to their successors the right of excluding heretics from the church? How many other errors may arise that were not alluded to by the first four general councils? It would be impossible to extirpate these errors, if one were a member of the church, by the mere fact of his admitting the first four general councils. These general councils did not decree in positive terms the eternity of the punishment of hell; nor did they proscribe the horrible doctrine of predestination to evil: whence, according to Dr. Jarvis, a man or even a whole nation might admit no hell at all, and believe in predestination to evil, and still be in the pale of the Catholic church, because they would admit the four first general councils. It follows therefore that the system of Dr. Jarvis and his compeers destroys

* We refer Dr. Jarvis to "The faith of Catholics," pp. 166, 167, where he will find ample quotations with every desirable facility to verify them. Baltimore, F. Lucas, Jr.

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all councils, and overthrows the very constitution of the church.

We may devote a few more remarks to that peculiar view of our replyer, by which he makes the church end with the fifth century, as will be seen by the following passages.

"The Arians fell with the political power which supported them; but unhappily the *Catholics* became divided among themselves, and after the middle of the fifth century, the church was no longer what it was before that period." P. 22. "Since the fourth general council, the state of the church has been very materially altered. They who equally maintain the great principles of the ancient creeds, are now riven into separate communions." P. 117. "The rivalry between Rome and Constantinople finally broke out into a permanent schism, and shattered those who had till that time been called Catholics to the four winds of heaven." P. 119.

Now we say that this system of Dr. Jarvis is replete with absurdities, and is nothing else than the latitudinarian principle, that all religions are equally good and equally true, and that it is immaterial which you profess, all being equally good, or, to speak more to the purpose, equally bad.

The state of the church, says the doctor, has been materially altered since the fifth century, and schisms have broken out since that period. But is the historiographer of the church so ignorant of history, as not to know that there were also schisms and heresies before the fifth century? If the church overcame them before the fifth century, why could she not do so after that time? The church in the first ages triumphed over the Sabellians and the Arians, who denied the distinction of persons in the holy Trinity and the divinity of the Son: would it not be the height of absurdity to contend, that after the fifth century she could not put down other errors equally injurious to God or more destructive of morality?

The English, the Greeks, the Syrians, the Armenians, the Latins, you say, now constitute the Catholic church, since the middle of the fifth century. Before that period, we know that they formed one communion; but now that they are separated and riven into different sects, how can their union form the Catholic church? What a frightful monster is the Catholic church of Dr. Jarvis? Where can such an anomalous amalgamation of sects exist as the true kingdom of Christ, except in a distracted brain? The church is the kingdom of Christ upon earth: that kingdom was foretold by the prophets to be eternal. Alas! the deplorable fate of that kingdom! It was destroyed in the fifth century: and now it is made up of patches: of sects, the enemies and anathematizers of each other! What a beautiful picture of a kingdom! The Latins have excommunicated the Greeks and the Anglicans: the Greeks are at war with the Anglicans and Latins, and so is it with the Syrians and Armenians, whom Dr. Jarvis introduces in order to make a show of names: can such be the incongruous elements that constitute the kingdom of Christ? Call them rather the kingdom of Satan, and acknowledge that this kingdom of Christ has ceased to exist: for Christ has said, "every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." Matt. xii, 23. Either say that the church has ceased to exist upon earth, or abandon the idea of a church composed of contradictory elements. According to Dr. Jarvis' notion of the Catholic church, the gates of hell have long since prevailed against it: for, what he calls the church has been split into heresies and schisms, or parts which are integrant portions of it, and yet which cannot exist together. This state of things has lasted for upwards of a thousand years, and instead of there being any reason for its ceasing, there is every indication of its continuance, unless some of these sects should cease to exist altogether. Again, how can such a Catholic church as Dr. Jarvis admits, be the pillar and ground of truth, as the apostle calls it? For the Anglican church denies many

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things which other churches maintain; and what is held as true among some members of that *so called* Catholic church, is accounted superstition, idolatry and folly among others. Furthermore, the Lord promised to be with his church to the end of time; but with what portion is he? To say he is with all, with the Latins, the Greeks, the Armenians, the Anglicans, &c., is to admit that he himself leads them into those schisms which Dr. Jarvis deplores so much, and which he supposes to have shivered the Catholic church to the four winds of heaven.

With the extravagant notion of a church that some Episcopalians entertain, schism and heresy are mere names, and it is fairly impossible to convict any one of either. Anglicans are very rabid against Methodists, whom they consider as guilty of an unpardonable schism. But how can they convict them of schism? Anglicans say to Methodists: You abandoned the established church in the course of the last century, therefore you are schismatics. But may not a Methodist answer: and you yourselves abandoned the Latin church only two centuries before we left you. The Latin church was corrupt. You were much more so. But after having been fostered by us, you raised your head against us. True, but the Roman church had given you all you have, and you rejected it with contempt. Why condemn in us what you approve in yourselves?

Suppose it were the question of condemning the Universalists, who either reject hell, or make it a temporary state, which is nearly the same thing. It would not do to argue from Scripture, for they can adduce Scripture as well as you. They will tell you, as the Arians did the orthodox Christians in the fourth century, that you mistake the sense of Scripture. According to Dr. Jarvis' views, it would be impossible for the Catholic church to frame a decision against them, because it would be impossible to convene that church. It would be necessary to call together the Latins, the English, the Greeks, &c., in order to pass sentence against them; but, as a council composed of such discordant elements would be a chimera, the Universalists might boast with as much reason as the Anglicans, that they are not condemned by the Catholic church, and that they have as much reason to place themselves in that church as the Episcopalians themselves.

It is plain then that the Latin, the Greek, the Anglican communions, form different churches, and that if one of them is the true church of Christ, the others have been set up by men, and consequently are churches of Satan. It is upon this ground that we stand, and maintain that we alone constitute the Catholic church, adducing in support of our assertion all the evidence that a reasonable mind can desire; evidence so bright and overwhelming that the historiographer of the church was afraid to touch upon it. We, and we alone have the name and the reality of that essential mark of the true church, *Catholicity*. This is an undeniable fact, which Dr. Milner places in so clear a light that nothing can obscure it. We are called *Catholics* by the world at large. All efforts of Protestants to wrest the name from us, or to assume it themselves, have been unfruitful. Let us see how Dr. Jarvis gets out of this difficulty. Dr. Milner observes on this point: "If I ask a candid Protestant the question, *are you a Catholic?* he is sure to answer me, No, *I am a Protestant;*" here Dr. Jarvis takes up the gauntlet and says:

"Well argued, Dr. Milner! Capital appeal *ad verecundiam!* A Protestant who is FOOLISH enough to say that he is not a Catholic deserves all you have said of him." P. 21.

Thus Dr. Jarvis is so sanguine about his right to the name of *Catholic*, that he does not hesitate to brand as foolish all Protestants who do not call themselves *Catholics*. This, however, they are far from admitting. On a very recent occasion, the claims of Dr. Jarvis were publicly refuted by one of the illustrious me-

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of our country, who probably knows the definitions and proper use of terms as well as the doctor, while he belongs to the same religious denomination, and was lately baptized, and admitted as a communicant of the Episcopal church. We mean the Hon. Henry Clay. According to Dr. Jarvis' standard of intelligence, Mr. Clay would have to be ranked with the *foolish* Protestants; for, in his late speech at Lexington, Ky., he thus alludes to Ireland and Mexico on the one hand, and to the English and Americans on the other. "The CATHOLIC religion predominates in both the former, the Protestant among both the latter." Here is the meaning of the word Catholic, in spite of all that Episcopalians can do or say on the subject. It signifies those who are in communion with the Roman see, as the Irish and the Mexicans are: all others are not Catholics, but Protestants.

Our church is Catholic, not only in name but in reality, and Dr. Jarvis is totally inexcusable for not having taken up the 26th letter of Dr. Milner, in which he shows that we possess Catholicity. We may truly say that, on this point, the rule of the fathers of Ephesus in the third general council, is sufficient to convict Episcopalians of voluntary blindness. "It is supremely absurd, they say, to oppose thirty bishops to two hundred and ten united with all other bishops." Go up to the time when the English church was formed from the Roman Catholic church, place its origin at any period you choose, either under Henry VIII, or under Edward, or under Elizabeth, and you will find the whole body of the Catholic Episcopacy standing in opposition to the insignificant handful of prelates who sided with Henry and Edward, and to the solitary bishop under Elizabeth, whose valid ordination is even very doubtful.

The very supposition by which Dr. Jarvis forms the Catholic church from the various Christian communions above mentioned, shows that justice and truth are on the side of that church which has retained the name of Catholic, in spite of all the efforts of her opponents. For if the Latin church is a Catholic communion, then the English church did wrong to leave it in the 16th century, and all its boasted reformation was nothing more than a wilful schism, from a body that confessedly constitutes *at least* the chief portion of the Catholic church. Therefore there was no sufficient reason for that separation, and upon the same principle, there can be no reason for persisting in it. For it being admitted that the Latin church is a portion of the Catholic church, and it is obviously the most numerous and the most respectable portion, (not to speak here of the seal of God upon that church by the eminent sanctity of so many of her members, and the glorious miracles which have been wrought and continue to be wrought in her bosom,) would it not be the dictate of prudence, reason and common sense, to return to that communion which you acknowledge to be Catholic, the more so as that Latin church declares to you plainly that out of her communion there is only heresy and schism? By entering her pale, you are sure of being in the true church; this all parties admit; by remaining separated from her, you have against you the testimony of the most respectable portion of the church, which tells you that you run the risk of your salvation. Hence, for a reasonable person, there can be no cause whatever to hesitate between the Anglican and the Roman communions. Who can rest with security in a church, that is not sufficiently conscious of the truth and solidity of her position as to say: "all other sects are wrong and false; follow them not," but speaks to you in a tone of timidity and distrust, "we are not more in the wrong than some others, and therefore you may as well stay with us as go with them?"

"We cannot," says Dr. Jarvis, "call them (the Roman church) *Catholics:* for this would be an acknowledgment that we are *not* Catholics. . . . . In the original sense of the term, we are not so arrogant as to claim the title of the Catholic

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or universal church. But in those derivative senses, which were in use from the time of Ignatius and Polycarp to the middle of the fifth century, we *are* Catholics. To give them even the qualified name of *Roman Catholics* is a stretch of courtesy in our own wrong which ought never to be conceded until they admit that our communion are English or Anglo-Catholics." P. 23.

They who hold such language, never understood the solemn declaration of the Lord, "He that is not with me is against me; and he that gathereth not with me, scattereth."*

We have been somewhat long in the vindication of the second part of the "End of Controversy," precisely because Dr. Jarvis has been very brief on the subject, and we desire to afford him a further opportunity of reflecting on the arguments which conclusively prove the Roman Catholic church to be the true church of Christ, and to compel him, if possible, to face those arguments, and complete his reply, which evidently ignores, by design, the best part of Milner's work. The same train of considerations will lead us to be very brief in our remarks on the third part of the "End of Controversy," in which the various tenets and practices, which are so offensive to Protestant notions, are elucidated and divested of their terrific appearance. Dr. Jarvis has dwelt on them at length, knowing that this was the only point on which he had something to say, and on which he could indefinitely protract the subject of religious controversy. He discusses, therefore, in separate chapters, all the dogmas that have been matters of dispute between Catholics and Protestants since the time of the reformation. We do not intend to follow him on this beaten ground, for more than one reason; one of them is, that such a discussion would be diametrically opposed to the object of Dr. Milner's work, which is to put an end to religious controversy by deciding a question which eminently embraces all others, and gives to them a clear and undeniable solution; another is that it would be absurd to think of furnishing a complete course of theology in a few pages. The ground surveyed by Dr. Jarvis embraces the entire range of theology. Referring him therefore to the dogmatical theology* of Bishop Kenrick, where he will find all his objections, and more too, fully answered within the reasonable compass of four octavo volumes, we will confine ourselves to a few strictures on certain points, where Dr. Jarvis has given us something of his own, and for the merit of originality demands a special and as it were a personal attention.

The Dr. devotes a few pages to the doctrine of the seven sacraments, in which he treats us to all the etymologies he could discover, by hook and by crook, of the word *sacrament*, and with a rare modesty and prudence quotes some of his former essays on these etymologies, published in 1821 in a Protestant periodical, with a view, he says, of saving his essays from oblivion. He then attempts to prove that the Eastern Christian societies did not formerly admit the number of seven sacraments. The following is a specimen of his reasoning:

"I can find no evidence that the Greeks held any notion of this precise number till after the time of Peter Lombard."

Wonderful indeed, that so learned an historiographer and dialectitian could not find the number of seven sacraments among the Greeks! This is quite enough to close the controversy, and hence Dr. Jarvis confidently concludes:

"Is it not worse than trifling to assert, as Dr. Milner does, that the English communion differs with all others about the sacraments, and that all these ancient Christians not only *now* maintain, but *ever have* maintained the whole collection of the seven sacraments. Was there ever such *ignorance*, or such *effrontery*, or BOTH?" p. 135.

This short quotation will show the tone of Dr. Jarvis' reply, and his courteous bearing towards his adversary. But it is remarkable that we meet with this flourish

* For a fuller development of this matter, we refer Dr. Jarvis to the 1st chapter of the excellent work of Prof. Major, late an Episcopal clergyman, Reasons for Acknowledging, &c. Phil. 1846.

* Theologia Dogmatica, 4 vol. 8vo. Philadelphia.

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about the ignorance and the effrontery of Dr. Milner, only a few pages after the rare display of *knowledge* and *modesty* by Dr. Jarvis, in asserting that the word *sacrament* meant *relics* in the eleventh century, and that the decree of Theodosius *Cunctos populos* mentions as living, a certain Peter who was martyrised long before the birth of that emperor. To cap the climax on this topic, Dr. Jarvis has discovered that even Roman Catholic priests do not believe in the seven sacraments. The discovery is assuredly wonderful, but the proof of it is still more so. It consists of the declaration made by a professor of theology at Maynooth, who, says the doctor, addressed his class in the following

"serio comic manner, which is so truly Milesian: Gentlemen, it must be confessed that, with regard to the Scriptures, we have not a leg to stand upon; and as for the fathers, the Catholic church would have been much better off, if St. Austin, St. Chrysostom and St. Jerome, instead of writing books, had spent their whole lives in breaking stone upon a macademized road." p. 138.

This language is indeed queer enough in the mouth of a Catholic professor of divinity: but the question at once occurs to us, how does the Dr. know that any such language was ever held at Maynooth? Did he ever attend the lectures there? Has the professor of Maynooth published his address to his class? No: Dr. Jarvis holds the fact by the same tenure that most Protestants have obtained their information concerning Catholicity. He was TOLD that it was so. But for Dr. Jarvis to adduce a circumstance like this, proves nothing more than that an historiographer of the church may be gulled as well as other people.

On the subject of original sin and justification the Dr. has upwards of *twenty* pages, though this point is not touched upon in a direct way by Dr. Milner, and this Dr. Jarvis calls a *reply*. This reply to *no question* consists of a garbled and disfigured account of the proceedings of the council of Trent on the same subject. The historiographer of the church has also discovered something novel, namely, that there is no substantial difference between the accounts of the council of Trent, given by Pallavicini and Fra Paolo. We thought that Pallavicini had written his true history as a *reply* to the disguised Protestant Sarpi, or Fra Paolo; but it seems that we have been mistaken, and we should not be surprised to hear that some reasoner from the school of Dr. Jarvis has discovered that Dr. Milner, in his "End of Controversy," and Dr. Jarvis in his "*reply*," do not differ in substance. We shall dwell no longer upon a topic which is evidently got up by Dr. Jarvis, merely for the purpose of supplying materials for twenty pages of his book.

Next comes a chapter on the sacrifice of the mass. Here too the Dr. exhausts his dictionary of etymologies, but he forgets altogether to notice the arguments of Dr. Milner. We have but one or two observations to make upon this subject. In this and some other chapters Dr. Jarvis assumes the authoritative tone of an œcumenical council, or rather that of an extraordinary messenger from God, to teach us what is Catholic doctrine, and what is not. He says:

"The doctrine of sacrifice is primitive and Catholic; that of transubstantiation is of recent date, and is not Catholic." p. 162.

What surprises us in this, is, that the doctor does not see the presumption, or rather the arrogance of such an assertion. How can he, a single individual, arrogate to himself the office of defining the faith? After nearly three hundred bishops assembled at Trent from every portion of the Christian world, and upon mature examination that lasted several years, have solemnly declared what they always believed, and what the whole Christian world represented by them believed, Dr. Jarvis steps forward and tells them, "Get you gone; I will tell you what is Catholic doctrine and what is not: listen to me, you know nothing about the matter." Can there possibly be language more absurd, more revolting? Or is it surprising that our theologians declare heresy

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to be the most heinous crime that a man can commit, while at the same time it is the most consummate folly? For, the heretic prefers his own judgment and his own peculiar views to the doctrine of the whole church, with which God has promised to be unto the end of time, and against which the gates of hell shall never prevail.

Dr. Jarvis, at the end of the same chapter, alludes to the disposition of the Anglican church to promote *frequent communion.*

"That the holy communion should be a daily sacrifice, wherever it could be so administered, and that as soon as the people could be led to seek it voluntarily, it should be administered on Sunday, and all other days for which a collect, epistle and gospel are appointed, is evident. . . . Such was the plan of the English reformation; a plan, which, if it had not been *checked and thwarted by contending factions,* would have brought the church back to her primitive fervor and purity. Its object was to restore the daily worship of all classes of people, from the monarch on his throne, to the beggar who knows not where to seek his next lodging or his next meal." p. 175.

From this we are to conclude that the English church has failed in all its plans, and is therefore to all intents and purposes a spurious church, and that it is the imperative duty of Dr. Jarvis and his friends to come out of it immediately, as so many of their fellow-members in the said church have done and continue to do. This rottenness of the Church of England is so obvious, that even members of Dr. Jarvis' own family have thought it their duty to recede from it; and to this circumstance probably we are to ascribe the acrimony of his zeal against Dr. Milner.

The Dr. has a chapter on the real presence and transubstantiation, in which he admits that the ancient church believed in the real presence, but not in transubstantiation. Now what is the real presence admitted by Dr. Jarvis? It is nothing else than a *real absence;* for the Dr. explains at full length how the Holy Ghost, being God and being given as a comforter to the church, affords us all the real presence that can be had.

"As therefore, God the Holy Ghost is essentially LOVE, and is sent to dwell in the church for the purpose of diffusing this love in all hearts, the sacrament of the Lord's supper is constantly administered by him." p. 182.

Hence Christ's real presence in the eucharist is, according to our author, the same operation of the Holy Ghost which is exhibited in baptism, in preaching and in prayer. Can there be a more egregious mystification or *humbug,* to call it by its proper name, than this attempt on the part of the Dr. to show that he and the English church admit the real presence of the body of Christ in the eucharist? Why not call things by their name? Is Dr. Jarvis prepared to maintain that the body of Jesus Christ forms, and is substantially the third person of the Holy Trinity? But we forbear entering into any discussion as to the intrinsic merits of the case. It will not however be devoid of interest to know, that even on this topic, the Dr. has found another opportunity of quoting himself, that is, his *celebrated* "Chronological Introduction to the History of the Church." The manner in which this quotation is introduced is curious enough. It is as follows: Christ,

"before his departure bodily, promised his church to send another comforter or Paraclete. And hence on the last great day, at the feast of Tabernacles, *in the autumn preceding his passion,* Jesus stood and cried, saying: If any man thirst, let him come unto me and drink." P. 178.

This, according to Dr. Jarvis, proves that the real presence of Christ in the eucharist is nothing more than the assistance of the Holy Ghost promised to men. But the Dr. is so punctilious on the subject of rigorous demonstrations and complete and satisfactory evidence, that in order to explain how Christ said those words *in the autumn preceding his passion,* he quotes himself in a note, and furnishes the additional information that in that year the feast of the Tabernacles lasted from the first to the eighth of October. The historiographer of the church embraces every opportunity of

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exhibiting his knowledge of chronology. In the chapter on transubstantiation he tells us that Ratramn is older than Paschasius Radbertus, p. 193. This is on a par with his precious remark concerning Peter of Alexandria. The book of Ratramn is considered by Protestants generally as an answer or reply to that of Radbertus. Of course it would be as strange for it to be older then the other, as for Dr. Jarvis to be older than Dr. Milner. To set the historiographer of the church right on another question of history, we will observe that his assertion that "Peter of Blois invented the word transubstantiation, a barbarous word of which no previous trace exists," p. 196, is by no means in accordance with chronology, for Stephen of Autun had used the word before.*

Communion under both kinds could not fail to be one of the topics insisted upon by Dr. Jarvis. Protestants having taken away from the eucharist the very thing which rendered it the most venerable of all the institutions of Christ, are very clamorous against the church for having, as they say, deprived the laity of one half of the sacrament. This is not more true than it would be to say, that the church would *double* the sacrament by giving communion under a form twice the usual size: for it is the belief of the church that there is no more under a large than under a smaller form, no more under the species of wine than under that of bread; and the quantity or quality of the species administered to communicants, is a point of discipline which is determined by reasons of custom, expediency and convenience. We cannot here enter into any discussion: but it may not be useless to give Dr. Jarvis some little instruction on logic, as the want of it has considerably disturbed him in reading two decrees of the councils of Constance and Basle.

"The council of Constance regards as heretics, to be pursued even to the stake, those who maintain the necessity of communion in both kinds; the council of Basle, on the contrary, tolerates, if it does not authorize, this communion, and so *permits* indirectly, what had been twenty-two years before decreed to be heresy." p. 203.

It is true that the council of Basle allowed the Bohemians to communicate under both kinds, and some other permissions of that nature are on record. But no one but Dr. Jarvis has ever perceived any contradiction between the decree of Constance, and such permissions granted by the church. We shall say a word on this pretended contradiction, which our theologians would hardly notice, as it could present no difficulty even for the veriest tyro in theology. How can Dr. Jarvis confound two things so evidently distinct from one another, as the necessity under pain of sin to receive both kinds, and the faculty or permission given by the competent authority to receive both kinds? The following propositions may be maintained without the shadow of a contradiction: Communion under both kinds is not necessary by divine precept—communion under both kinds may be forbidden by the church for reasons of expediency and convenience—communion under both kinds, notwithstanding the general prohibition of the church, may be for reasonable causes permitted by the church to certain individuals or to certain nations. It is little flattering to the acuteness or soundness of judgment of Dr. Jarvis, that we are obliged to elucidate a point, already so perspicuous. For the benefit of the Dr. we will give an example which will make the matter as clear as the sun at noon-day. It is taken from Scripture. The council of Jerusalem, as recorded in the Acts, ch. 15, declared that the observance of the Jewish law was not necessary, and condemned the assertion of some Jewish proselytes, that unless you be circumcised after the manner of Moses, you cannot be saved. xv, 1. Notwithstanding this decision, we find in the following chapter of the Acts, that Paul "taking Timothy, *circumcised* him, because of the Jews who were in those places." v. 3. Paul did this at the very

* Dog. Theol., vol. 3, p. 204.

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time he was every where preaching the necessity of keeping the decrees of the council of Jerusalem, as is said in the 4th verse of the same chapter. Were Dr. Jarvis to reason here on his own principles, he would discover a far more flagrant contradiction than in the act of one council declaring communion under both kinds not to be necessary, and the act of another permitting that communion in certain cases. We hope the Dr. will say nothing more on this subject: we would advise him also to suppress another discovery of his in archeology and sacred liturgy. The reasons that led to the discontinuance of the cup among the laity, are stated by all our authors: but Dr. Jarvis adds another.

"It was," says he, "the natural effect of the newly invented term transubstantiation. No repugnance existed to take the body, because the species of bread contained nothing in appearance of flesh; but wine turned into blood created a loathing in the minds of ignorant laymen." p. 199.

We need scarcely remark upon this that Dr. Jarvis quotes no authority for the fact, although he seems to be so very exacting of *correct quotations:* whence we may fairly conclude that the pretended cause which he mentions, is the offspring, not of the ignorance of laymen, but of the fancy of certain reverend gentlemen. But it is singular that Dr. Jarvis in all his remarks is most unhappily in contradiction with himself. He says that there is a greater loathing at the idea of blood than of flesh. If so, how comes it that the Bohemians, who certainly believed in transubstantiation, were so obstreperous for the restoration of the cup, and seem to have been so fond of it? Did not the incredulous Jews, who at Capharnaum were the glorious predecessors of Protestants, feel greater loathing at the idea of flesh than of blood? They asked, "How can this man give us his flesh to eat?" but they said nothing of blood. The laymen whom Dr. Jarvis calls ignorant, believed in the transubstantiation of the bread as well as of the wine, and it would certainly require an exceeding amount of nervous delicacy to discover less resemblance to flesh in the bread than to blood in the wine. If the two latter are liquid, the two former are solid. But leaving this comparison, we assert that those pretended ignorant laymen, who believed in transubstantiation, believed also that there was neither more nor less in the species of bread than in that of wine; that is, they admitted under both, truly and substantially, the body, blood, soul and divinity of Jesus Christ. With this conviction, the reason assigned by Dr. Jarvis is supremely ludicrous and absurd.

We cannot refrain from exhibiting another instance of Dr. Jarvis' reasoning powers and sound logic. He says:

"As for reserving the consecrated elements after communion, it is inconsistent with the very nature of a eucharistic sacrifice. They are not to be left until morning, but must be consumed on the day in which they are offered (Ex. xii, 10. Lev. vii, 15). . . . . The priest, and such communicants as he should call unto him, should reverently eat and drink all that remained. It is the fulfilment of a divine command." P. 209.

The text of Exodus, quoted in support of his assertion, is the following: "Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire." This is said in relation to the paschal lamb. Now in his argumentation upon this point Dr. Jarvis is truly admirable as a dialectitian. Here is his argument; the eucharist and the paschal lamb are so much the same thing, that what the Scripture says of one must be said of the other. Now the Scripture commands that nothing should be kept of the paschal lamb; therefore nothing is to be kept of the eucharist. Is not this mode of arguing an insult to common sense? Follow up the reasoning, and it will show equally well that the eucharist is to be offered only once a year, at the full moon of the spring, and that we ought to take it with our loins girt, and staves in our hand, and in great haste, &c., for all this is said of the paschal lamb. Dr. Jarvis is so fond of contradicting himself that, after quoting

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the above verse from Exodus, in which it is said that what remains of the lamb is to be *burned*, he gravely states that the remains of communion are to be *eaten* and *drunken*. But if the doctor wishes to be so much of a Jew, why did he not go to Exodus, xxv, 30, where it is prescribed to keep the loaves of proposition upon a table, *always*? This text would certainly prove as much for, as the other proves against the keeping of the eucharist. We really pity Dr. Jarvis, in seeing him have recourse to such extravagant proofs; and we take the liberty of reminding him that he forgets here his solemn adhesion to the first four general councils: for the first and most venerable of the four, the council of Nice, can. 12, prescribes that none should be *deprived of the necessary viaticum* according to the ancient custom. The holy eucharist must then be kept as a viaticum for the sick.

We have space only for two more remarks, on purgatory and on the Roman supremacy. In reference to purgatory, we have already informed the reader that Dr. Jarvis, together with Calvin, admits that souls *sleep* to the day of universal judgment, and this he calls the intermediate state. We do not enter into any discussion upon this beautiful idea of Calvin: but we shall content ourselves with quoting the following passage of Dr. Jarvis, which will substantiate what we have said of him in reference to his fondness for etymologies. The reader will assuredly admire the beauty and perspicuity of the passage, as well as the flood of light which it throws upon the question of purgatory.

"The intermediate state is called in the New Testament *Hades* or the *unseen*; and in this it agrees with the proper signification of the Anglo-Saxon word *Hell*; a noun derived from the verb *Helan* tegere, to hide, cover or conceal. The following examples are selected from many which are given by Horne Tooke, of the verb and its derivatives. "Naked and ye *hiliden* me."—"Just men shulen answere, Whanneseigen we thee nakid, and we *hiliden* thee?" St. Matt. xxv. 36, 38. "No man ligtinge a lanterne *hilith* it with a vessel, either puttith under a bedde," &c. St. Luke viii, 16. "No thing is *hilid* which shall not be shewid," &c. Ib. xii, 2. "Seie thou not in thin herte, who shal stie into Hevene, that is to seie for to lede doun Crist? Or who shal go doun into depnesses or HELLE that is for to agen clepe Crist fro the ded spiritis." Rom. x, 6, 7. "What hightest thou? I pray the HEALE not thy name." *Vis. of Pierce Ploughman, pass.* 21, fol. 116, p. 2. 'Parde we women can no thyng HELE.' *Chaucer, Wife of Bathes Tale, &c.* "Laye it in a troughe of stone and *hyll* it wyth lede close and juste," &c. Fabian, part vi, ch. ccxiii. Ray says to "HEAL, to cover, Sussex, as . . . . To HEAL the fire. To HEAL a house. . . . . To hide, cover," &c.

We shall conclude our remarks by announcing the startling intelligence, that Dr. Jarvis has entered the lists against Dr. Milner and the Catholic church, not only as a dialectitian, an historiographer, a chronologist, and an etymologist, but also as a PROPHET. He has vouchsafed to announce the downfall of the papal power, as will be seen by the following quotation from his chapter on the Roman supremacy.

"It is not for me to assume the office of interpreting prophecy; yet the signs of the times now, as in the days of Gregory, must lead every thoughtful mind to view passing events in their connection with the great designs of Almighty Wisdom. If to 587, we add the great prophetic period of 1260 years, it brings us to the very year in which I am writing, A. D. 1847. Constantinople has long since been punished for *her* usurpation. WHAT WILL BE THE FATE OF ROME UNDER PIUS IX?"

The year 1847 is already gone, and Rome yet stands; but we will advise Dr. Jarvis not to be discouraged by this first unsuccessful essay at prophesying. Miller has given him a worthy example of perseverance in this department, having fixed upon three or four different epochs for the great day of universal retribution. Let Dr. Jarvis review and amend his calculation, so as to point out some other year for the downfall of the papacy; and as he has already been appointed historiographer of the church, we would advise him to apply, at the next general convention, for the title of prophet of the church, and patiently await his election to the office of bishop.

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For the U. S. Catholic Magazine.

BONA MORS,

AN ASPIRATION FOR A HAPPY DEATH.

A PARAPHRASE.

BY ROBERT E. J. PRICE.

Oh Father of Goodness! thy blessing impart,
As contrite in spirit, as humble in heart,
Low at thy footstool I suppliant wait:
To thee the last hour of my life to commend,
When, broken his staff, the poor pilgrim shall end
Mortality's course at Eternity's gate.

When these eyes that lack lustre, on vacancy look,
Tho' once brightly they glistened, as Nature's gay book,
Unfolded, was open her treasures to see:
When Death's icy finger, benumbing my feet,
Forewarns that as chill shall this heart cease to beat,
Merciful Jesus! have mercy on me!

When, lividly pale, o'er my features shall spread
A gloomy foreshadow of terror and dread,
As struggles my soul from its ties to be free:
When my ears shall be deafened—ere sighs my last breath,
And my hairs stiffly freeze in the coldness of death,
Merciful Jesus! have mercy on me!

As my fancy now soars to the regions of bliss—
Now sinks with grim spectres in deepest abyss
Of anguish unuttered,—a fathomless sea:—
When my soul, at past guilt o'erwhelmed with affright,
'Gainst the Angel of darkness despairing must fight,
Merciful Jesus! have mercy on me!

When falls the last tear from my death-closing eye,
And this poor heart shall yield up its uttermost sigh,
Of life's tabernacle resigning the key:
As my sin's expiation this sacrifice take,
And in that dread moment me penitent make,
Merciful Jesus! have mercy on me!

When the loved ones of earth, encircling my bed,
Sweet drops of compassion in pity shall shed,
The tears of the mourner—why weep they for me?
As my senses in failing breathe fondly "Adieu,"
And this bright world is fading for ever from view,
Merciful Jesus! have mercy on me!

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When from all that is earthly my spirit takes wing,
And my soul at thy summons impatient shall spring
From my cold, lifeless body, Creator, to thee:
To thy Majesty this as a homage receive,
And when for immortal all mortal I leave,
Merciful Jesus! have mercy on me!

To thy presence admitted, Oh! grant that my soul,
While the round of Eternity ceaseless shall roll
For ever and ever,—thy glory may see!
And then in thy bosom thy praises I'll sing,
My God and my Father, Redeemer and King,
Merciful Lord! through thy mercy on me!

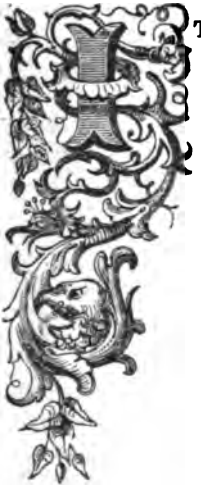
For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER I.

The Arrival. Meeting of Relatives.



IT WAS near the close of the Indian summer, the most delicious season in the American autumn; a kind of soft and beautiful prelude to the harsh overture of winter. Like consumption, it lingers so gently and lovingly between the decay of the vegetable life of summer and the icy death of winter, that as it recedes from one and approaches the other, it assumes a spiritual and shadowy effect, which seems to create a pause in nature. The forests become gorgeously bright with red, brown, yellow and olive colored leaves; the magnificent autumnal flowers of the richest tints, glow more brilliantly, and while a golden mist covers the sky, through which the sun-beams fall mellowed and warm on the earth, balmy winds from the south and west alternate, and fan with a lulling sound the decaying leaves. Birds sing their last and sweetest songs during this lovely season, and occasionally a brilliant winged butterfly may be seen fluttering around the still lingering roses of summer. The sound of children's voices at play rings right joyously out with the songs of the birds, and a hum of busy life, like a loud, solemn melody, mingles harmoniously with it. The echoes of the woodman's axe are heard far away in the forest depths, and the merry songs of the farmers' wives and children, as they gather in for the last time their sun-dried fruits, while their sons and fathers, with many a gay spent and joyous laugh, shake the overloaded apple boughs, and collect together for the winter store, the red juicy fruits, are heard like music. Not only on land is one soft murmur of joy and thankfulness heard; but the rivers, bright and calm in the sunshine, have also their sights and sounds of pleasant revelry. Craft of all kinds and sizes, ply briskly to and fro, some going and some coming to lay to, in winter quarters; their white sails gleaming in

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the light, their gay streamers, the sailors' jocund laugh, and the many-voiced "yo heave," the mellow tones of the boatmen's horns and their wild choruses, which die away in sweet echoes on the shores, form a panorama of living and harmonious beauty.

It was at this joyous and beautiful season, that a large party of emigrants landed from a German brig. Their picturesque costume, and the gay colors in which they were clad, with the generally clean and healthy appearance of the party, attracted more than usual attention, from the passers-by. Some few, among them, spoke English, but others, when they saw only a strange race around them, and heard a language which they could not at all understand, felt indeed that they were strangers in a strange land. But although a momentary sadness clouded their faces, as they thought of Faderland far over the seas, and their humble homes, where their fathers, mothers and brethren, had lived and died, nestling among the hills, or standing in sunny places, on the beautiful and historic banks of the Rhine; the thought of the great privileges which they were to enjoy, the sublime and ennobling idea, that themselves and children, were to be no longer vassals, dependent on the caprices of petty and tyrannical princes—but, *freemen*—dispersed the fleeting gloom of memory, and lit up their countenances with a new-born expression of happiness. Their breath came freer and lighter, and they felt the dignity of manhood, arising to its full stature within them, as they glanced on the prosperous appearance of every thing around them, and felt assured that in this their newly adopted country, all men, however humble, possessed equal rights with the richest and greatest in the land. A little apart from the rest, stood a group, consisting of three persons. One was a middle aged man with a fair, honest face, and frank expression of countenance, whose hair was slightly sprinkled with white, and whose limbs were well formed for muscular exertion and activity. Leaning on a large chest near him, stood a young girl neatly and tidily clad. Her eyes were cast down, with a modest expression, and a fresh hue of health glowed over her tranquil face. Her ruddy hands crossed each other, with a careless and graceful expression of rest and quietude, while folded over her fingers was a silver rosary, from which depended a small beautiful crucifix, and two or three medals of the Blessed Virgin and the saints. Altogether, without being handsome, there was so much modesty and good nature in her face, that, to her great confusion, she attracted the notice of many strange eyes. Bustling about amongst the packages and chests was a young man whose black eyes and sun-burnt countenance were full of excitement and life, and as he got things adjusted to his satisfaction, he exclaimed laughingly:

"There now, father Conradt, is not that safe and sound? See Marie, your hundred thousand dollars worth of home-spun, and home-wove linen and stockings, laces, and the rest of your life-time industry, are safe in this box, I marked it myself!"

"That was very kind and thoughtful, Henrich, for so thoughtless a body as you," she replied, smiling good humoredly.

"Thou wilt have reason, Marie, to thank me a little more gratefully than that for all my pains, a year hence, when you find out it is easier to get a silk dress in America than a fine linen garment."

"Yes," she replied smiling, "when thou art felling trees in the western forests, and fighting with the wild savages, the bears and wolves, instead of marching through the duke's grounds, dressed up in a smart green uniform, marking trees, driving off poachers, and living like a do-nothing gentleman!"

"The thousand! but wont I be a freeman, Marie, wont what I do get belong to me, if I get it honestly, and the wolves

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and bears that I bring down, be my own prey? Will I have to be taking off my cap, rain or shine, to every man that chooses to cross my path, if he's a little higher up in the world than myself, or may be, be imprisoned for life, or hung, if I happen to have an opinion of my own about certain matters? And another thing then, simpleton, which is above all the rest, we can adore Almighty God according to the rules of our holy faith, and honor our Lady for ever, in this land, without being molested, or in danger of being quartered alive for it. Let the uniform and the gentlemanship go to the north pole then!"

Marie laughed, for she had said what she did, on purpose to make Henrich talk in his own droll and earnest way, and was about replying to him in the same strain, when Mr. Conradt, who had been listening, with a smile, to the conversation, suddenly exclaimed—

"Children!" They turned, and saw an old man some years older than Gustav Conradt, walking around the boxes, and surveying attentively the names written on them, then looking with an anxious and uncertain expression of countenance towards themselves. Henrich lifted his cap, and bowed respectfully to the venerable stranger. Conradt and his daughter saluted him courteously; for although they had never seen him before, their respect for age was so great, that they would have considered it quite a fault against religion and good manners, to have let him come and go without some Christian interchange of fellowship.

"I thank you kindly for your courtesy," said the old man, speaking in German; "accident and the fine weather led me hither to-day, and Providence directed me no doubt to these boxes, for I see on them, the name of a sister whom I left in Germany, thirty years ago. She was quite young when I left home, indeed quite a child, but I heard afterwards, that she had grown up to be a pious and industrious young woman, modest and retiring in her ways, and was an example to all the young maidens in the village. Soon afterwards, I heard of her marriage to one Gustav Conradt, who was the grand duke's forrester. I see the name on these boxes! What means it?"

The eyes of father Conradt and Marie filled with tears.

"Alas! she of whom thou art speaking was my dear wife—this is her daughter—the only child she left," replied he.

"True, she was indeed all thou hast heard, the comfort of my life, the dutiful and affectionate daughter-in-law of my parents, and in all things the faithful servant of God."

"And where is she?—Oh how well do I remember her. She was my plaything when my day's toil was done, and would set on my knee with her bright eyes lifted to mine, and her red cheeks, sometimes against my shoulder, and sometimes pressed against my bosom, listening with smiles and tears, while I told her the holy traditions of the saints, as well as some of the simple forest tales of Germany. Where is she, Conradt, your tears are omens of sorrow—where is my little Marie?" asked the old man, grasping Conradt's hand.

"Marie," said Conradt lifting his eyes, which were still filled with tears, towards heaven, "died as she had lived. Through the merits of our dear and divine Redeemer, we hope and believe, she rests in peace. Her life, unlike any I ever knew, was never disturbed by passions or any variation—she placed her sole trust in God, and in his holy name conformed in all things to his will—thus was her life serene and her death full of joyful hope. This is her child, and is called after her mother—Marie! The old man hid his face a few moments in his hands, and tears sacred to the memory of Marie, trickled through his fingers, but he soon overcame his emotion, and looking with great interest at Marie, kissed her forehead and embraced her.

"Thou art like thy mother, Marie,

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resemble her also in thy life. You have pleased me well, Conradt, although thy tidings in some respects are very sad. I thank God from my inmost heart, that my dear little sister grew up to be such an excellent and pious Christian. This fitted her for every duty, and while it prepared her for life and all its demands and perils, prepared her also for death. The will of God be done for ever. I love you, Gustav Conradt, for I have heard you were a kind husband to Marie. Your reward will some day come. Who is this young man? Thy son?"

"No," said Mr. Conradt, whose voice still trembled with emotion: "he is the son of my nearest neighbor and friend Wilhelm Stiener. He was one of my assistants in the duke's forest, and after his father and mother died he came to live with us, and I regard him with as much affection as if he were my own son. He is a good young man. When he discovered I was coming to America, he would not be left behind; so come hither, Henrich, we have discovered in this stranger, the brother of Marie's mother, Casper Krunfeldt, who has been many years in this country!"

"I knew your father, mother and grandfather, boy," said the venerable Casper, grasping Henrich's hand, "and only hope, you study to make their pious and virtuous lives your example. But come with me—all of you. My old dame still lives; our children all died young, and are angels in heaven—we are lonely enough sometimes as we sit by our comfortable fire, without a kindred voice to lighten up our old age; and think of Faderland, our little angels in heaven, and our kindred—but we will be lonely no longer, thank God. Marie shall be our daughter too, Conradt, and thou and I—we will walk and talk and work, and smoke together—and this lad, also; we'll find enough for him to do presently."

They were very happy, these strange emigrants, now that they had met a friend and relative so unexpectedly. Father Krunfeldt called a cart, and with the aid of Henrich's strong muscular arms, the baggage was soon placed in it, and they were about leaving the wharf, when Marie saw a little girl, about seven years old, whose parents had died on shipboard, sitting all alone on some lumber, weeping as if her heart would break. Most of the other emigrants had left the spot, and this little friendless creature, forgotten and overlooked by them all, would soon have been left quite alone, without a friend in a strange land; but the Father of the orphan, who in all lands is the same, was watching from the high throne of his glory over the humble and forsaken child.

"Oh, adorable Redeemer!" she cried, lifting her little hands upwards while her eyes were blinded with tears, "I have been taught to pray to thee in every sorrow, now that my parents are dead, and their bodies buried in the sea, I am, as thou dost know, in a strange land, without a friend but thee—Oh pity me—pity me, poor helpless child that I am." She then bowed her head on her knees, without noticing Marie, who was partly hidden from her, by a projecting pile of the lumber. She was affected to tears, and kneeling down beside the orphan child, passed her arm around her and said, "Come with me, Katrine, we have plenty, and will share it with you. The good Lord who has taken away your father and mother, has sent me to befriend you. He is your father, child, and the Blessed Virgin your mother—come—and we will be your friends and He will bless us all."

"Oh good Marie! has the dear Lord indeed put it into your heart to befriend me—Oh how I thank him! I will work for you, Marie—wait on you, and be so good, and so obedient as not to give you the least trouble if you will take me with you," cried the child, clasping Marie's hand, and covering it with kisses.

"You shall be my dear little sister Katrine—come, my father and Henrich are waiting for us!"

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She took the child by the hand, and leading her to Gustav Conradt, said,

"My dear father, here is poor little Katrine—you know how she lost her parents, and that they died very poor; she has been left by all our fellow passengers, and it seems as if our good Lord has directed it so, that we should protect her. What do you say, my father?"

"Say? Has not God blessed us with an abundance of worldly store, with good health to increase it; and does he not command us to clothe the naked and feed the hungry; what more can be said, daughter? Bring the poor child with us, certainly. "Aha, brother Conradt, Heavenly Father has given you a good heart of your own. Yes! we will adopt the child among us certainly!" exclaimed father Krunfeldt.

"Ten thousand!" whispered Henrich to Marie, and smiling, while his eyes twinkled with pleasure, "but father Conradt will be like the man with the golden goose, if he can find a few more orphan bantlings like Katrine and myself, Marie."

The child looked first at one, then another, and when they told her that she was to remain with them, she could scarcely understand at first, that in these strangers she had found friends, who would protect and cherish her as their own. Then, reassured by their kind, honest manner, her heart, in its simple piety, overflowed with joy and gratitude to God, and as she walked along by the side of Henrich, who held her small tender hand softly in his large rough fingers, while the rest conversed cheerfully, she offered her silent prayer of thanks and adoration to heaven. They had passed through many crowded and busy streets, the cart with their baggage slowly following after them, without meeting a single familiar object, or seeing in the great throngs which passed them in a continuous stream, one face whose lineaments they knew. The sun was setting amidst splendid golden and crimson clouds, and father Casper told them they had yet some squares farther to walk ere they reached his dwelling. They caught a view towards the west, of the high woodlands beyond the city, the autumnal hectic made them rich and glowing with brilliant colors, and the declining sunbeams threw over all a trembling light. They were all silent; the scene reminded them most vividly of Faderland, and thitherward fled their thoughts. All at once, as they turned a corner, they came in view of a large and elegant gothic church, surmounted by a cross, on the beautiful stained windows of which the last and brightest sun-beams fell like a flood of liquid gold. The hearts of the poor emigrants leaped for joy, as they beheld, in this strange and distant country, a holy place where they might adore Almighty God, as their faith taught them, and in his presence forgetting all else, feel at home. They observed a number of persons passing into the church, and remembered that it was the feast of the Presentation of the Blessed Virgin, and as they approached nearer, heard from within the loud and solemn notes of the organ, and the voices of many people, singing in harmonious strains a hymn of praise in honor of Mary. They paused.

"Our own language!" whispered Marie, joyfully.

"This is the church of St. Alphonsus Liguori, and it is attended by priests of the Congregation of the Holy Redeemer. Many—yes, a great many of our countrymen, form its large congregation," said Mr. Krunfeldt.

"Let us enter, children," said Gustav Conradt, "and in the adorable presence thank Almighty God for bringing us safely over the perils of the sea, and still granting us life, opportunity and strength, to improve and sanctify our lives, by becoming more and more faithful to him, and increasing in good works and perfection. You all, no doubt, were thinking, as was I, of our distant home; but children, this holy temple is the Christian's faderland! Wherever he may be, whatever trials or

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sorrows may surround him, however alone he may be on earth, here he will find home—comfort—joy in tribulation, and great peace. Let us enter."

They entered with reverence. The priest at the altar was in the act of elevating the adorable host, to a high and splendidly illuminated canopy over the tabernacle, and they knelt on the marble floor, and bowed their heads with humble devotion, where, with full hearts, they offered up their acts of faith, gratitude and adoration to their divine Saviour. Tears glistened on the hardy cheeks of Conradt; even Henrich, the gay hearted Henrich, who had never been seen to weep, was almost overcome by emotion, but it was an emotion of joy; so, brushing his hand over his eyes, his face lit up with an expression of great serenity, and he joined in the sacred hymn which he had often heard in Germany, and in the fulness of his heart sang so loud that his voice was heard above the notes of the organ. Marie thought of her mother; the last time she had been at church was on this holy anniversary, and they had sung together this hymn; her tears flowed fast, and her heart throbbed with true sorrow at the idea of never beholding her on earth again, but the momentary pang brought with it its own healing balm, for with the memory of her death came the recollection of her pious life, and the joyful end of her earthly pilgrimage—and she was comforted. Her voice, sweet, clear and strong, was added to the swelling harmony; even old Casper, and the child Katrine, sang with pious fervor the beautiful song of praise to MARY. The scene was solemn and lovely. The many-hued lights, floating in wreaths of purple, crimson and gold, through the stained glass windows which faced the west, filled the spacious church; its groined roof, its massy pillars, and sanctuary with gorgeous beams, and mellow shades. The elegant altar filled with rare white flowers, and massy silver candlesticks supporting wax lights, looked like a throne of royal splendor, on which the adorable Sacrament, surrounded by golden rays, reposed in sovereign majesty. There too, they beheld on one side another altar, consecrated to the Blessed Virgin, decorated with flowers and lights, over which hung her image, as mother of the seven dolors, where, daily, faithful Christians sped to venerate those pangs which, through Christ, she suffered for us. On the opposite side they remarked another altar, under the patronage of St. Alphonsus Liguori, that saint so dear to the German people and to the world, which was also handsomely decorated. The poor emigrants were so grateful to Almighty God for this great blessing—this act of a merciful providence in guiding them on their first arrival in a strange land, to adore and pay their homage to him, in this beautiful temple, where they had heard his praises chanted in their native tongue, and received the benediction of the adorable Sacrament—that they could not find language to express their happiness and pleasure. Oh, who cannot imagine what their feelings must have been on this occasion? Their sentiments were those, as far as the veil of faith and mortality would allow, of one, who, after wandering in exile many years and passing over the dim billows of death, finds himself suddenly within sight and hearing of the enrapturing scenes and melodies of the spirit land.

Old Casper's house was a neat little frame edifice, standing back in a large yard, which was literally filled with shrubbery and flowers, while the sides were covered with rose vines and sweet jessamine. Dahlias and crysanthimums of the richest hues were to be seen on every side, and in the door stood dame Krunfeldt, in her snowy cap and brown dress, with her hands uplifted, and her best spectacles on, in the highest state of curiosity and wonder, at the cart load of baggage which had been so suddenly emptied in her nicely gravelled walk. When the party arrived, which was ve

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soon, and the mystery was explained, she received them with great joy. She was very much pleased with her niece; and the droll, merry sayings of Henrich, and the modest and innocent simplicity of Katrine, made her quite cheerful and happy. Old Casper and Conradt sat together, talking and enjoying a quiet puff at their pipes until a late hour. He had a thousand questions to ask about Germany and the friends of his youth, many of which Conradt answered quite satisfactorily.

"But now, tell me Conradt, what was your object in coming to America?"

"I will tell you, brother Krunfeldt, right willingly. First of all, our good duke died. While he lived, you know every thing went on well and happily. He has often honored my humble services to him, by a passing word of approval, and once while hunting in the forest, of which I had the care, he rested an hour beneath my roof, chatting all the time, with great condescension and good nature, with us. You may be sure we felt honored, not only because he was the duke, but because he was a good as well as great man, and the father of his people, rich and poor, Catholic as well as Protestant. He built a chapel in our little village, and got a good pastor to reside always among us, whose expenses, and the expenses of the chapel, which we could not well afford to pay entirely, he defrayed out of his own private purse. The Protestant grumbled, and found great fault with him—but what cared he, the good and excellent man! Well! as I tell you, he sat conversing with us, and presently asked for a draught of milk, and Marie said afterwards she felt ready to sink into the earth, when it flashed across her mind that she had nothing better than a wooden bowl to offer it in. The next day, a messenger came wearing the royal livery, and to Marie's astonishment presented her with an elegantly chased silver cup, which our good master had sent us, bearing this inscription:

"From Frederick, who honors virtue, to a wife and mother whose pious and excellent character merits the blessings of heaven, and his approbation."

This was all very fine, and may be we felt too proud, for in a short time afterwards our excellent master died, and my good Marie was laid in her grave a few months afterwards. Then every thing changed, wofully changed. The young duke was a man of the world. He hated trouble, and cared about nothing but his own pleasures, and so they were ministered to, he knew not and thought not who suffered. Among many old and faithful servitors who were discharged and turned adrift on the world, were myself and poor Henrich who was my assistant. Just then came letters and papers from America, giving glowing accounts of the happiness, liberty, and prosperity of the people who lived there, but still I did not think much about coming until our good pastor was taken from us, and our religion, on every occasion, insulted and ridiculed by the new creatures of the duke. We could have borne every thing better than this, for you know, brother Krunfeldt, a poor man's religion is a mine of inestimable wealth to him; rob him of its privileges and you rob him of that which is of more value to him than his life. We were assured that every man enjoyed liberty of conscience in America, so, having a few hundred dollars which I had saved year after year, we made up our minds in a few days, and joined a party of emigrants who were on their way hither from the north of Germany—and here we are; and I do believe that our tribulation at home has driven us to great blessings."

"No doubt, man, no doubt of it, and it just shows that we ought always to trust in God, Conradt, with patience and resignation. He knows the future, and directs our way according to our faith in him. But what next? What will you do here?"

"Well, you know I am a man of the

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woods—I have been used to the forests all my life, and I thought I would move on to some of the western states, purchase land, build, cultivate and settle for life. But now that I have found you, I will leave Marie and Katrine with you and your good dame until I find a place to suit me, and when all is ready, I will come back and carry them thither. I will leave money enough for their expenses while I am absent, which will not be quite a year. I have some few valuables, silver spoons, and the cup I told you of, and one or two medals, which, with your aid, I will deposit in some safe place until my return."

"Your plans are very good," said Mr. Krunfeldt. The west is a great and thriving region. The people are hardier, and more simple in their habits than here. It is the best place for young people—there each generation improves morally and physically; here they rather degenerate. Yes, you are very right to go west!"

"And our holy religion, how fares it in this western region?"

"Did I not say that every thing flourished in the west, and that most of all; but not only there, Gustav, in all this broad land, north, south, east and west, the truth of the Catholic religion is spreading with a steady and perfect light, until I sometimes think that before long all will acknowledge her divine law and come joyfully into her safe and sacred fold. But it is late, and you need repose—come, I will show you your room.

(Selected.)

MISSIONS OF GUINEA.

ON THE west side of Africa there extends a vast country from Senegambia to Congo, and from the Atlantic to Soodan: it is properly called Guinea, or Northern Guinea.

On the sea-coast of this immense region are stationed, here and there, a few advanced posts of the great commercial nations. The English occupy *Sierra-Leone;* Cape *Palmas* and *Liberia* are inhabited by American colonies; *Axim, Grand-Bassam,* and *Gaboon,* have received French factories. At the commencement of these establishments it seemed as if the climate, so fatal in its effects, wished to drive away the representatives of the foreign nations; but it has since then lost much of its deadly influence, according as the marshes have been drained and the forests felled. If fevers still decimate, from time to time, the new comers, they proceed less from the unwholesomeness of the air than from the imprudence or destitution of those who become their victims.

The possessions of which we have just spoken lie in the territory of a multitude of little kingdoms; each of these states is covered with native tribes, populations plunged in one common state of ignorance; sometimes warlike, and even addicted to cannibalism; in fine, we must say it, more corrupted according as they are more in contact with the Europeans.

To rude or depraved manners, they add a gross religion; for the greater part, they are still given to the most abject fetichism The objects that surround them, and

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which they feel the fatal or salutary influences, are the gods they adore. In *Ashantee*, for example, sacrifice is offered to the vulture; at *Usuia* it is the jackall that they revere; the *Benins* prostrate themselves before the lizard. Such is the fanaticism of the negroes for those vile divinities, that one cannot slight them with impunity. A Frenchman had like, one day, to have a sad experience of this. He was amongst the *Whydahs:* these savages hold the serpent as their principal fetich; they have always one which they feed luxuriously, in a temple which serves it as a dwelling; a double college of young girls and priests is charged to watch over its safe keeping, and take revenge, if need be, on the sacrilegious persons who may do injury to its glory or its life. Now, our Frenchman killed, I know not how, the sacred reptile. The popular fury immediately rose against him; to escape the attack he was threatened with, he was obliged to take refuge under the protection of a Portuguese ship broker; and even the latter was unable, notwithstanding his influence over the natives, to save, otherwise than by a considerable sum, the murderer of their god.

In the bosom of this general idolatry, islamism has found the means of making some conquests; from Northern Africa, where it sways absolutely, it has descended into Guinea; the *Mandingoes*, a people of *Senegambia*, have introduced it into *Sierra-Leone;* in *Dagoomba*, although the mass of the black population is still given to fetichism, the court obeys the precepts of the *Koran*.

And now, what place does the true religion occupy in the territory of these people, so long a time seated in the shadow of death? What is its present state? What are its future hopes? It was towards the year 1500 that the faith was announced to *Congo* by a Portuguese priest; but for Northern Guinea the period was somewhat later. The Sacred Congregation of the Propaganda was the first to procure for it this blessing; at its meeting of the 14th of July, 1634, it decided that a mission should be established in *Old Guinea*, and selected, to second its views, a few French Capuchins, under the direction of Father Colombini.

A letter, written by the head of this pious colony, in 1637, shows that the first beginning of its ministry was successful. In 1641 new accounts informed the Propaganda that God was continuing to favor the apostles of Guinea even so far as to work miracles for them. But, to the glory of miracles was soon joined that of persecutions. The Dutch got possession of the territory on which was resting the cradle of this humble church; and it was only to desolate it. They poisoned a religious, drove away the other missionaries, and thus founded their domination on the ruins of the faith. It is true that, in 1674, it reconquered the country from which it had been proscribed; Father Gondislavo, a Dominican, came to revive the evangelical virtues which were for a moment forgotten: the people heard him with joy, invited him to remain amongst them, and offered to provide, not only for his support, but likewise for that of all the priests who would wish to second his zeal, and perpetuate his apostleship. Notwithstanding so many pledges of future success, this mission became extinct towards the beginning of the eighteenth century.

On another point of Guinea a second mission was commenced in 1646. Twelve Capuchins set out from Andalusia, in order to proceed there together; but certain annoyances, caused by the Portuguese, prevented the whole little apostolic band from reaching its destination; three religious only arrived at *Sierra-Leone*, and labored indefatigably until their death on the land which had welcomed them. Towards the year 1673, the Propaganda confided anew this Christian congregation to the Capuchins. Three years later a Spanish lady offered to maintain there, at her own expense, twelve missionaries; but no effort was able to establish a per-

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manent succession of evangelical laborers on this unhappy land; and soon there was no longer found there either interpreter for the faith or pastor for the people.

The same fate happened to the other missions which were successively attempted elsewhere on that coast: for a moment some of them were seen to prosper in the kingdom of *Oveiro*, *Benin*, and *Ardra*; but one after another they perished, retaining no recollection of the Gospel save the tomb of those who had preached it.

At length, in these latter years, the church, which never stops in the way of sacrifices, has recommenced its work of devotion for the salvation of these poor people. An American colony had established itself at Cape *Palmas*; it was considered that Catholic missionaries might labor with fruit amongst these new inhabitants of Guinea. In order to ascertain what good could be done there, the Rev. Mr. Barron, then vicar general of Philadelphia, went to visit the new settlement, found in the people's minds favorable dispositions, and, full of hopes, he came to Europe to seek for co-operators who would enable him to realize them. His first steps were directed to Rome, where he was named bishop of Constantina and vicar apostolic of Lower and Upper Guinea. But, pastor of this vast flock, what could he undertake if Providence did not give him numerous auxiliaries? It provided them. A congregation had just been founded in France for the missions of the blacks; the prelate addressed himself to the superior of this society, which is known under the name of the Sacred Heart of Mary, and obtained at once from it seven priests and three brothers, ready to second his efforts.

On the faith of some accounts which he believed to be accurate, his lordship, Dr. Barron, chose the month of August for the departure of his missionaries; he had been told, that to set sail at that period, was the only way to arrive in Guinea in the fine season. This was an error. When his priests landed at Cape Palmas, the rainy season still prevailed, and several of them were immediately attacked with severe sickness. The Rev. Mr. de Regnier, one of those generous apostles, was the first to sink under it; feeling himself dying, he wrote to the Rev. Mr. Libermann, his superior, this affecting and last farewell: "Tell my family and my friends that I am happy at having left all for our divine Master; if my sacrifice was to be made, I would again make it a thousand times; I would not exchange my situation for all the happiness in the world! Have courage, my very dear father; when every thing shall be lost, Mary will then show herself, and all will be saved."

At the moment when Mr. de Regnier was expiring, nearly all his colleagues, attacked with the same sickness, seemed also destined for immediate death. They recovered, however, and when his lordship, Dr. Barron, arrived amongst them, after having regulated in Europe the affairs of his mission, he found them ready to fly to whatever post his experience would assign to their zeal. But circumstances had much changed since his departure. An implacable hatred had arisen between the natives and colonists; recent conflagrations and murders had exasperated their minds, and left in them only room for revenge. What could the words of the ministers of peace do with a people disposed to treat as enemies all the white men? His lordship then judged it right to remove from these coasts until the war had ceased there, and to conduct elsewhere his missionaries, who were impatient to commence their labors. The French government had asked for priests for its establishments at Senegal. In consequence of the divisions arisen at *Palmas*, his lordship, Dr. Barron, was in a situation to respond to their demand. The Rev. Messrs. Maurice and Laval set out under the guidance of the prelate, for the factory of *Axim*; Messrs. Audebert and Bouchet were sent to *Grand Bassa*

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and Mr. Bessieux was appointed to *Gaboon*.

It was to death that the most of them were going. At the posts they were proceeding to occupy, no preparation was made to receive them; they did not find even a roof to shelter them; the first letters they addressed to their superior had been written, for want of a table, on their knees; moreover, the sanatory works ordered for the coasts were hardly begun. Hence, they fell sick on their first arrival. Mr. Bouchet expired on the 28th of May; Mr. Audebert followed him in a month's time; the turn of Mr. Laval soon came, and Mr. Maurice prolonged a little further his agony, and died a few weeks after.

His lordship, Dr. Barron, then judging that a congregation alone could fill up such great voids in his ranks, prayed the holy see to confide the care of the mission to a religious body, and asked, that, after having been freed from his vicariate apostolic, he should be permitted to return to his first post in the United States. His request having been favorably received, his eminence, the cardinal prefect of the Propaganda, then turned his eyes to the society of the Sacred Heart of Mary, and sent the powers of prefect-apostolic of Upper and Lower Guinea, to be conferred at the choice of the superior on a member of the congregation. The person who was selected was to be an additional victim cast upon the coast of Africa; it was Mr. Tisserant, that heroic man who was shipwrecked on board the *Papin*, to whom so many passengers owed life or heaven.

In the mean time, of the seven missionaries that had set out in the month of August, 1843, Mr. Bessieux alone remained in Guinea, and no news was received of him; this silence made his friends fear the worst. At length we learned that he was still alive, and enjoying excellent health; he had written several times, but his letters had gone astray.

(Selected.)

FASTING AND ABSTINENCE.

RELIGION and philosophy furnish facts in approval of the doctrine of the Catholic church. In enjoining fasting and abstinence she does not encroach upon temporalities in the remotest degree, but is, nevertheless, promoting the temporal as well as the eternal happiness of Christians.

The doctrine of the Catholic church on fasting and abstinence is plain and explicit. She considers them agreeable to God, because John the Baptist's abstinence is commended, St. Luke i. 15, and St. Matthew iii. 4. And Anna the prophetess is praised, St. Luke ii. 37, for serving God with fastings and prayers night and day. The Ninevites, by fasting obtained mercy, Jonas iii. 5. Daniel joined fasting with prayer, Daniel ix. 3, and by fasting was disposed for heavenly visions, Daniel x. 3, 7, 12. The royal prophet humbled his soul in fasting, Psalm xxxiv. (alias xxxv.) Ezra and Nehemiah sought and found seasonable aid from God by fasting, Ezra viii. 23, and Nehemiah i. 4. And God, by the prophet Joel, calls upon his people (Joel ii. 12,) "to turn to him with all their hearts in fasting, weeping and mourning."

Our Saviour designed that his followers should fast; he not only gave them an

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example by fasting forty days, St. Matthew vi. 16, &c., but also expressly affirmed, that after the bridegroom should be taken from them, that is, after his passion, resurrection, and ascension, all his children, that is, all good Christians, should fast, St. Matthew ix. 15, St. Mark ii. 20, St. Luke v. 35. Hence we find the Christians at Antioch fasting, Acts xiii. 2, and Paul and Barnabas ordained with prayer and fasting, ver. 3, and priests ordained by them in every church with prayer and fasting, Acts xiv. 23, and the apostles approving themselves as the ministers of God—in fasting, 2 Cor. vi. 4, 5, &c.

The church prescribes fasting and abstinence for the following ends:—First,* to chastise ourselves, and to do penance for our sins, that so, like the Ninevites, we may obtain mercy of God. Secondly, to curb and restrain our passions and concupiscences, and to bring the flesh under subjection to the spirit. Thirdly, to be enabled by fasting to raise our souls the more easily to God, and to offer Him purer prayer.

The Catholic doctrine on this head, at least, ought to satisfy those who pretend to be familiar with the Bible, but other arguments are necessary with such as deny all revelation. We shall take it for granted—what our adversaries will willingly confirm—that all who oppose Christian doctrines are philosophers, and that they will, therefore, at once admit the practice—no matter what may have been its origin—which benefits society to be good. They have no other rule to ascertain the merit of human actions.

The most remarkable characteristic of uncivilized man is voracious intemperance. We have heard a great deal about the calm indolence and subdued habits of the South American Indians. Mr. Washington Irving, following the flattering and poetical accounts of early and ill-informed writers, has described their lives as being spent in innocent enjoyment; satisfied with little and unsolicitous of luxurious diet. The whole, however, is a mere "fancy sketch." People who were apprehensive of being devoured by their fellow-men, could not possess much mental tranquillity; and those who hungered after human flesh—a fact which the author of the "Life of Columbus" believes—could hardly be considered extremely temperate. The truth is, the accounts generally received of savage life, are gross fabrications; and we know this from unquestionable authority. Those mild ministers of peace who created around them in the deserts of South America, a state of society more felicitous than poets ever imagined, have left us incidental details of Indian life which ought to serve to correct the extravagant notions of historians and travellers. They were not casual visiters among the men whose manners they describe; their information was not derived from state documents or interested witnesses; they sought with apostolical zeal the rude barbarian in his wooded retreat; they tempted him from his life of wretchedness, and with a holy disinterestedness offered to share with him their worldly possessions. Before they could persuade him, however, to listen to words even interesting to himself, they had to conciliate his good opinion, by approaching him with the peace-offering of a piece of roasted or boiled meat: his ferocity disappeared only with the cravings of hunger; and such was the voracious nature of the Indian appetite, that nothing perplexed the good fathers so much as the insatiableness of its wants. Years elapsed before they could moderate their desires.*

Among our Saxon ancestors, the vice of intemperance was one of the most prominent; every business of life was commenced with a feast; the great purpose of existence seemed to consist in eating and drinking; and so fixed was the habit, the first missionaries were compelled to allow their converts to indulge on religious festivals in the joys of the table, having first exhorted them to so-

*See Dr. Challoner's Catholic Christian.

*See Dubrezhoffer's Account of the Abipones.

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briety. Whilst this savage propensity existed, there was little hope of mental improvement, or social order; and what so likely to undermine such habits as the doctrine of fasting? Riotous feasting had hitherto been a religious rite, and the practice must have continued, if not discountenanced by higher motives. The rewards which the Christian religion promised, were to be obtained only through self-mortification; and the belief, that in submitting to austerities an approximation was made to perfection, was calculated to elevate the mind above the contemplation of mere sensual gratification. Men then learned to restrain their bad passions, and thus the fasts of the church opened the way for those good habits which gradually calmed down the ferocity of the barbarian into the calmness of a social being.

While the tenets of Catholicism were undermining their bad passions, they were increasing immeasurably the real enjoyments of life, by calling into use the hidden resources of the country. The limited prohibition of flesh meat necessarily brought into use other and not less wholesome food; bread and fish were made to supply the place of beef and pork; and thus by augmenting tillage and encouraging the business of the fishermen, an impulse was given to population. In pagan times our ancestors were unacquainted with the simple art of catching fish. Cæsar expressly says so, and we learn from the Venerable Bede, that Wilfrid rescued the people of Sussex from famine, by teaching them to catch fish. "For though the sea and their rivers abounded with fish, they had no more skill in the art than to take eels. The servants of Wilfrid threw into the sea nets made out of those by which they had obtained eels, and thus directed them to a new source of plenty." It may account for Wilfrid's superior knowledge, to remark, that he had travelled over the continent to Rome.

Fish diet soon became a favorite with the Anglo-Saxon Christians; they were particularly partial to eels. "Two grants," says Mr. Sharon Turner, "are mentioned, each yielding one thousand eels, and by another two thousand were received as an annual rent. Four thousand eels were a yearly present from the monks of Ramsay to those of Peterborough. We read of two places purchased for twenty-one pounds, wherein sixteen thousand of these fish were caught every year; and in one charta twenty fishermen are stated, who furnished, during the same period, sixty thousand eels to the monastery. Eel dikes are often mentioned in the boundaries of their lands.

"Fish was such a favorite diet, that the supply never equalled the demand, and the same fishes were then in request which we select, though our taste has declined for the porpoises. The porpoise is mentioned in a convention between an archbishop and the clergy at Bath, which enumerates six of them under the name of mere-swine, or the sea-swine, and thirty thousand herrings."

We shall say nothing here of the beneficial effects which medical writers ascribe to temperance in diet; but we must be permitted to mention a fact—well known to political economists—namely, that the quality of food in general use has a material influence on the price of provisions; because this depends on the extent of tillage. The quantity of ground necessary to grow wheat enough for one man, would produce wholesome vegetables enough for half a score, while the land necessary to feed beef for two, would grow wheat enough for a dozen. Nature is prodigal in the production of wholesome food, but is comparatively reluctant in her offerings of more palatable substances. The state of agriculture in England is a singular and melancholy proof of this. There are occupied in producing

Bread	5,000,000	Acres.
Liquids	1,250,000	——
Animal food .	20,000,000	——
Vegetables . .	1,250,000	——
Feeding horses	4,800,000	——
Waste	6,800,000	——

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This statement accounts very satisfactorily for the monopoly of land, the degradation and paucity of the peasantry, while it shows that provisions must be always much dearer in England than in any other country on the globe; the space occupied for feeding animals being full two-thirds of the productive surface, and consequently comprehending much inferior soil. Now, where food is dear, wages must be high; and when they are higher with us than with our neighbors, we must labor under many disadvantages. We must work harder, or eat less.

A conviction of this evil, not long since, induced a writer in the "Quarterly Review," to express his regret that the ordinances of the Catholic church respecting fasting and abstinence were not preserved by the Protestants. Fish diet, he alleges very truly, is not less wholesome than butchers' meat; and if *all* were enjoined to make use of it or vegetables two or three days every week, their abstinence would have a beneficial effect on the market price of beef and mutton. Mr. Colquhoun has made similar observations; and the history of British fisheries attests the baneful influence of the indulgent principles of Protestantism.

(Selected.)

THE PENITENT.

BY PARK BENJAMIN.

Oh, mother Church! within thy porch,
  A suppliant poor, I bend,
I seek for consolation,
  And the peace that has no end,—
The peace of God, which passeth all
  That man can comprehend.

With contrite heart and humble,
  I seek thy open door,
As some storm-beaten mariner
  A safe and tranquil shore,
Where winds can drive and billows toss
  His fragile bark no more.

In the fair days gone for ever,
  The holy hope was mine
To guard among thy priesthood,
  The worship of thy shrine,
To break the sacramental bread,
  And pour the blessed wine.

But the world's gay face allured me,
  To devious paths afar,
And I left thy quiet precincts
  For life's incessant jar,
And followed false and fickle flames,
  And not thy deathless star!

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O mother church receive me
  In mercy to thy breast,
That I may look with tearful eyes
  On my eternal rest—
Where the wicked cease from troubling
  And the weary are at rest.

For tired of gauds and follies,
  My heart repentant turns—
As an infant for its mother
  In wailing sorrows yearns—
To the light which on thy altar
  With heavenly lustre burns!

(Selected.)

HINT TO PARENTS.

SPITE of modern whims of equality, the government of a family must be absolute; mild, not tyrannical. The laws of nature and the voice of reason have declared the dependence of the child on the parent. The weakness of youth must be repressed by the hand of experience. Parental tenderness is too apt to degenerate into paternal weakness. "If you please, child," and, "Will you dear?" are soon answered with "No, I wont." The reins of the government should be always gently drawn; not twitched, like a curb-bridle, at one time, and dangled loose at another. Uniformity in parents produces uniformity in children. To whip one minute, and to caress, or let the culprit go unpunished, for the same crime, at another, cannot fail to injure the force of parental authority. Consider before you threaten; and then be as good as your word. "I will whip you, if you don't mind me," says the parent in a passion. "I am not afraid of it," says the child. The parent flies towards it in a paroxysm of rage; the child prefers flight to broken bones. "You may go now, but you shall have your punishment with interest the next time you do so." "I don't believe that," thinks the child. It is experience that gives the parent the lie. "But," say you, "whips and rods were the scourges of the dark ages; the present age is more enlightened: in it law is reason, and authority is mildness." Beware of that reason which makes your child dogmatical, and that mildness which makes him obstinate.

There is such a thing as the rod of reproof; and it is certain that, in numberless cases, arguments produce a better effect than corporeal punishment. Let children be properly admonished, in case of disobedience: if ineffectual, try the harsher method. Never begin to correct till your anger has subsided; if you do, your authority over the offender is at an end. Let your commands be reasonable. Never deliver them in a passion, as though they were already disobeyed; nor with a timid, distrustful tone, as if you suspected your own authority. Remember that scolding is directly the reverse of weighty reasoning. It is the dying groans of good government. Never let it be heard under your roof, unless you intend your house should be a nursery of faction, which may, at some future time, rear its hydra head, not only against you, but in opposition to the parents and guardians of our country. Patriotism, as well as charity, begins at home. Let the voice of concord be heard in your family; it will charm your domestics to a love of order.

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(Selected.)

DEATH OF QUEEN ELIZABETH.

THE following is the account which one of her attendants, who was present, has left us of her death.

[This paper is entitled, in the original, "A True Relation of what succeeded in the sickness and death of Queen Elizabeth," and is endorsed by Father Persons with the following words:—"The Relation of the Lady Southwell of late Q. death, po. Aprilis, 1607." It is in the Stonyhurst collection, MSS. Aug. s. iii. 77. The person called "Lady" Southwell, was one of Elizabeth's maids of honor.—T.]

ER majesty being in very good health, one day Sir John Stanhope, being the vice-chamberlain, and secretary Cecil's dependant and familiar, came and presented her majesty, with a piece of gold of the bigness of an angel, full of characters, which, he said, an old woman in Wales bequeathed her on her death-bed; and thereupon he discoursed how the said old woman, by virtue of the same, lived to the age of one hundred and twenty years: and in that age, having all her body withered and consumed, and wanting nature to nourish, she died, commanding the said piece of gold to be carefully sent to her majesty; alleging farther, that as long as the said old woman wore it upon her body she could not die. The queen, upon the confidence she had hereof, took the said gold, and wore it about her neck. Now, though she fell not suddenly sick, yet daily decreased of her rest and feeding; and, within fifteen days, fell downright sick; and the cause being wondered at by my Lady Scrope, with whom she was very private and confidant, being her near kinswoman, her majesty told her (commanding her to conceal the same) that she saw, one night in her bed, her body exceeding lean and fearful, in a light of fire; [this sight was at Whitehall, a little before she departed thence to Richmond, and may be testified by another lady, who was one of the nearest about her person, of whom the queen demanded whether she was not wont to see sights in the night, telling her of the bright flame she had seen.*] Afterward in the melancholy of her sickness, she desired to see a true looking-glass which in twenty years before she had not seen, but only such a one which of purpose was made to deceive her sight; which glass being brought her, she fell presently exclaiming at all those which had so much commended her, and took it so offensively, that all those which had before flattered her, durst not come in her sight. Now falling into extremity, she sat two days and three nights upon her stool, ready dressed, and could never be brought by any of her council to go to bed, or eat, or drink; only my lord admiral one time persuaded her to drink some broth. For any of the rest, she would not answer them to any question; but said softly to my lord admiral's earnest persuasions, that if he knew what she had seen in her bed, he would not persuade her as he did; and secretary Cecil, overhearing her, asked if her majesty had seen any spirits; to which she said she scorned to answer him to so idle a question. Then he told her how, to content the people, her majesty must go to bed; to which she smiled, wonderfully contemning him, saying that the word *must* was not

* The passage here inserted between brackets, is not in the MSS. which I have used; but is found in another copy seen by Persons. Discussion of Barlowe's Answer, 218.—T.

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to be used to princes; and thereupon said, 'Little man, little man, if your father had lived, ye durst not have said so much: but thou knowest I must die, and that maketh thee so presumptuous,' and presently commanding him and the rest to depart her chamber, (she) willed my lord admiral to stay; to whom she shook her head, and with a pitiful voice said, 'My lord, I am tied with a chain of iron about my neck.' He alleging her wonted courage to her, she replied, 'I am tied, and the case is altered with me.' Then two ladies, waiting on her in her chamber, discovered in the bottom of her chair the queen of hearts, with a nail of iron knocked through the forehead of it; the which the ladies durst not pull out, remembering that the like thing was used to the old lady of Sussex, and proved afterwards for a witchcraft, for the which certain were hanged, as instruments of the same. The lady Elizabeth Guilford, then waiting on the queen, and leaving her asleep in her privy chamber, met her, as she thought, three or four chambers off, and fearing she would have been displeased that she left her alone, came towards her to excuse herself; and she vanished away; and when she returned into the same chamber where she had left her, found her asleep as before. So growing past recovery, having kept her bed fifteen days, besides three days she sat upon her stool, and one day, when being pulled up by force, she stood on her feet fifteen hours, the council sent to her the bishop of Canterbury and other of the prelates, upon sight of whom she was much offended, cholericly rating them, bidding them be packing, saying she was no atheist, but knew full well that they were hedge-priests, and took it for an indignity that they should speak to her. Now being given over by all, and at the last gasp keeping still her senses in everything, and giving ever, when she spoke, apt answers, (though she spoke very seldom, having then a sore throat), she desired to wash it, that she might answer more freely to what the council demanded; which was, to know whom she would have king; but they, seeing her throat troubled her so much, desired her to hold up her finger when they named whom liked her. Whereupon they named the king of France—the king of Scotland—at which she never stirred. They named my lord Beauchamp, whereto she said, 'I will have no rascal's son in my seat, but one worthy to be a king. Hereupon instantly she died. Then the council went forth, and reported she meant the king of Scots; whereupon they went to London to proclaim him, leaving her body with charge not to be opened, such being her desire; but Cecil having given a secret warrant to the surgeons, they opened her, which the rest of the council afterwards passed over, though they meant it not so. Now her body being sewed up, was brought to Whitehall, where being watched every night by six several ladies, myself that night there watching as one of them, being all about the body, which was fast nailed up in a board coffin with leaves of lead covered with velvet, her body and head brake with such a crack, that (it) splitted the wood, lead, and even cloth: whereupon the next day, she was fain to be new trimmed up; whereupon they gave their verdicts, that, if she had not been opened the breach of her body would have been much worse; but no man durst speak it publicly, for fear of displeasing secretary Cecil. Her majesty understood that secretary Cecil had given forth to the people that she was mad: and, therefore, in her sickness did many times say to him, 'Cecil, know that I am not mad: you must not think to make queen Jane of me.' And although many reports, by Cecil's means, were spread, how she was distracted, myself nor any that were about her could ever perceive her speeches, so well applied, proceeded from a distracted mind."

March 24th, 1603.

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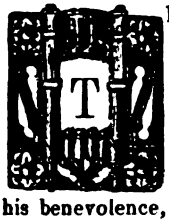
For the U. S. Catholic Magazine.

SAINT VINCENT DE PAUL.

BY CHARLES CONSTANTINE PISE, D. D.

"Charity is patient, is kind: Charity envieth not, dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things; hopeth all things; believeth all things, endureth all things." 1. Cor. xiii, 4, 5, 6.

"Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep oneself unspotted from the world." James i, 27.



THE Christian religion alone could produce such a man as St. Vincent de Paul. The charity that glowed in his soul could be kindled at no other altar: the infinite acts of his benevolence, philanthropy, self-sacrifice, and self-devotion, could be the fruits of no other system. For they were not merely natural—not merely the outflowings from the fountains of his own inborn sympathies—but consecrated by piety, hallowed by faith, and perfected by grace.

It is true there are not wanting examples, remarkable and admirable, of disinterestedness and magnanimity, in the pagan world; and St. Augustine was accustomed, as we find in his immortal work *De Civitate Dei*, to point the attention of Christians to them, in order to stimulate to heroical exertion the favored children of the church. We read of Valerius, a Roman consul, who held the riches of the world in such contempt, that he gave away all his fortune in such a manner, that, after his death, the senate had to defray the expenses of his obsequies. Every reader is familiar with the history of Brutus, who, from a principle of inflexible justice, sentenced his own children to death. Furius Camillus was endowed with such magnanimous love of country, that, although exiled by his ungrateful citizens, whom he had rescued from the horrors of subjugation, when the Gauls menaced his native land with slavery, he flew to her succour, and, once more, forgetful of the past, vindicated and preserved her liberty and glory. When Mutius, who, instead of Porsenna whom he had sworn to slay, inflicted the fatal vengeance on another by mistake, he thrust his naked arm, in a frenzy of disappointment, into the flames. Many other similar instances of greatness of soul are to be found in the pages of ancient history. But, wonderful as they are, and worthy of the admiration of posterity, still, they were merely natural, the effects of natural virtue, and founded upon natural motives. The pure, ethereal, supernatural spirit did not animate them. They were the beautiful ornament of personal greatness, produced by superiority of character, but brought out and displayed in their brilliancy by the love of fame. There might, indeed, be blended with them a lofty and conspicuous benevolence of heart and magnanimity of soul, but they were not purified and sanctified by supernatural charity.

Hence it is, that amid the various monuments of paganism, we cannot discover one reared for the relief of humanity. There was no god of charity. Fanes and altars were consecrated to pride, sensuality, and the other vices, personified under some fanciful but gorgeous apotheosis; but in vain do we search among the ren

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nants of pantheons, porticos, or temples, for the smallest fragment of an altar raised to charity. It was not the nature of pantheism and idolatry to gather together the fatherless and forlorn within the sheltering walls of an orphan asylum, or to soothe the sorrowing and wasting victim of disease by the sympathies and cares of a hospital. The worshippers of Juno and Mars knew nothing of that sentiment of humility and love which, under the influence of religion, now binds together so many devoted individuals, who form themselves into societies, and oblige themselves by vow to seek out the wretched, and to give succour to the needy. Such heroism can be the effect only of a supernatural agency, by which the virtues and perfections of Christianity are exemplified in the man upon whose will and heart it acts, and perpetuated in the monuments which, in every age, are erected and consecrated to the God of charity. Such a man was St. Vincent de Paul; such a monument is the society which he established. In both we contemplate all the characters of Christian charity, as described by St. Paul; and the practice of pure and undefiled religion as defined by St. James.

1. When Christ affirmed that, by the promulgation of the precept of charity, he gave "a *new* law" to the world, he expressed the infinite excellence of the Christian dispensation over that of the Jewish; "a new commandment I have given unto you." (John xiii, 34.) Not, indeed, in its nature, but in its application and development. For, by the Mosaic law, the duty of charity was enforced, not, however, perfectly, in as much as retaliation was not entirely condemned, and the characteristic traits of Christian charity were unknown. It was not till after the divine Legislator of Nazareth had sealed the code of the new law with his own blood, and consecrated the virtue of charity by laying down his life for his own, that one of his disciples could extol its merits above every other virtue, and describe its peculiarities in the following terms: "Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things; hopeth all things; believeth all things, endureth all things." (1. Cor. xiii, 4, 5, 6.)

In the person of St. Vincent de Paul, we see all these characters realized; and in his society we admire their admirable application and extension. What a burning light in the church! what a true benefactor of his race! what a perfect philanthropist! who, from a simple shepherd, rises to the dignity of a canonized saint, and takes his place, even in the world's estimation, among the greatest men of any age.

Yes, the first view we have of Vincent de Paul is while he watches his father's flock on his native fields. And what mortal could believe, in beholding the rustic boy, in that sequestered and lonely condition, that he should ever be destined to that pinnacle of greatness, on which, by common consent, all nations have placed him? Yet God's eye is fixed, with this intent, upon him, even as the shepherds of Bethlehem were chosen to hear, amid the still and star-light night, the music of the angels singing "Glory to God in the highest, and peace to men of good will." Shepherds seem to have been the favorites of heaven. Simple hearted, innocent, and solitary, they are predisposed to listen to its voice, and receive its inspirations. Another shepherd of Bethlehem, a thousand years before the song of peace was heard, when the Philistine giant challenged Israel to battle, laid aside his staff, at the call of heaven, and, with five smooth pebbles of the brook, encountered and slew the terrible enemy; and, in reward for his prowess and success, the shepherd's scrip was changed into a regal sceptre. Our blessed Lord himself delighted in the appellation of the good Shepherd, and carried out his own crite-

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rion of the claim he holds to the title, by laying down his life for his sheep. Although the actual test of the character of a genuine shepherd did not fall to the lot of Vincent of Paul, nevertheless he gave evidence that he possessed it by the perfect charity that prompted and signalised the actions of his life. And if the fishermen of the lakes of Galilee were changed into fishers of men, so the shepherd of the valleys of Aquetaine was transformed, by the same omnipotent grace, into a pastor of innumerable souls.

In the details of his life, which I can have time merely to sketch with a hurried pencil, the characters of charity as specified by the apostle, may be distinctly traced. He was *patient* in suffering the miseries of captivity among the Turks, the barbarous and implacable enemies of Christians. He was *kind* in not only not desiring or returning evil for evil, or fostering in his bosom any sentiment of revenge, but in bestowing on the tyrant who held him in chains the most precious blessing which heaven, through human agency, can vouchsafe, conversion to Christianity. And thus, whilst his own lot was slavery, he obtained for his master the liberty of God's children. His heart was *never ruffled by envy*. On the contrary, his whole being was devoted to the welfare and prosperity of others: too happy to sacrifice himself in order to benefit and save his neighbor. He *dealt not perversely*, but with a candid and upright zeal, was ever anxious to remove every obstacle from the salvation of those for whom he labored. This germ of sincerity, which was the gift of nature, and which his early pastoral habits nourished in his boyhood, grew with his growth and became sanctified by grace: and in no less a manner does it mark his character as a pilgrim at the tomb of the apostles in Rome, than in his faithful and humble duties as a shepherd boy. Nor was he *puffed up* by the strange transition from charity to greatness, than which there is nothing that proves more effectually the sterling qualities of the mind, and requires more abundantly the aiding energies of grace. Such sudden elevations often render the head giddy and the imagination vain, and while the world wonders at the circumstance, it contemns the man who forgets himself in that high position. Vincent was not *ambitious*. The honors of the world possessed no charm for his eye, which was fixed on immortal destinies: his highest honor, his noble ambition, was to serve God, and be useful to his fellow beings; to outdo all competitors in performing deeds of charity, and widening, to an almost boundless range, the circle of Christian philanthropy. He did not *seek his own*: self, with him, had no part; it mingled not in his generous and disinterested actions; actions, animated by a spirit which knew no distinction among the persons of the poor and wretched, which asked no questions before extending mercy, but which diffused itself among all, good and bad, as the showers fall from the impartial clouds upon the whole earth, and the sun sheds his beams to enlighten, warm, and cheer alike all the children of men. He had evinced this universal benevolence while in charge of two parishes, and still more strikingly in his capacity of chaplain to the criminals condemned to the galleys; among whom nothing *provoked him to anger*; neither the stubborn and indomitable dispositions of some, nor the impracticable deportment of others, nor the disagreeable and arduous offices he had to discharge. Upon his calm spirit the sunshine of peace slept undisturbed, unclouded, amid troubles, cares, and disappointment; for it was the peace of heaven, the smile of grace, which can be the blessed heritage of that soul only, which, like his, *thinketh no evil* of his neighbor, rejoiceth not in the *iniquity* that may befall them, but rejoiceth *with the truth* which he seeks to instil into their hearts. During the entire course of his ministry of good, most especially for the space of forty years, during which he had the charge of the sisterhood founded by S

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Francis de Sales, he *bore all things* with the magnanimity worthy an apostle; sympathized with the wretched, fostered the orphan, nursed the sick. His motive was to please God, and earn for his soul, in the realms of beatitude, the "weight of glory" promised to those whose virtues are unalloyed by earthly considerations, and whose hopes are centred in eternity. Hence he *hoped all things*. Nor was he disappointed either in the present or the future; either in regard to the prospect of charity which he had conceived for others, or to the spiritual and heavenly reward which he promised to himself. Those hopes were not of the earth, earthly; they were founded upon *faith* which *believeth all things*, wavers not at any dogma which the church teaches, staggers not under any objection which error or skepticism might allege, receives all on the word of God, heard through the organ of the church, and preserved intemerate and pure throughout all ages. No other faith could give birth to such a saint, who, under its sacred realizations, became the father of a society, which, for more than two hundred years, has been perpetuating, practising, and illustrating, the charities, the virtues, the perfections, of the Gospel: adding fresh and shining links to the chain of saints and saintly orders which connect together the various ages of the church, which trace her visibility through the gloom of centuries in such burning characters, that the eye that cannot discern it must be blinded, in sooth, by the thickest film of prejudice or error.

With this admirable example of Christian benevolence and virtue compare now the worldly philanthropist, or the benefactor of mankind who founds his charities upon human motives. In his conduct you see no operation of supernatural grace, no love emanating from the bosom of the God of love, but the mere action of natural sympathy and innate beneficence, losing itself in the uncertainties of the present, and having no reference to the immortal realities of the future life. Such a one may, indeed, be celebrated for *patience*, but it is nothing else than natural endurance—for *kindness*, it is only natural benevolence. If he *envieth not*, it is because he regards the passion of envy as too mean for a magnanimous soul; if he *dealeth not perversely*, it is because his instincts prompt him to despise duplicity. But, out of the influences of religion, the philanthropist will *be puffed up* with inward vanity and conceit; it is a feeling from which no human being, uninspired by the Holy Ghost, can separate his conduct. To be seen and admired of men was the motive that influenced the Pharisees of old; and the same motive, and that alone, will make the worldly man charitable, and kind, and philanthropic. He looks for fame; and posthumous fame, he feels, can be obtained only by acting the philanthropist. Such a reputation goes down to posterity with a much more brilliant halo than that of the poet or the philosopher: for poets are raised up only to celebrate his praises, and philosophers dictate what he has taught by his own example. If his ends are not accomplished, he knows not the heavenly secret of resignation, but his spirit becomes *provoked to anger*. He may, indeed, attempt to suppress any outward emotion by which to betray his irritation, but it will rankle in his heart, and ache it the more severely the more silently he struggles to suppress its anguish. Philosophy may invest the external with an apparent quiet; religion alone can assuage the passion and impart unaffected peace to the internal. A philanthropist, under the mere influence of the former, while his actions may be good, often *thinketh evil* in his heart. For there lies in the depths of his intentions no purifying, no heavenly motive; and who knows, when he is boasting of virtue, but that he is *rejoicing in iniquity*? truth is his theory indeed, but not mysterious and supernatural truth. And it happens too often that men who speak most of reform, social melio-

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ration, and universal benevolence, are the boldest to doubt of revelation, to reject faith, and condemn the church. In the effort of accomplishing his plans of beneficence the philanthropist must necessarily *bear with* many things. But to this he submits from the principle which caused a pagan to aver, that being human himself he could not but feel a sympathy for every human being: "Humanus sum, nihil humani a me alienum puto:" thus identifying himself with his race, if any of it suffered he could not but partake of the affliction, and, on this account, to labor to remove or alleviate it. A principle laudable, no doubt, if regarded as springing from a merely natural source, but, when scrutinized by the light of faith, it is found to be mingled with no little alloy of self.

There can, it is clear from the contrast I have just drawn, be no doubt, that theories of merely human philanthropy, no matter how excellent and praiseworthy, in many respects, they may be, will prove insufficient for the attainment of their object. The only system that can satisfy the wants of society is that which was established eighteen hundred years ago, which was so admirably realized in the conduct of the primitive Christians, and develops itself, in every clime and age, under some form of religious order or charitable institution. The golden precept of love, first of God, next of man, has been adapted to infinite purposes of beneficence as well as of perfection. Holy men have spent their lives in applying it to the solace, the happiness, the salvation of the world. Among these, pre-eminent, in recent times, stands the venerable Saint Vincent de Paul, who, not satisfied with exemplifying in his own person the divine theory of Christian love, impressed its character upon the society which he formed under the appellation of the "Sisters of Charity."

Self-sacrifice and unqualified devotion to their neighbor's good, both temporal and spiritual, are the essential elements of that far-famed order. It admits of no consideration that might affect either the one or the other. The most arduous offices, the most uncongenial associations, the utter disregard of place or circumstance, of condition or wretchedness, or disease, are the inheritance and portion of those courageous and pious females who embrace his institute. Intent only upon deeds of charity, they have richly merited the name of angels of mercy. What more admirable spectacle could be presented to the eye of the world, than that of delicate, young, and educated women vowing before the altars of religion to succor and relieve the poor and miserable, to nurse, with more than natural tenderness, the outcast orphan, and train up to virtue and usefulness the unprotected and forlorn. Nay, more, to seek after those children of misfortune amid darksome and loathsome places, rescue them from wretchedness, clothe them, teach them, instruct them, cherish them, and fit them for comfortable and respectable positions in society. Do not such religious ladies exemplify in themselves, and realize by their example, the lessons and parables of Christ touching the practice of fraternal charity? Do they not love their neighbor as themselves? Are they not so many good Samaritans, who pour oil into the wounds of all they not only chance to meet, but whom they search after, on the highways and byways of life, whom they take not to the inns, but under their own roofs, and treat with all the love and solicitude which children could hardly expect even at their mother's hands? What perfection does not such an order breathe? How good must not that tree be acknowledged which can bring forth such fruits? and on no soil can that tree be raised save on the soil of the Catholic church. That church, which, from her origin, has been the parent and nurse of religious and charitable orders; which exalts the prerogatives of celibacy and holy poverty, and obedience: which carries into effect the maxims of her divine Founder: "E

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one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting." (Matt. xix, 29.) That church, in a word, which teaches a living and practical faith, proving its existence and nature by the virtues it gives birth to in the soul, and the effects it produces in the world. In vain has sectarianism essayed to imitate the church in the institution of charitable societies; in vain the recent effort among certain master-minds of the English establishment to introduce Protestant sisters of charity: they could not succeed. Religious orders will not prosper, or rather, cannot spring up, under the blighting influence of error, in the sterile fields of heresy, which have been long deprived of the waters of grace, and the labor of the heavenly Husbandman. The Catholic church alone, the depositary of the true faith, can be the parent of true charity. She inculcates the forcible and apostolic theology of St. James, who asks: "*What shall it profit, my brethren, if a man say he hath faith, but hath not good works? Shall faith be able to save him? Or if a brother or a sister be naked, and want daily food, and one of you say to them: Go in peace, be ye warmed and filled: yet give them not those things that are necessary for the body, what shall it profit? . . . . . But some man will say: thou hast faith and I have works: Shew me thy faith without works, and I will shew thee, by works, my faith.*" (Chap. ii, 14, 15, 16, 18.) She proposes, as a guiding principle of morality to her children, the example of her divine Master, *who began to do and to teach:* they accordingly *do* the benevolence which worldly philanthropists, too often, satisfy themselves in teaching.

Such are the characters of religious charity engraved by St. Vincent upon his order; and who can tell or even imagine the infinite good he has effected through its agency during more than two hundred years? In him we cannot but see the incalculable power an individual may possess for good or evil; a power wielded by his influence, not only during his lifetime, but years and centuries after his death. How fatal the effects of schism upon the generations in which some turbulent leader may have entailed them? How terrible the woes which one skeptic may engender upon succeeding ages! Alas! the Christian world has not seldom been convulsed by the indomitable passions of one man. Society has been strewn with miseries and covered with desolation, from which it required the counteracting, heroic virtues of another to recover. France, in the midst of the horrors of the revolution, acknowledged this, when, even as the altars of religion were thrown to the ground, and all other monuments of Christian piety destroyed, astounded at the generosity, magnanimity, and unbounded charity of the sisters of St. Vincent, she reared up pillars to his memory, and inscribed on them his name, as the unexampled benefactor of the human race. L'AMI DE L'HUMANITE.

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INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.

Regulations for the ensuing Lent in this Diocess.

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are to make only one meal a day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this diocess, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than to make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday. SAMUEL, *Archb'p of Baltimore.*

GIVEN AT BALTIMORE, Feb. 15, 1843.

The Orphan's Home.—The Catholics of Baltimore are aware that this is the name of an institution situated about three miles from the city, to the left of the York road, recently established by the Rev. Mr. Dolan as an asylum for boys who have been deprived of their natural protectors. Want of space prevented us from alluding in our last number, as we desired, to this most laudable and benevolent enterprize. An apostle tells us that "to visit the fatherless in their tribulation," is a part of true religion; and who can doubt that to shelter the houseless youth from the frowns and dangers of a pitiless world, to give him a home where he will be fed and clothed and educated with pious care, is one of the noblest works of charity that the Christian religion can inspire! The object of the *Orphan's Home* is to exercise this charity on a scale of the most enlarged and permanent usefulness, and has long been felt to be a great desideratum amongst us. Until now our asylums for boys, though the theatres of an admirable and extensive benevolence, provided only for the beginning of the good work. The orphan, as soon as he reached an age that capacitated him for some mechanical or other occupation, generally 12 years, was removed from the institution, bound to a master, or appointed to some other employment, and thus at the very time of life when he required the greatest vigilance, he was thrown upon the world and exposed to the innumerable dangers that invariably beset young persons of this class, from the imperfect supervision extended over them and the facility of forming evil associations. In this way, the seeds of piety, so diligently sown in his heart by those who had reared him in the asylum, were too apt to be choked, nay, utterly destroyed in their growth: it was like exposing the hot-house plant to the chilly blasts of winter. He was ushered into the world before he was prepared to meet it: he was sent out to battle against the enemy without the necessary armor. Hence he was overcome, his religious habits and impressions were dissipated, and that which might have been the basi of his perseverance in piety, became compa

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tively useless from its not having been brought to maturity. This, as we have said, has long been felt to be a lamentable evil, for although much good has been hitherto done, it was only a part of what the orphan's wants required. We have had no institution so organized as to be able to maintain the orphan boy, as was necessary, until his character was formed and his habits of virtue were confirmed. But, thank God, an institution has been undertaken in our midst which will accomplish this great result, by surrounding the orphan with every desirable security, and it is an occasion on which we have reason warmly to congratulate the Catholic community. This institution is the *Orphan's Home*. Here the fatherless child will find a refuge from want and temptation, and will be trained, until he reach a mature age, in the practice of his religion and in the knowledge of some useful trade. Here he will be formed, under the care and direction of religious brothers, who thus devote themselves to the welfare of their neighbor from no other motives than the glory of God and their own sanctification, and are therefore qualified in a special manner to educate and confirm the orphans under their charge in the love and practice of their holy faith. But, that these may also, while growing up and approaching the years of manhood, prepare themselves for honorable usefulness, the orphans during their stay in the house will be taught some trade or profession for which their talents and disposition may fit them, so that when they leave the institution and enter into the world, they will not only be ripe in age, but consolidated in habits of virtue and furnished with the means of gaining an honest subsistence.* Young men trained in this way can scarcely fail to succeed, as the knowledge they possess and the good character they enjoy, will be all-powerful in opening for them the avenues to profitable employment. But, what is of still higher moment, they will have become so confirmed in the practice of their holy faith, that with ordinary prudence it will always maintain a salutary sway over their life and actions. There can be no doubt, also, that the course of education above mentioned will secure to the ranks of the priesthood, or to the religious life, many vocations that would otherwise have been lost amid the distractions and temptations of the world.

* An institution of this kind has been in operation for several years at Notre Dame du Lac, St. Joseph's co. Ind. See below, DIOCESS OF VINCENNES.

Such is the system of pedagogy to be pursued at the *Orphan's Home*, and which has already been adopted as far as circumstances permitted. The building is large and commodious, and has attached to it about 116 acres of land, in a most healthful and pleasant part of the country. There are actually fifteen orphans in the institution under the care of five brothers of St. Patrick. The Rev. Mr. Dalton is chaplain of the community, and resides in the house. Besides the instruction of the children in piety and secular knowledge, the brothers apply themselves to gardening and the cultivation of crops, in which some of the boys are made to participate: others among them are learning the carpenter's business. In the course of time a variety of mechanical and industrial pursuits will be introduced: but for the present, the indebtedness of the institution renders it necessary to proceed with caution. The whole concern was commenced upon credit, and the purchase of the house and land, with the arrangements required for the commencement of operations, demanding a considerable outlay, much prudence and equal energy will be necessary to insure the advantages of this excellent establishment. No doubt, the time will come when the institution will support itself by the labor of its inmates: but, until then, it must depend upon the charity and liberality of the public, and particularly for the payment of the purchase money and other essential expenditures. The Rev. Mr. Dolan has appealed to many of the Catholics, and other citizens of Baltimore, in behalf of the institution, and it is due to them to say that for the most part they have acted with a liberal and worthy spirit. But, as the undertaking is for the welfare of the community at large, who is there that should not feel a lively interest in its success, and manifest this interest by contributing generously to its support? What object, in the whole range of benevolent enterprize, could be more deserving of their encouragement, whether it be considered in a charitable, religious, or social point of view? We understand that in the month of April a fair will be held in Baltimore, to aid the funds of the institution, and we have no doubt that it will be, as it ought to be, an occasion for the universal exercise of charity on the part of our community.

Fully to carry out the design of the *Orphan's Home*, a sufficient number of brothers, competent to teach the various trades, will always

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be required: and it is easily conceived that this want must be more or less felt in the infancy of the institution; it is a want, however, that will be gradually supplied, by obtaining additional members of the brotherhood from the parent house in Ireland, or by accessions to the society in this country. As was announced in the last number of the Magazine, four novices lately received the habit at the *Orphan's Home*, and there is every reason to believe that the grace of God will prompt many others to consecrate themselves to this excellent charity, by which they will not only labor to promote his glory and their own sanctification, but render the most important services to their neighbor and to society at large. Application for admission into the Brotherhood may be made to the Rev. James Dolan, pastor of St. Patrick's church, Baltimore, or to the Rev. Patrick Dalton, chaplain of the *Orphan's Home*, Baltimore county. Tradesmen are particularly needed. The notice, p. 108 of our last No., should read as follows:

Reception.—On Sunday, January 16th, Mr. McCarthy (Brother James), Mr. McLaughlin (Brother Joseph), Mr. Doyle (Brother Anthony), and Mr. Ryan (Brother Nicholas), received from the Rev. James Dolan the religious habit of the society of St. Patrick.

Profession.—On the 29th of January Sisters Mary Frances (Sproale), Mary Martha (McAnany), and Mary Elizabeth (Farland), were professed at the Visitation convent, Baltimore. The two latter are out-sisters. On the 8th February, Sister Mary Regina (Donnelly), made her profession at the Visitation convent, Frederick city.

Diocess of New York.—*Ordination.*—The Rt. Rev. bishop of the diocess held an ordination in St. Patrick's cathedral on Sunday, Jan. 16, (feast of the Holy Name of Jesus). Mr. Bernard McQuaid, of the diocess of N. York, Mr. John M. Murphy, of the diocess of Albany, (at the request of the Rt. Rev. bishop of Albany,) and Mr. Thomas Ouellet, scholastic of the Society of Jesus, received the holy order of priesthood, the previous orders having been conferred on them by the Rt. Rev. Bishop in the chapel of St. Joseph's seminary, on Wednesday and Saturday of the preceding week.—*Freem. Journal.*

Church Destroyed.—The *N. York Freeman's Journal* informs us, that the church of the Holy Name of Jesus in that city was recently destroyed by fire.

Diocess of Buffalo.—*Retreat and Confirmation.*—A spiritual retreat, as we learn from the *N. York Freem. Journal*, was recently held in Buffalo and at Lockport, with great fruit. Bishop Timon administered the sacrament of confirmation, in the beginning of January, at Buffalo, to 350 persons, many of whom were converts. At Lockport, on the 9th and 16th January, the same sacrament was administered to 317 persons, of whom several were converts.

Diocess of Philadelphia.—*The New Cathedral.*—We gather from the *Catholic Herald*, the following particulars relative to the new cathedral. "At the date of our report for 1846 there was a floating debt of $6,650 85, besides the mortgage of $10,000 on the lot. The expense of the work done on the building within the year 1847, including the interest on loans, &c., amounts to $7,817 10. The subscriptions and donations received within the same period amount to $8,016 16, leaving a balance over the expenditure, of $199 06.

"From the above statement it is apparent that the work has, so far, been carried on with prudence. $8,016 16 have been received, and $7,817 10, have been expended. In the same economical and safe manner, the building will be continued until its completion, the extent of the work being madè to correspond, as far as possible, with the amount of money received."

Relief to Immigrants.—A society was recently organized in Philadelphia, for the purpose of aiding those who arrive in this country in a state of want. We hope that this laudable example will be followed in other places, which afford an opportunity of relieving this afflicted class.

Diocess of Louisville.—*Convent of the Good Shepherd.*—On the 2d inst., feast of the *Purification of the Blessed Virgin*, Miss Modeste Bongar, after one month's probation, received, in the chapel of this convent, the religious habit, at the hand of the clergyman who has charge of the spiritual direction of the community, and who preached on the occasion.

Three of the inmates of the Penitent Asylum, kept by the Sisters of the same convent, were received into the church, after a due preparation, on Christmas day.—*Cath. Adv.*

Diocess of Charleston.—*Episcopal Visitation.*—On Sunday, Jan. 22, the Rt. Rev. Dr. Reynolds preached at St. James', Colleton District, and on the following day left for Walter-

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boro', where he administered confirmation to two converts. The congregation at this place is composed chiefly of converts. On Sunday, 30th Jan. he confirmed a convert at Barnwell, and delivered several discourses.—*U. S. C. Miscellany.*

At Rose Mill, near Aiken, S. C., four persons were confirmed by the bishop on the 1st February; the next day two were confirmed at Vancluse, and on the 6th twenty-eight were confirmed at Augusta, Geo.—*Ibid.*

Diocess of Cincinnati.—*Dedication of the Church of the Holy Cross, Columbus.*—The spacious and beautiful Gothic church of Columbus, 115 by 65 feet, was dedicated to Almighty God, on Sunday, 16th Jan. by Right Rev. Dr. Purcell, assisted by Rev. Messrs. W. Schonat, (pastor of the congregation,) H. D. Juncker, J. M. Young, J. F. Wood, Clem. Hammer, F. D'Hope, and Ed. Etschmann.—*C. Telegraph.*

Ordination.—Messrs. Leo Louis Gavienzel (formerly a Lutheran minister) and Gaspar Henry Borgess, students of the seminary, were ordained subdeacons by Rt. Rev. Bishop Purcell, in the cathedral, on 18th Dec.; on St. Stephen's day, M. Gavienzel was ordained deacon; and on 25th January, Conversion of St. Paul, priest.—*Ib.*

Dedication.—On the 19th December, as we learn from the *N. Y. Freeman's Journal*, St. Patrick's church, Perry co., Ohio, was blessed by the Rev. Sadoc Villarasa. On the same occasion two ladies were admitted into the fold of Catholicity.

Diocess of N. Orleans.—*Dedication.*—On the 19th Dec., says the *St. Louis N. Letter*, the church of St. Thomas, in the parish of Plaquemines, was dedicated to the worship of God by the Rt. Rev. Bishop Blanc.

Charity Hospital.—The *Prop. Cath.* informs us that this institution, under the charge of the Sisters of Charity of St. Joseph, contains nearly one thousand one hundred persons, eight hundred and sixty of whom are sick patients, one hundred and twenty-five lunatics, and the remainder medical students, servants, &c. Notwithstanding the arduous duties that such a large establishment must impose, there are only nineteen Sisters to attend to the various details of the house, two having recently died, the victims of their devoted charity. The others are suffering under the pressure of their occupations; yet, sustained and animated by the grace of God, they enjoy the utmost consolation in the midst of the laborious and repulsive duties in which they are continually employed.

Archdiocess of St. Louis.—*Hospital Statistics.*—The number of patients admitted, discharged, died, &c., in the hospital of the Sisters of Charity, St. Louis, from December 31st, 1846, to December 31st, 1847, is as follows.

	Admitted.	Discharged.	Died.	Recovered.
City pa., Insane,	56	28	8	20
Marine,	249	230	19	00
Charity,	165	116	27	22
Private,	592	515	59	22
Total	1062	889	109	64

St. Louis News Letter.

Diocess of Dubuque.—*Progress of Religion.*—A correspondent of the *Wahrheits Freund*, from this diocess, gives a very interesting description of a Catholic German settlement twenty-eight miles north-west from Dubuque. In the year 1846, when visited by the right reverend bishop of the diocess, there were seventy-four persons, including children, in it, but at present the number has increased to two hundred and fifty, all Germans, and all Catholics. A new town has been laid out, to which the name of Neu-Wien (New Vienna) was given. A short time since the Rt. Rev. Bishop visited this settlement, and remained there during eight days; on which occasion seventeen persons were confirmed, and one hundred and twelve approached the holy communion. Among other subjects of satisfaction which the bishop had, he expressed himself particularly pleased with the piety of those people, which made them assemble every Sunday in their church for the purpose of prayer and pious reading, as they have hitherto had no resident priest; as also with the strict temperance habits and cordial union of members which distinguished this congregation—and with the excellent school which they have, and in which the catechism is regularly taught. Forty acres of land have been already provided for the church, and a cemetery, or God's acre, to use the old English word suggested by the German which we translate, already set apart.

Another correspondent, from the same diocess, in a letter dated Fort Madison, Lee co., 10th December, gives the following items of historical and ecclesiastical intelligence regarding that place and its neighboring

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stations. Fort Madison is situated on the Mississippi river, twenty-five miles above Keokuk. In the year 1808 President Madison caused a fort to be built here, in order to protect the whites from the incursion of the Indians. These latter, in 1810, surrounded the fort and reduced the garrison to such extremity, that they were obliged to dig an underground passage to the bank of the river in order to effect their escape. Before leaving the fort they set fire to it, and retired to Fort Edwards. Two old French Creoles, Paul Beselte and Convitte, who had passed more than sixty years in those parts, informed the narrator that Fort Madison was always a place of meeting for the Indians. To his question, how were they enabled to protect themselves against them, they replied that they had always been on friendly terms with them, and in case of danger, always sought and found refuge with them. These old settlers testified their happiness in beholding a temple of God, surmounted by the triumphant cross, raised on the spot where they themselves had seen human sacrifices offered. This church is of brick. A cross seven feet high, of cut stone, rises over the entrance door; on its base is cut the date of the erection of the building in Roman numerals (1847.) The lot on which it stands is one of the most happily chosen for such a purpose, and fronts on the Main street of the town.

Westport, ten miles from Fort Madison, was formerly the county seat of Lee co., has a beautiful Catholic church—frame. The church has eight town lots, and eight more for a grave yard. There appears to be two churches in this direction—St. Joseph's and St. Philip's, which latter, as far as we can collect from the somewhat obscure reference of the letter writer, is not far from Salem—a place which is situated in a rich and beautiful country, and rejoices in a flourishing school, where arithmetic, geometry, and algebra—the German, English, French, Latin and Greek tongues are taught.—*Ibid.*

Diocess of Milwaukie.—*Confirmation* — On Sunday, December 12th, the Rt. Rev. Dr. Henni confirmed 26 persons, in St. Augustine's church, New Diggings, Lafayette Co.—*St. Louis N. Letter.*

New Hospital.—A very eligible property near the public square, in the city of Milwaukie, has been purchased by the Rt. Rev. Bishop Henni, to be used henceforth as a public hospital. This building, which is now called "St. John's Infirmary," had been erected by a Protestant gentleman for some educational or other public purpose, but owing to the want of patronage the house and lot have been transferred by purchase to the Catholics. The new institution is to be under the direction of the Sisters of Charity.—*C. Tel.*

Church Destroyed.—We learn from the *St. Louis News Letter*, that the Catholic church at Green Bay, Wis., was destroyed by fire on the 26th December; the loss is $2,000.

Diocess of Galveston.—*Progress of Religion.*—Bishop Odin, of Galveston, is now on a visit to New Orleans, for the purpose of raising funds to meet various expenditures in his diocess. Eight years ago there were but two priests with him in Texas; now there are fifteen. At that time he had only three churches, now he has twelve, with five others in the course of construction. There are, moreover, forty-two stations that are visited by the reverend clergy. Every thing indicates the onward march of Catholicity in this newly created diocess.—*Prop. Cath.*

Diocess of Cleveland.—*Retreats, &c.*—Bishop Rappe, with his clergy, has been actively engaged in various portions of his diocess. During the week before Christmas he gave a retreat to the Catholics at Cleveland, and afterwards at Sandusky city; he then visited Norwalk, Thompson, and other places, in all which his efforts were blessed with abundant fruit. The *Catholic Telegraph*, from which we have gathered this information, adds: At Tiffin,

"On the 26th of the month, the bishop held an ordination in the English church, and conferred the tonsure and minor orders on Messrs. Maximilian Hamburger, Andrew Herpstreit, Andrew Kunkler and Ingelbert Ruff, all of the order of 'Pretiosissimi Sanguinis.' On the 27th these gentlemen received subdeacon orders in the church of Moss Creek, and on the 29th deaconship in the German church at Tiffin. On the 23d of February they are to receive the priesthood. From Tiffin, Bishop Rappe went to Lower Sandusky, where, at the last account, he was engaged in the same pious labors. From this place he will visit Toledo, Maumee, Defiance, Napoleon, &c., &c.

"The following changes have taken place. Rev. Mr. Foley, of Massillon, has been appointed pastor of Toledo; Very Rev. L. De Goesbriand has been transferred from Toledo to Cleveland, and the Rev. Maurice Howard is for the present pastor of Tiffin and the adjacent congregations."

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Diocess of Richmond.—*New Convent and School.*—A foundation of the order of the Visitation, is about to be made at Wheeling, Virginia. We understand that several Sisters from the Visitation in Baltimore, will be sent to Wheeling for this purpose.

School at Norfolk.—We are glad to learn that the Sisters of Charity have again undertaken a school in this city. *See page* 159.

Diocess of Vincennes.—In a letter addressed by the Rev. E. Sorin, superior of the University of Notre Dame du Lac, to the editor of the *Catholic Herald*, and published in this paper, we find the following interesting particulars respecting the *Manual Labor School*, connected with the institution.

The above establishment has been in existence a few years only; but since its object was made public, it has been our study to hold out to the orphan department all those great opportunities by which talent may be cultivated, and merit rewarded. My constant hope is, that some aspiring youths may be found, who, whilst they are engaged in some mechanical employment, will evince, by their assiduity in labor, their rapid advance in school, their perseverance in virtue and dutiful bearing to superiors, that God destines them to move in a more elevated sphere than is generally attached to mechanics. To such, our institution gives every encouragement, and supplies all means of securing to them, an opportunity of fulfilling in this life what seems to be the will of God in their regard, whether that calling imply an admittance to the brotherhood, or the more dignified state of holy orders. If any one, however, receives such an education, that under all circumstances and in all places, will reflect honor upon him as a member of society, whilst it will give stability and firmness to his character as a Christian. For whatever branch of trade the youth may, by his ability prove himself best calculated, he is at once assigned to one of the Brothers, who becomes his master, and who, both by word and example, trains his heart to virtue, that whilst he is engaged in attaining earthly science, his soul may not lack the knowledge of salvation.

We receive boys varying in age from 12 to 18, and the duration of apprenticeship is prolonged to their 21st year, should no stipulation to the contrary be entered into, with the superior of the institution. It is proper also to mention, that at the time of admittance a deposit of $ 40 is made, that, should the conduct of any one merit a dismissal, the deposit may serve as an outfit, &c., for his return home, and thus the establishment is secured from greater embarrassments than those to which all institutions, in their commencement, are necessarily exposed.

From the above, you will, I think, be enabled to form a pretty correct idea, as to the characteristic works of the orphan asylum of N. D. du Lac, and when I have added, that all spend three hours, for week days, in school, that the entire of Sundays and festivals, are similarly employed, excepting the intervals of divine services, prayer and recreations, that their studies are directed by the superiors of the establishment, I may close my remarks with the hope, &c.

We learn from the prospectus that St. Gabriel's college, formerly under the direction of the Eudists, has passed into the hands of Bishop Bazin, who has reorganized it. A new board of professors has been appointed, and only Catholic students will be admitted.

Letters of Bishop Hughes in the *New York Freeman's Journal.*—In his third letter on the importance of being in communion with the Roman Catholic church, Bishop Hughes points out the two fundamental principles by which Catholicity and Protestantism are respectively characterized, that is, the authority of the church on the one hand, and private reason on the other. The fallacies of the latter are exposed. The fourth letter continues to exhibit the incompetency of the Protestant rule of faith, that is, the private appeal to Scripture, which amounts to nothing more than the engendering of private opinions, but cannot result in *divine faith*. The fifth letter shows the accordance of the Catholic rule with that originally established by Christ and followed by the apostles; and this leads the bishop to touch upon the infallibility of the church.

Our Exchanges.—We perceive with pleasure that several of our exchange papers, in entering upon another volume, have also put on a new and improved appearance. The *Boston Pilot* now comes to us in quite an ornamental dress, which we hope it will wear *ad multos annos*. The *Catholic Observer* of Boston is now published by the Messrs. Sadlier, on a sheet of ampler dimensions, and its mechanical execution is excellent. We hope that this ably conducted journal will be extensivly circulated. The *Catholic Advocate* of Louisville has also been improved in its appearance. In future it will be published by Messrs. Webb and McGill, under other editorial management, and, if we may be allowed to judge from the contents of recent numbers, and the proposed arrangements of its conductors, it will hold an eminent position in the ranks of our Catholic periodical literature.

Donnavan Nun.—The following article from the "*New Orleans Commercial Bulletin*" exhibits an author in a very discreditable light. From this exposure the reader can form an opinion of the credit to be attached to those

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slanders on Catholic institutions which are so frequent at the present day. The coincidence to which the editor of the Bulletin alludes, fails, we are happy to say, in one point—Mr. Donnavan is not an Irishman.—*Catholic Tel.*

"*Curious Literary Coincidence.—The Donnavan Nun.*—Our attention has recently been called to an amusing *brochure* entitled *Donnavan's Adventures in Mexico*, by an extract from its pages, published in the *Delta*. The author protests, very gravely, in his preface, that 'with no pretensions to profound views of men or events, nor to any elaborate elegance of diction, he has aimed at *simplicity and truth* rather than striven to be ambitious for effect.' Of course we are bound to believe his story. We pass over his own adventures in love and war, and, turning to page ninety-four, we find a narrative of a scandalous and tragical event in Puebla, which we could not credit did he not positively state that it occurred the night after his arrival in that city; and that 'the circumstances were submitted to the clergy,' but that the murderess was suffered to escape through their protection. As this happened at the time General Worth was military commandant of Puebla, the inference is that he connived at the escape of the culprit! Agreeably to Mr. Donnavan's story, two American officers attended the cathedral on the afternoon of the 19th May, and when about retiring, a nun accosts one of them, tells him that she presumes he is 'a man of honor,' and inquires if he is willing to render her 'an important service.' He assents. She warns him that it requires not only discretion but 'extraordinary intrepidity.' He answers that he is determined. She bids him when he hears the convent bell strike twelve that night to be at the side gate, and that she will be there to open it. Supposing the affair was to end in 'one of those innocent adventures so common in Mexico,' the officer keeps his appointment, and is admitted within the walls. The nun conducts him to her cell, where a lamp is burning, requests him to take a glass of wine, and after asking him 'to go to the opposite side of the bed,' suddenly discloses to him 'the dead body of a monk, whose clothes are stiff and matted with blood.' She orders him, under pain of death, to take the body on his shoulders and carry it beyond the convent gates. He obeys, and throws his horrible burden at the feet of his comrade, who had been patiently waiting for him outside. They determine to reveal the occurrence to General Worth, but proceed only a short distance when the hero of the adventure complains of 'excruciating pains, falls upon the pavement and expires.' Martyred soldier! Ingenious nun! Were ever before such artful means contrived to conceal a murder! Of course, it is all true. The author assures us he has 'aimed' at 'simplicity and truth.' The author is an American soldier, and American soldiers seldom miss their mark! Besides, Mr. Donnavan would not retail such a tale of horror, so disgraceful to the cloister and the cowl, and so well fitted to cast odium on the ancient religion of his native land (for we presume from his name that he is an Irishman), were it not undoubtedly true. He is evidently too ardent a lover of truth, too noble, too honest, and has too much of Milesian gallantry in his character, to calumniate a defenceless religious sisterhood. Undoubtedly the tale is true! We do not, therefore, notice this matter for the purpose of impugning his veracity, but merely to point out a remarkable literally coincidence.

"In a clever story book, by T. Colley Grattan, published some twenty-years ago, entitled 'Traits of Travel;' or 'Tales of Men and Cities,' we find the very counterpart of this startling drama. Mr. Grattan, it is true, presents his story as fiction, 'a tale,' and, unlike our military authority, certainly does exhibit considerable 'elegance of diction' and 'an ambition for effect.' But in all other particulars, his romance is so like Mr. Donnavan's history, that if Mr. Grattan's book had been published twenty years later than Mr. Donnavan's, his ambition would have ended in his being impaled for ever, as a vile and wicked plagiarist. His tale is called 'The Convent Cell.' His heroes, like Mr. Donnavan's, are two Americans. Being strangers in a city of the Netherlands, they, too, are visiting a church from curiosity. Mr. Grattan's heroine, also, is a nun. She, too, accosts one of the Americans—tells him that she believes him to be 'a man of honor,' and asks him: 'are you inclined to do me a service?' She, like Mr. Donnavan's cautious heroine, warns him that death may cross his path in the adventure, to which he answers that he would spurn it. Mr. D's nun appoints twelve at night for the assignation; Mr. G's nine. In both cases the adventurers anticipate an *intrigue*. Both of Mr. Donnavan's heroes repair to the convent gate at the appointed hour; so does Mr. Grattan's. Mr. Donnavan's hero enters alone; so does Mr. Grattan's. The Donnavan nun leads our hero to her cell; Mr. Grattan's nun does the same with her's. In Mr. Donnavan's cell a lamp is burning; so there is in Mr. Grattan's. The one nun discloses 'the dead body of a monk;' the other 'the dead body of a priest.' The one body had been poinarded; so had the other. The Donnavan nun bids her hero take the body on his shoulders and carry it beyond the convent gate; the other's order is, 'take that base body in your arms, bear it hence, and fling it in the first canal.' Both heroes obey orders, and shortly die of the poisoned wine, but Mr. Grattan's does his dying scene with rather more melo-dramatic effect. To complete the marvellous coincidence, in both cases the culprits escape through the influence of the priests, and both authors are of the *press* gang, and Irishmen. We confess that this is the most striking literary coincidence we have ever met with, but it has not shaken our confidence in Mr. Donnavan's veracity. We have no doubt that his *entire* volume is *equally* entitled to belief, and we strongly recommend it as a *truth telling* history."

"*The Donnavan Nun.*"—The followin ter from an officer of the U. S. Army, ir

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tion to the absurd story of the "Donnavan Nun," and also in relation to the character of the Mexican clergy, will be read with much interest.—*Catholic Herald.*

"WILMINGTON, N. C., Feb. 2d, 1847.

"*Mr. Editor*,—Having seen in the last number which I have received of the Herald, an article taken from the *N. O. Commercial Bulletin*, and entitled 'Curious Literary Coincidence'—'The Donnavan Nun.' I have thought it to be my duty to send to you the following remarks, leaving it to you to insert the whole, or any part of them, if you think that any thing more than the absurdity of the story be needed in its refutation.

"The work from which this story is taken, 'Donnavan's Adventures in Mexico,' I have not seen.

"The scene of the 'Donnavan Nun' story is Puebla—the time, May 19th. Gen. Worth's division, the advance division of the army from Jalapa to Puebla, entering this latter city, with Quitman's division, on the 15th of May. I served with my regiment, the 3d artillery, in this division during the entire campaign, from the advance from Vera Cruz to November 1st, when I left the city of Mexico.

"With most of the officers of the divisions I was well acquainted; with all of them I was necessarily in close contact. Some of the staff of Gen. Worth and Gen. Quitman were classmates at West Point, and intimate personal friends. Yet, until I received the last number of your paper, I never heard of the 'Donnavan Nun' tragedy, or of any thing at all similar to it. I am quite confident that Gen. Worth's division did not lose an officer by death during our two and half months' stay at Puebla; certainly neither this nor Quitman's lost one during the first four days.

"The assassinations of our quarrelsome and drunken soldiers, in the suburbs of the city, were always known to every body; certainly such a crime as this would not have been kept a secret.

"Nor was Gen. Worth at all disposed to permit any crime on the part of the Mexicans to pass unnoticed, as his order to his division in Puebla, about the Mexicans infusing poison into their food, and the inheriting a familiarity with poisons, &c., from the Spanish race, clearly shows.

"In concluding, I would state that I attended the celebration of mass very frequently, and was also greatly edified; the splendor and solemnity of the ceremonies in some of the churches in Puebla, I hope made a deep impression upon several of my friends I made the acquaintance of several of the priests, and found them to be pious and learned men. In conversations which I had with persons resident for a long time in the country, I could never learn any thing of the scandalous lives which we have been so much accustomed to hear that the clergy of Mexico lead. On the contrary, I every where received the impression that, in all of their duties, whether at the altar, in the confessional, as instructors of the people, or as virtuous citizens, the Mexican clergy are faithful pastors of God's holy church.

"I am, with great respect, your obedient servant, R. W. M. JOHNSTON,

"*Late 1st Lieut. 3d Artillery, U. S. A.*"

METHODIST MISSION IN OREGON.—Even at a late hour, and when denial is no longer possible to remove suspicion, the confession of the culprit is pleasing to the lovers of truth and justice. Long since the exertions of the Methodist missionaries in Oregon were announced, by disinterested persons, as being directed to the fleece rather than the welfare of the flock. But it would not serve the purposes of those most interested in the missionary societies to take public notice of such *vague* rumors. The people at home would not contribute their thousands of dollars to support persons in converting waste lands to their own profit. Hence, as long as possible, they were kept in the dark. Such a state of things, however, could not continue. In spite of concealment the missionary funds were failing, because the contributors were getting suspicious. At last it was considered necessary to send out a person with authority, "to examine into the state of the mission, and to correct the abuses which, the board had reason to fear, had sprung up in it." The result of this investigation we give in the words of a correspondent to the *Pittsburg Christian Advocate.—Pittsburg Catholic.*

"When Mr. Gary reached Oregon he found the mission extensively involved in secular business. We did not understand that the missionaries had deserted their calling as missionaries; but the business was carried on mainly by 'the seculars' attached to the mission, or in its employment. The mission had thus become largely engaged in agriculture, mercantile business, milling, blacksmithing, carpentering, cabinet-making, &c. As soon as possible, Mr. G. closed the secular business, selling off all the farms except one, which was reserved for the mission; also the store and shops. The books of the business department showed about $30,000 due on account to the mission, and an indebtedness of about $10,000. Much of the $30,000 was due for goods sold upon credit to various individuals in the territory; and of course a portion of it was of very questionable value, and at least years would be required to close the business if a process of collection and adjustment were entered into. After mature deliberation, Mr. G. determined upon making a wholesale ad-

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justment of the business; and this he at length effected with Mr. Abernethy, now governor of the territory; Mr. Abernethy allowing $20,000 for the dues to the mission, assuming its indebtedness, and giving security for the balance of $10,000 due the mission. So ended this secular department of the Oregon mission; and yet with all the light we can glean we believe the department has not been without use, but it is needed no longer."

FURTHER DIOCESAN INTELLIGENCE.

ARCHDIOCESS OF BALTIMORE.—On the 13th of February, at the Convent of the Visitation, Georgetown, D. C., Sister Mary Joseph. McLeon, Sister Mary Philomena Cavnaugh, and Sister Mary Teresa Scott, were admitted to the three solemn vows of religion. On the same occasion Miss Alida Browne, of Brownsville, New York, was received to the white veil—the Most Rev. Archbishop Eccleston presiding on the occasion.

DIOCESS OF RICHMOND.—*From our Correspondent.*—The Sisters of Charity, under favorable auspices, have established an orphan asylum in Norfolk, and opened a school, in which young females are gratuitously educated.

This institution, the want of which has long been felt, owes its origin and support to an estimable lady, Miss H.; who devotes much of her wealth in charities for the relief of the poor, and in benefactions for the honor of religion. It is gratifying to carry into execution her benevolent purposes; and, exclusive of the advantages accruing thereby to the recipients, to prove, practically, that so far from being opposed to the diffusion of useful knowledge among the people, the Catholic religion labors, often without pecuniary reward, to educate all classes; and whilst it renders them useful members of society, prepares the young and ignorant for the noblest of all sciences, the science of God..... Sister Mary Aloysia is the sister servant of this establishment, St. Mary's school and orphan asylum.

When the bishop of the diocess, during his last visit to the Norfolk congregation, gave confirmation, he administered this sacrament to *eleven* converts. To these may be added *thirty-two* converts confirmed on prior occasions.

The Sunday school, under its present judicious management, in the handsome and spacious room where they are assembled, embraces 150 scholars. It is an edifying sight to see the order which pervades the school,—the improvement of the pupils,—and the zealous efforts of the teachers to instruct and advance their charge. The exercises are every Sunday preceded by prayer, which the pastor recites; then a number of the children sing a Catholic hymn, with great sweetness and effect; in fine, their lessons are said in the smaller catechisms, Fleury's historical catechism, Challoner's Catholic Christian Instructed, &c. The New Testament is likewise learned, notwithstanding the Protestant slander, that the Bible is interdicted to Catholic laics. The first Sunday of every month reports of the scholars' conduct, attendance, and diligence, are read with excellent effects.

DIOCESS OF BOSTON.—*Confirmation.*—On Sunday, the 29th January, the Right reverend bishop administered the sacrament of confirmation, in St. Benedict's church, Springfield, to seventy-five persons, of whom upwards of thirty were adults, and several were converts to the faith.—*Catholic Observer.*

OBITUARY.

DIED, on his way to Europe, the REV. J. RICHARDSOLE, lately an assistant pastor at the cathedral, New Orleans. He left that city last July for Rome, and received the last rites of religion at the hands of the Rev. Mr. Renand, who had embarked in the same vessel with him for Europe.—*Prop. Cath.*

WE learn with regret from the *Katholische Kirch. Zeitung*, that the REV. FRANCIS POILVACHE, of the congregation of the Most Holy Redeemer, died recently at Monroe, Michigan, where he was stationed for the exercise of the holy ministry. The deceased was in every respect an exemplary priest, edifying in his conduct, full of zeal for the glory of God, and untiring in good works.

ON the 14th of January, at the Charity Hospital, New Orleans, SISTER BONA (Moore), of the society of St. Joseph's, Emmitsburg, Md., aged sixty-nine years. She was a native of Gloucester, Mass., and had been fourteen years in the above-mentioned charitable institution. Her disease was typhoid fever, which she contracted in her attendance upon the sick.—*N. O. Delta.*

ON the 3d January, at Detroit, after a painful illness, which was borne with Christian fortitude and perfect resignation to the holy will of God, SISTER ELIZABETH REBEC

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(Dillone), a Sister of Charity, of St. Joseph's, Emmitsburg, Md.

The deceased was known to many of our citizens in connection with the St. Louis hospital, where her zeal and charity, in the performance of those duties annexed to her vocation, were conspicuous in every circumstance and station in which she was called on to participate.—*St. Louis News Letter.*

We gather from the *N. Y. Freeman's Journal*, the painful intelligence that two zealous priests of that diocess have died.

February 11th, at Staten Island, of ship fever, Rev. Patrick Murphy, aged 28 years.

February 16th, at New York, of ship fever, Rev. John Smith, pastor of St. James' church, in that city.

A notice of both in our next. R. I. P.

FOREIGN.

ITALY.—In an allocution to the cardinals, at a secret consistory, held on the 17th December last, his holiness Pius IXth expressed his gratification in having appointed bishops to various sees in Spain: after which he alludes to the negotiation with Russia which he hopes will be favorably terminated, and to his rejection of certain traditions derogatory to the rights of the holy see, and which he had been accused of admitting. He then proceeds:

"But there is yet another thing, which afflicts and troubles our mind exceedingly. It is assuredly not unknown to you, venerable brethren, that in our times, many of the enemies of the Catholic faith especially direct their efforts towards placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith, and so they try more and more to propagate that impious system of the *indifference* of religions. But, quite of late, we shudder to say it, certain men have appeared, who have thrown such reproaches upon our name and apostolical dignity, that they do not hesitate to slander us, as if we shared in their folly, and favored the aforesaid most wicked system. From the measures, by no means alien to the sanctity of the Catholic religion, which, in certain affairs relating to the civil government of the pontifical states, we thought fit benignly to adopt, as tending to the public advantage and prosperity; and from the amnesty, graciously bestowed upon some of the subjects of the same states at the beginning of our pontificate, it appears that these men have desired to infer that we think so benevolently concerning every class of mankind as to suppose, that not only the sons of the church, but that the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation, and may arrive at everlasting life. We are at a loss from horror to find words to express our detestation in this new and atrocious injustice that is done us. We do indeed love all mankind with the inmost affection of our heart, yet not otherwise than in the love of God, and of our Lord Jesus Christ, who came to seek and to save that which had perished, who died for all, who wills all men to be saved, and to come to the knowledge of the truth; who, therefore, sent his disciples into the whole world, to preach the Gospel to every creature, proclaiming that they who should believe and be baptized should be saved, but they who should believe not should be condemned, who therefore will be saved let them come to the pillar and the ground of the faith, which is the church, let them come to the true church of Christ, which, in its bishops and in the Roman pontiff, the chief head of all, has the succession of apostolical authority, never at any time interrupted, which has never counted aught of greater moment than to preach, and by all means to keep and defend the doctrine proclaimed by the apostles by Christ's command; which, from the apostles' time downward, has increased in the midst of difficulties of every kind; and being illustrious throughout the whole globe by the splendor of miracles, multiplied by the blood of martyrs, exalted by the virtues of confessors and virgins, strengthened by the most wise testimonies and writings of fathers, hath flourished and doth flourish in all the regions of the earth, and shines refulgent in the perfect unity of the faith, of sacraments and of holy discipline. We, who, though unworthy, preside in this supreme seat of the apostle Peter, wherein Christ had laid the foundation of the same his church, shall never at any time abstain from any cares or labors, that, by the grace of Christ himself, we may bring those who are ignorant, and who are going astray, to this only road of truth and salvation. But let whoever oppose themselves, remember that heaven and earth shall indeed pass away, but that nothing can ever pass away of the words of Christ, nor change be made in the doctrine, which the Catholic church has received from Christ, to be kept, defended, and preached.

"We are unable to refrain, venerable brethren, from next speaking to you concerning the bitter grief which has consumed us, from the circumstance that a few days ago, in this, our city, the citadel and centre of the Catholic religion, some half delirious persons could be found (few, certainly, in number,) who, casting away even the feeling of humanity itself, did not shrink, amidst the greatest murmurs and indignation of other inhabitants of the city, from publicly and openly triumphing on the most mournful intestine war which lately broke out in Switzerland. Over that fatal war we do indeed grieve from our inmost heart, both because of the blood of that nation which has been shed, and the mutual slaughter of brethren, and the fierce, lasting, and lamentable discords, hatreds, and enmities which are wont, from civil wars especially, to redound upon men; and also because of the detriment

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to the interest of Catholicity, which we understand has arisen from thence, and we fear will still arise; and, lastly, because of the deplorable sacrilege committed in the first struggle, whereof our mind shuns the reflection."

The *Semaphore de Marseilles* of Friday, publishes a letter from Rome, dated the 2d instant, giving an account of the detection and frustration of another retrograde plot. It appears that notices had been circulated that the pope had declined to receive the felicitations of the people on New Year's day, on the plea of indisposition, and that, the plea not believed to be true, general discontent prevailed. The leaders of the people went to the Prince Corsini, the senator, and expressed to him their suspicion that the retrogrades were again at work at their dark designs, and implored him to go personally and communicate with the holy father. The prince went accordingly to the Quirinal Palace, where he was at first refused admittance. He found the secretary of state giving orders to take measures to prevent a revolution of which he was secretly apprised, and which was expected immediately to break out. The prince, however, insisted, and at length forced his way to the presence of the pontiff, whose indignation had no bounds when he heard of the notices which had been circulated. He asked why his people had not felicitated him as usual; "Because," replied the prince, "they were told that your holiness was indisposed, and could not receive them. Upon this, his holiness answered that every thing which had been said on that subject was utterly false; that he was not, and had not been indisposed, and had not issued any such orders as those which were reported. And since," observed his holiness, "my people are prevented from coming to me, I will go to them." Accordingly, on the 2d, the holy father went through the city, surrounded by an enthusiastic people, stopping before the posts of the civic guard, salutating and blessing the populace, and showing himself to be more popular, and, if possible, more beloved than ever.

The *Semaphore de Marseilles* of the 4th instant, contains a new *motu proprio*, published by the pope for the organization of the ministry. The administration of the holy see is to consist of nine departments, viz.—foreign affairs, interior, public instruction, grace and justice, finance; commerce, fine arts, manufactures and agriculture; public works, war and police. The chiefs of those departments are to compose the council of ministers. State affairs are not to be brought before that council until the consulta shall have examined them, and given its opinion. Ministers are to be responsible for the acts of their respective administrations, and the subaltern officers are to be likewise accountable for the execution of the orders they may have received. The important affairs of the state are not to be submitted to the approbation of the sovereign until they shall have been discussed in the council of ministers. The latter are to appoint all public functionaries and officers, the consuls-general, the governors, and the councillors of the government, the professors of the university and of the provincial colleges, the military commanders and officers, &c.; the pope only reserves to himself the nomination of the cardinals, nuncios, &c. The council of ministers is to meet every week under the presidency of the secretary of state. The latter is to be a cardinal, and his deputy a prelate; but the other ministers may be indifferently clergymen or laymen. Twenty-four auditors are attached to the council of ministers—twelve clergymen and twelve laymen, &c.

On the 27th, St. John's day, the feast of the pope, a grand demonstration took place at night in his honor. Upwards of 30,000 persons proceeded by the light of torches to the Quirinal to salute the pontiff. Pius IX appeared at the balcony and bestowed his benediction on the multitude, which afterwards quietly dispersed.

Milan.—A disturbance took place at Milan on the 2d. Such persons as were seen smoking were severely ill-used, it having been agreed to abstain from tobacco in order to injure the imperial revenue. A serious collision took place on the 3d instant between the inhabitants and the Austrian troops. Five persons were killed, and amongst them the imperial and royal councillor Maganini.

ENGLAND.—*The Oratorians.*—The fathers of the English oratory will be assembled at Maryvale on the 24th inst. The brothers of the Will of God, Mr. Faber's community at St. Wilfrid's, Cheadle, we rejoice to hear, will be also under the same rule of the oratory, and be a part of the society at Maryvale. The English oratory commences its career under circumstances of unexpected promise of great service to the church.—*Tablet.*

IRELAND.—*The Irish Confederation* held its anniversary meeting in the Rotunda on Wednesday evening, Mr. Ross, of Bladensburg, in the chair. Deputies attended from London, Manchester, and Staleybridge. Mr. Daly, the London deputy, wished to have a deputation sent to England to agitate for repeal, and promised them more crowded meetings than in Dublin.

Crime is evidently on the decrease, few cases being reported in the papers.

Ten men entered the house of a respectable farmer, King's county, and forcibly carried off his daughters, demanding a ransom for them.

Deaths from starvation are fearfully on the increase.

Pauperism is increasing to an alarming extent, especially in the south and west.

A dreadful case of the death of a boy by starvation, and of the horrible condition of his mother and five other children, is related in the *Tipperary Vindicator.*—*Tablet.*

SPAIN.—*The New Spanish Bishops.*—It is stated by a correspondent of the *Morning Chronicle*, that the bishops just nominated by the pope are the same men who have held the sees, by the appointment of Christiana and Isabella, since 1833, and who had never re-

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ceived apostolic sanction. The condition, *sine qua non*, on which the holy see offered to fill canonically the vacant sees was, that these bishops should unconditionally resign, for deficiency of authority in their election. They have done so, and the pope has re-elected them, thus acknowledging the government *de facto* of Isabella II. The writer does not name his authority for this statement.—*Tab.*

The papal bulls for the confirmation of the twenty-six bishops presented by the queen have been received. It is, therefore, anticipated that the friendly relations formerly existing with the court of Rome will be soon restored.

Russia.—*Concordat with Russia.*—This convention is now said to be concluded, and according to the *Munich Gazette* of the 15th, the following are its principal heads:

"Henceforward Russia will have seven Catholic diocesses; Mohilew (archbishopric), Wilna, Minsk, Lutzk, Zitonier, Kaminiez, and Cherson. This last diocess is to be founded and endowed by government, and will extend as far as Bessarabia, the Taurus, and the Caucasus. A bull of circumscription will determine the extent of each diocess. The bishop of the new diocess (Cherson) will enjoy an income of 4,500 silver rubles (about 18,000f.) The chapter is to be composed of nine canons, two alone of whom are to be titular canons. The diocesan seminary is to comprise twenty pupils, and is to be maintained at the expense of the government. The bishops and the suffragans in Russia and in Poland are not to be nominated till after an arrangement taken between the government and the holy see. This formality fulfilled, the pope will grant them the canonical installation. The direction of ecclesiastical affairs is to be entirely abandoned to the bishops. However, in all important affairs, such as marriages, contestations for the property of the church, &c., the diocesan consistory is to be consulted beforehand.—*Tablet.*

France.—In reference to the affairs of Switzerland, and the development of radical principles, Count Montalabert has addressed the house of peers in a most eloquent and impressive manner. If the people of France are not awakened to a proper sense of duty, in view of the efforts which a band of anarchists and infidels are making for the destruction of civil and religious liberty, it will not be owing to their not having been duly forewarned of the danger. After describing with great force the frightful desolation which the radicals have produced in Switzerland, and the applause given to them at the reform banquets in France, he thus proceeds:

"I do not come here to denounce the ban- [illegible] their originators. I approve of the [illegible] the committee. Those manifes- [illegible]lerated by liberty, and it is liberty [illegible] all things, to defend. Religion has no need of defence, it is eternal; property changes hands, but it always exists and defends itself; but what ends with a people is liberty—during long ages it disappeared. Take care, radicalism will destroy liberty; radicalism is its antipodes, it is the exaggeration of despotism.

"Liberty is respect for man; radicalism is contempt for man—contempt the most arrogant. I consider myself entitled more perhaps than any other to speak in favor of liberty. I have been deemed exclusively devoted to religious liberty—but no, I am devoted to liberty of every description—to liberty in its fullest sense! (Approbation.) Liberty has been the idol of my existence, and if I have any thing to reproach myself with, it is that I have loved it too well. But I do not repent having done so—(hear, hear)—and it is because I love it so ardently that I cannot bear to see it sullied. (Applause.) I comprehend the tactics and the language of the persons of whom I have just spoken; but what I do not comprehend is the conduct of a dynastic and regular opposition which applauds the success of radicalism in Switzerland. If the cause of the Swiss radicals were to triumph in France, what should we have? Disorder and anarchy—nay, worse thrn anarchy, for that at last becomes extinguished of itself. We should have organised radicalism, and yet the dynastic opposition applauds it. There have been fifty or sixty banquets given by the opposition; they were organised for electoral reform, and yet at them the guests drank to the success of Switzerland. This appears to me a favorable moment to show what electoral reform really is in Switzerland. We have witnessed the annihilation at Friburg, Lucerne, every where. Lately in the canton of Vaud, an electoral law was established; the ballot was abolished; voting by a show of hands was decided on; and the election was placed in the hands of the prefect, who frequently proposed himself. Lately, too, a Jesuit happened to say to the prefect, 'Count the votes!' He was at once seized on, and thrust out of the canton. The elections are effected in the several cantons under the influence of the federal troops—that is, of foreign bayonets. How do you suppose the most moderate of the radicals act? During the elections they place the candidates and electors who are in their way in the guard-house. (Laughter.) Such are the theories of the men to whose success toasts were drunk at the banquets of the opposition. Suppose that M. Guizot, in order to secure the success of his policy, were also to place in the guard-house, during an election, the deputies who appeared at these banquets; and if, at the same time, there existed in England a great association, organised to prepare reform, would that body drink to M. Guizot's health? (Laughter.) But since I have thus denounced to you the crimes which have been committed in Switzerland, whom do you imagine I consider as the principal offender? The foreign secretary of state of her Britannic majesty! (Sensation, agitation.) When noble peers

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stand up in this tribune and speak what they think of the emperor of Austria, and of Prince de Metternich, I may surely declare my opinion of Lord Palmerston. It is he who, in my eyes, is the executioner of the independence of Switzerland; it is he who, at the moment of making a manifestation in favor of the good right, insisted on a previous understanding among the cabinets, and so produced procrastinations, during which he pressed on hostilities in Switzerland. And, at a later period, when the work of iniquity was accomplished, it is he who declared in the house of commons that he had nothing to say to the excesses which were being committed; it is he, in fact, who enveloped by his patronage those who put down independence and justice in Switzerland. I have always been a partisan of the English alliance; I have defended it, under many circumstances, against the attacks of its adversaries; moreover, I am a passionate admirer of that great English nation, who first presented to Europe the model of constitutional government; but these sentiments cannot stifle the expression of my opinions and my judgment on the present line of policy pursued—a policy every where the same. Where is the great man, who at this moment represents England in Switzerland, going when he quits Berne? To Constantinople—and why? To promote a war on Greece, on that young monarchy which is the *enfant chéri* of Europe, and one of the glorious works of the present day. There can be no doubt that the minister who sends him there has caused the death from grief of one great minister, M. Coletti, whose praise is in every mouth. (Marks of adhesion.) There are no Jesuits in Greece. (Laughter.) No, but there is French influence, and he cannot suffer that, and if he has opposed justice in Switzerland, it is because the cause of justice is the cause of France. (Hear, hear.) We have also had in our history many gloomy days, but never such sad pages. We have had our days of despotism, but it was a glorious despotism. Anarchy has also been, at other periods, carried in Europe at the point of our bayonets; but then at least we preserved at home peace, order, security, and justice. (Hear, hear.) It is not with impunity that England will have followed her policy. The encouragements given to anarchy in Greece, in Switzerland, will not remain unpunished; the flames of that conflagration will cross the channel, and will show England that propriety, justice, and liberty, are not the privilege of one nation alone. Must I now pass from the great criminal to the small one, and examine the policy of our own cabinet? I believe that it had good intentions, and I am grateful to it for them; I believe it was right in wishing to intervene in the affairs of Switzerland, and I have nothing to add to the luminous demonstrations yesterday made by the Duke de Broglie; but I find that the conduct which it adopted, neither responded to its intentions nor to its duty; I consider that it acted under the influence of a yoke, for which I always reproach it—that of weakness. Thus, if it had shown itself more sympathetic and more powerful at Ferrara, it would have been still stronger in Switzerland. When the ministry has been spoken to of the Jesuits, it had not had the courage to say that that was only a farce. The phantom which it caressed two years since has now risen with a threatening aspect; the law of justice says: 'Do not to another what you would not that another should do unto you.' But it soon after adds: 'The justice that you mete out to others shall be meted out to you.' It is unnecessary for me to say, that I do not ask for a posthumous intervention, of which no one dreams; I am not in office, and I do not occupy myself with the policy of the day or of the morrow, but I plunge into the future the look of a man who believes in divine justice. Switzerland, which has substituted might for right, a conquest for an alliance, will one day learn to her cost, what the abuse of force and conquest is. When she shall know it, and when she shall come (not by me—God forbid) to be insulted in her defeat, she will miss, as a funeral oration, what is consoling under the greatest adversity—the respect and sympathies of honest men. As to conservative or political Switzerland—for to me that is the same thing—I shall take the liberty of giving her a counsel, which is, not to invite any foreign power to her aid; to reckon only on herself. Let her find strength in union, in a perfect understanding of her wants, and, above all, in a perfect respect for the principle of religious liberty; it is surely time that the Protestant and Catholic conservatives should understand each other. I am of opinion that the cantonal sovereignty is henceforward definitively lost; but the religious sovereignty will remain triumphant after so many trials. I shall, on that point, only repeat what M. Villemain, a year back, said of Poland, which I love to compare with Switzerland: 'A people which watches by its altars over its nationality cannot perish.' The present situation may be thus briefly summed up: the flag which, in 1832 and 1834, you vanquished at Lyons, has now risen again on the other side of the Jura, on the most liberal frontiers of France, and with the support of England; and, in France, you now have, more than in 1832 and 1834, open sympathies, avowed by the convention and the mountain. I do not ask, it may be well supposed, for any measures of exception; but what I desire to witness is, that well-disposed men may open their eyes—may arm themselves with resolution. For me, the greatest of evils is fear. What, think you, has been the origin of all the catastrophes which have desolated France? The fear which the well-disposed have felt of the vilest wretches. (Cries of 'Yes! yes" Approbation.) Let us not give up to the wicked a monopoly of energy; let the right-minded defend order at home and abroad, by testifying their horror and disgust for all that resembles 1792 and 1793; let the principle of all men anxious for what is right be the union of liberty with order and peace; let us comprehend, by

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what has just passed at the other side of the Jura, how dangerous it is not to tolerate liberty even amongst those who do not think as we do. Let us not forget that liberty has just been betrayed and immolated through the agency of England, and that France is bound to be its rallying point and safeguard." (Loud and continued applause.)

"The noble peer, as he descended from the tribune and crossed to his place, was warmly congratulated by a number of his colleagues, and some minutes elapsed before the commotion subsided."—*Tablet.*

JAMAICA.—*Conversions.*—The honorable Thomas James Bernard, member of her majesty's council in this island, and chairman of quarter sessions for the district of St. Mary and St. Thomas in Vale, was yesterday admitted by the Rev. Mr. Cotham, officiating priest, into the Catholic church. The ceremony took place at Trinity chapel, in the presence of the Hon. William Irving Wilkinson, the Spanish consul, and other Catholic gentlemen. The event, a new one to Jamaica, has created no little sensation.—*Jam. Des.* Nov. 24.

CHURCH IN SWEDEN.—The church has but one mission in Sweden, (though in the king's dominions there is a second, which is at Christiania, in Norway). This, of course, is at Stockholm; where, besides the private chapel in the palace for the females of the royal family, who are all Catholic, there is a nice chapel of the Queen Anne's-time style of architecture in the city, which is open to the public. The vicar-apostolic resides at the palace, and two priests under his jurisdiction reside at the house attached to the chapel. They are all three Germans, learned and admirable priests, and I thought singularly well qualified for their missionary situation, in which so much discretion and clear-sightedness are required. The chapel is small, and crowded to excess, and of course the congregation chiefly Protestants. The sermon and vernacular parts of the service are in Swedish.

If the Danes merely think nothing of their own clergy, but consider them a useless expense, it is otherwise with the Swedes, who seem to have a cordial hatred for theirs. That this is partly political, on account of their uniting with the nobility to oppose the progress of legislation and stifle the influence of the two lower houses, I do not doubt; but if one tithe of what is commonly reported of their morals be true (and that some part is amentably true one may see from the reports in the public newspapers), one cannot wonder that the reverend gentlemen are neither loved nor respected. But on this subject I had rather be silent. The three Catholic priests are respected highly by every body, and that is all that concerns us.

Both in Stockholm and in Copenhagen the music at the mass consists of German corale tunes, to which, in Copenhagen certainly, German hymns were sung. I think also in Stockholm the words were German, but of this I am not certain, as I did not see the book; but the few works I fancied I caught of what were sung were German and not Swedish. This is the more probable as the German literature is rich in beautiful hymns, which is not, I think, the case with either Danish or Swedish.

The Swedish Lutheran clergy pretend to the apostolical succession, and deduce their orders from Laurence Peters, whom Gustav Vasa appointed archbishop of Ana, and who is said to have been sent to Rome, and consecrated by the pope himself. That the wretch Vasa sent Laurentius Petri to travel for a time, and that "Frater Laurentius" came back to his abbey, and told the abbot and brethren that he had been consecrated archbishop by the pope, and that they believed it and put it down in their annals, and that the story served to gain the people's acquiescence in his movements, is true. But that "Frater Laurentius" ever was consecrated at all, or was any thing more than in priest's orders, was a lie manufactured between the apostate himself and his fellow traitor the villain Vasa, whose character, I rejoice to say, the Swedes are beginning to see through.—*Tablet.*

FELIX DE LAMENNAIS.—A friend of ours lately from New York, tells us that whilst in that city, he saw it stated in a Paris paper, that this once illustrious writer, but who afterwards unfortunately allowed himself to be misguided by false principles and pride, had gone to Rome to cast himself at the feet of the sovereign pontiff and acknowledge his errors. May it be so! But even if this be a false report, we do cherish the hope of hearing some day of his conversion, for we know that many fervent supplications are every day addressed for him to the "*Refuge of sinners,*" the Blessed Mother of God, by the members of the "Archconfraternity of the Immaculate Heart of Mary," in France, and particularly in Paris; and "it is unheard of that any one who had recourse to her, and begged the assistance of her prayers, ever was forsaken."—*C. Advocate.*

A NEW ARCHCONFRATERNITY.—We have read, with much gratification, several commu-

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nications to the *Univers*, on the subject of a new archconfraternity established at *Langres*, department of *Haute Marne*, in France. The truly Christian sentiment from which it originated, the eminently pious object for which it was organized, and the distinguished encouragement which the sovereign pontiff has given to it, rendered it peculiarly interesting to all Catholics.

Some time, we believe, in the beginning of last year, the pious and talented bishop of Langres, the Right Rev. Peter Louis Parisis, started, in his episcopal city, an association for the reparation of the offences committed against Almighty God, by blasphemies and the profanation of the Lord's day. It soon became most popular among the faithful who asked in great numbers to be admitted as members; and a statement of the rules, practices, and actual state of the association having been sent to the pope, his holiness, not only gave it a full sanction, but erected it into an archconfraternity by an apostolical brief of the 30th of July, 1847, and enriched it with numerous indulgences. Since that the bishop of Langres has received from *Cardinal Ferretti*, then the secretary of state, a letter in which we read the following:

"Our holy father, the pope, after having already given you proofs of his great satisfaction at the institution of the association for the reparation . . . . and designs to add a new pledge of his sentiments by permitting his own august name to be inscribed on the list of the members associated for this holy work. Whilst informing your lordship of this mark of sovereign benevolence, I beg that my name be likewise inscribed on the same list, being myself desirous to belong to an association, which is undoubtedly destined to procure great blessings to the church and to the faithful."

Thus encouraged and patronised, the archconfraternity has already spread nearly throughout the whole diocess of Langres, and is beginning to be established in several others. This is truly the association we need in our age.—*C. Advocate.*

Various Items.—*Denmark.*—The king of Denmark, Christian VIII, died on the 20th of January.

Isaac D'Israeli.—This celebrated literary character died recently, in England, at the advanced age of 80 years.

Espartero arrived at Madrid on the 7th January, where he was received with great demonstrations of joy.

Abd-el-Kader has surrendered to the French, and is to be transferred to a chateau at Villadieu.

Mount St. Bernard.—The monks of Mt. St. Bernard, whose noble and disinterested benevolence has been so long the admiration of the world, have been forced to retire within the limits of Sardinia, by the cruel persecutions of the Radical government of Switzerland.

Princess Adelaide, sister of Louis Philippe, died lately in Paris, aged 71 years.

The Queen of Spain is said to be in a very delicate state of health.

Clerical Denunciations.—This subject has excited a great deal of fierce discussion. The Archbishop of Tuam has addressed a long and vigorous letter to the Earl of Shrewsbury, in answer to one in which the latter was most severe and unjust in reference to the Irish clergy.

Diocess of Louisville.—We learn from the *Catholic Advocate* the most gratifying intelligence, that the Very Rev. Martin J. Spalding has been appointed coadjutor to the bishop of Louisville. We congratulate him and the Catholics of that diocess on so auspicious an event.

CORRESPONDENCE.

The following letter has been handed to us for publication, by one of the aggrieved parties to whom it alludes. We would not open our columns to this communication, but for the fact that the parties* have been denied an opportunity of defending themselves in the paper which first assailed them, this paper having rejected their respective vindications. Under these circumstances we do not feel at liberty to refuse them a public hearing in the *Magazine*. In doing so, we are actuated only by a desire of extending to others a right which every one may properly claim, the right of being fairly heard before being condemned.

SPIRIT OF THE CATHOLIC PRESS.

To the editor of the U. S. Cath. Magazine.

Rev. and Dear Sir:—Such is the influence which the press may wield, to the honor or the detriment of religion, that they who feel an interest in the prosperity of the latter, cannot but notice with deep regret any marked deviations, on the part of our Catholic journals, from the principles which ought to govern them. No one will deny that it is the im-

* The Very Rev. John Neuman, superior of the Redemptorists in the United States, and Maximilian Oertel, Esq., editor of the *Katholische Kirchen Zeitung.*

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perative duty of those who conduct a periodical, to be just and true in their declarations, and to observe, in their intercourse with other journals, that courtesy and charity to which all men are entitled. If there is a divine precept forbidding us to bear false witness against our neighbor, how much more strictly is the editor of a newspaper bound by its injunctions? How rapidly and extensively are the errors which he commits disseminated throughout the country, and how difficult is it to rectify the false impressions, or to repair the evil consequences which are the result of his negligence? But, if it is a duty for a Christian to be just, it is equally so to be charitable, and we are at a loss to conceive how the conductors of a religious journal, while they profess to be the advocates of morality, can so easily emancipate themselves from the rules of courtesy and decorum, which are nothing less than the dictates of Christian charity and propriety. These reflections have been suggested by several articles in recent numbers of the *New York Freeman's Journal*, a paper of which we would be delighted to speak in terms of unqualified praise, but which has of late manifested so great a disregard for the rights of others, that we consider a public protest against such a course due to the community, and to those who have been injured, especially. This protest is the more called for, as the *Freeman's Journal*, after having published the offensive articles to which we have alluded, refused to give publicity to the vindications of those whom it had assailed, although they were most assuredly entitled to a patient hearing. It made indeed a few remarks in regard to the communications of the injured parties, but it left the most objectionable charges against them unretracted and undenied. We therefore beg leave to state things as they occurred, in answer to the misrepresentations of a writer in the *Freeman's Journal*.

In that paper of January 22d, a communication appeared, relative to a celebration which took place at the fair recently held in Baltimore for the benefit of the Catholic German schools. This celebration, consisting partly of music and partly of a convivial entertainment, was held by the St. Aloysian society belonging to the church of St. Alphonsus, and such was the propriety and decorum with which it was conducted, that several of the most pious and respectable Catholics of Baltimore expressed themselves even edified by the scene which they had witnessed. This could scarcely have failed to be the case, especially as two of the reverend gentlemen connected with St. Alphonsus' church, had been appointed by the Very Rev. Superior to preside at the celebration, for the purpose of more effectually insuring order and propriety. An account of the above mentioned celebration having appeared in the *Kirchen Zeitung*, a German Catholic paper published in Baltimore, a certain correspondent of the *Freeman's Journal* took the liberty of misrepresenting the whole affair, intimating in his remarks that it was much more a scene of dissipation and immorality than of innocent amusement, and censuring the editor of the *Kirchen Zeitung* for admitting into his paper the communication of one whom he (the correspondent) calls a "giddy and unwise contributor." But this is not all: he has made the Rev. clergy play a part in this scene, the offspring of his own morbid fancy, and the narrative of which he terms "scandalizing" to the community. The Rev. superior of the Redemptorists and seven of his religious are made to figure in this pretended scene of scandal; and thus, by a blundering distortion of the article in the *Kirchen Zeitung*, he has not only made false statements, but he has done a gross injustice to the editor of the German paper, and has reflected still more indecently upon the clergy of St. Alphonsus' church, than whom a more zealous and exemplary body of clergymen could not be named. Who can be secure against the shafts of calumny, if the best among our clergy and laity are to be thus assailed in our journals, through the negligence and indiscretion of editors?

In the same number of the *Freeman's Journal*, we find an instance of injustice and vulgarity which any reflecting Catholic must be pained to see in a religious periodical, that stands forth as a guide to the faithful. The *Freeman's Journal*, of December 25th, in noticing the Catholic Almanac for 1848, had set aside all regard for the rules of a sound and dignified criticism, indulging in remarks which were as low and intemperate in their tone as the substance of them was devoid of truth; so much so, that the editor of the *Kirchen Zeitung* in announcing the appearance of the Almanac, thought proper to animadvert upon the observations of the *Freeman's Journal*. Upon this, the editor of the latter paper

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published the remarks of the *Kirchen Zeitung*, but with such misrepresentation as obviously tended to cast ridicule upon the editor of the German paper, and the *Freeman's Journal* closed the article with these words: "A person who reads German hands us the above paragraph, and suggests that next year the Almanac be printed in *Dutch*." Such a remark, Mr. Editor, we admit, may draw a laugh from a certain class of persons; but we venture to assert that there are few who will pronounce it an illustration of good manners, or who will not think that it is altogether unworthy of the courteous and dignified tone that should characterize the relation between one editor and another.

These remarks, Mr. Editor, have not been made through any ill-will against the *Freeman's Journal*: for we should rejoice to see it, after some reformation of its spirit, circulated through every part of the United States: but we have wished to do an act of justice to those who have been publicly wronged by that paper, and whose wrongs it refused adequately to redress, though they had an undoubted right to a public hearing in its columns. Let us hope and pray, Mr. Editor, that the admonition of the apostle, "speaking the truth in love," may be faithfully reduced to practice by the conductors of all our religious periodicals. We cannot expect the people to practise the virtues of justice and charity, if our Catholic papers, which ought to be their guides, set them an example of calumny and scurrility.

Yours, respectfully,

M. O.

LITERARY NOTICES.

The work claiming to be the Constitutions of the Holy Apostles; including the Canons: Whiston's version, revised from the Greek, with a Prize Essay, at the University of Bonn, upon their origin and contents: translated from the German, by Irah Chase, D. D. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 8vo. pp. 496.

The *Apostolical Constitutions* are an ancient collection of regulations bearing the name of St. Clement of Rome, and attributed by the compiler, whoever he was, to the apostles. They are believed to have made their appearance in the fourth or fifth century, and are divided into eight books, which contain a variety of regulations respecting the discipline and ceremonies of the church. Almost all critics agree that these constitutions were not compiled by St. Clement, and were not framed by the apostles; yet that they embrace different portions of the ancient liturgies, and various points of discipline as observed by the primitive Christians. Such is the opinion of Catholic critics, and many of the most learned among Protestant writers. Together with the Apostolical Constitutions appeared also the *Canons of the Apostles*, a collection of disciplinary enactments, which are equally admitted to be posterior to the apostolic age, and to consist of canons framed by councils or bishops in the second and third centuries. Thus far, the Apostolic Constitutions and canons are a reliable authority in regard to various points of discipline, which were observed throughout the church at large, or in particular districts, and indirectly they bear witness to different matters of faith. The several orders of the priesthood, the superiority of bishops over priests, the eucharistic sacrifice, prayers for the dead during the oblation, &c., are plainly mentioned in this collection, which consequently affords not the slightest ground for the Protestant to think that his church is that of the earliest Christian times. Hence frequent attempts have been made by learned Protestants to lessen the authority of the apostolic canons and constitutions, and among them the author of the Prize Essay at the University of Bonn, and his translator, the Rev. Dr. Chase. They would lead their readers to imagine that this collection is an evidence of innovations' having been introduced into the church, and a means by which these innovations were afterwards perpetuated. But the reasoning of these gentlemen is of a very singular character, and far behind the age. They lay it down as an incontrovertible principle, that whatever is in favor of Catholic doctrine and discipline must necessarily be at war with the Bible and the practice of

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apostolic age: hence they infer that the collection, passing under the name of *Constitutions and Canons of the Apostles*, is a fanciful production in regard to those points in which Catholicity is represented to the disadvantage of Protestantism. But there are two considerations which give this collection weight, as a witness, in favor of Catholic discipline and against the innovations of modern reformers. The first of these is that the Catholic discipline there set forth, is on many points confirmed by the testimony of the earliest liturgies and ecclesiastical writers: the second is, that Protestant critics themselves have vindicated the authority of this collection. It is in vain then for the Prize Essayist, or his translator, to treat us to speculative discussions on the subject; it will never cease to be true that the canons and constitutions of the apostles, although not written by the apostles, and although containing various inaccuracies, are in many respects a faithful representation of the discipline which was practised in the very earliest periods of the Christian era.

Letters to the Rt. Rev. John Hughes, Roman Catholic Bishop of New York. By Kirwan. Baltimore: Methodist Protestant church. 18mo. pp. 103.

The writer of these letters pretends to have been raised a Catholic, and afterwards, when *more enlightened*, to have become a Protestant. His letters prove him to be either a gross ignoramus or a very shameless deceiver, and the only wonder to us is, that men who lay claim to intelligence and Christian candor, can be so far duped or so reckless as to take part in the circulation of such mendacious productions.

Peace with Mexico, by Albert Gallatin. New York: Bartlett & Welford, pp. 34.

We know not who has sent us this pamphlet, the political character of which forbids us to express any opinion on the questions of which it treats. But the high reputation of the author, as well as the calm and pacific tone in which he discusses the actual relations of the United States with Mexico, cannot fail to commend his reflections to attentive consideration.

Dublin Review, No. XLVI. January, 1848. London: Richardson & Son.

With some few exceptions, this is an able and interesting number of the Dublin Catholic Quarterly. We regret, however, to perceive, in the article on Prescott's Conquest of Peru, an instance of carelessness on the part of the critic, which will tend greatly to neutralize the effect of his strictures on Mr. Prescott's style. In noticing certain inaccuracies in the historian's mode of expression, the reviewer says: "*We intended to have noticed* these errors at the end of our paper, but we find we shall not have space." (p. 323, note.) Had he reflected a moment, or carefully looked over his paper before committing it to the press, we have no doubt that he would have detected, in the above quoted sentence, a violation of grammar, which is the more remarkable, as the very object of the critic's remarks in this place is to reproach Mr. Prescott with faults of English. Every one will admit that an action is always posterior to the *intention* of doing it; whence it is correct to say, *we intended to notice*, but we cannot say, consistently with the rules of English grammar, (see Murray, Rule 13 of Syntax), *we intended to have noticed*, as, in this expression, the perfect tense of the infinitive mood implies that the action was past when the intention was had; which was neither meant by the writer, nor could possibly be the case. We would not direct attention to this inadvertency of the reviewer, but for the fact that such instances of carelessness are becoming very general, and may be often detected among writers of distinguished abilities. But, if it is important for the purity of our language, that grammatical accuracy should be observed, it becomes the peculiar duty of writers and critics to adhere strictly to those rules which the authority of recognized standards or polite usage has established.

It may be well, perhaps, to state here, especially as the fact has been overlooked in the *Dublin Review*, that *Prescott's Conquest of Peru* is characterized by an unusual degree of bigotry and ignorance, in reference to Catholicity.

METROPOLITAN AND CATHOLIC COURIER. We understand that an agent is now soliciting subscriptions to a paper, with the above title, which is to be published in Washington city. The Most Rev. Archbishop has informed us, and to prevent liability to error, we have been authorized by him to state, "that he knows nothing about the paper to be issued in Washington, and that if it be a *Catholic* paper it has not, of course, the requisite sanction and approbation of the diocesan authorities."

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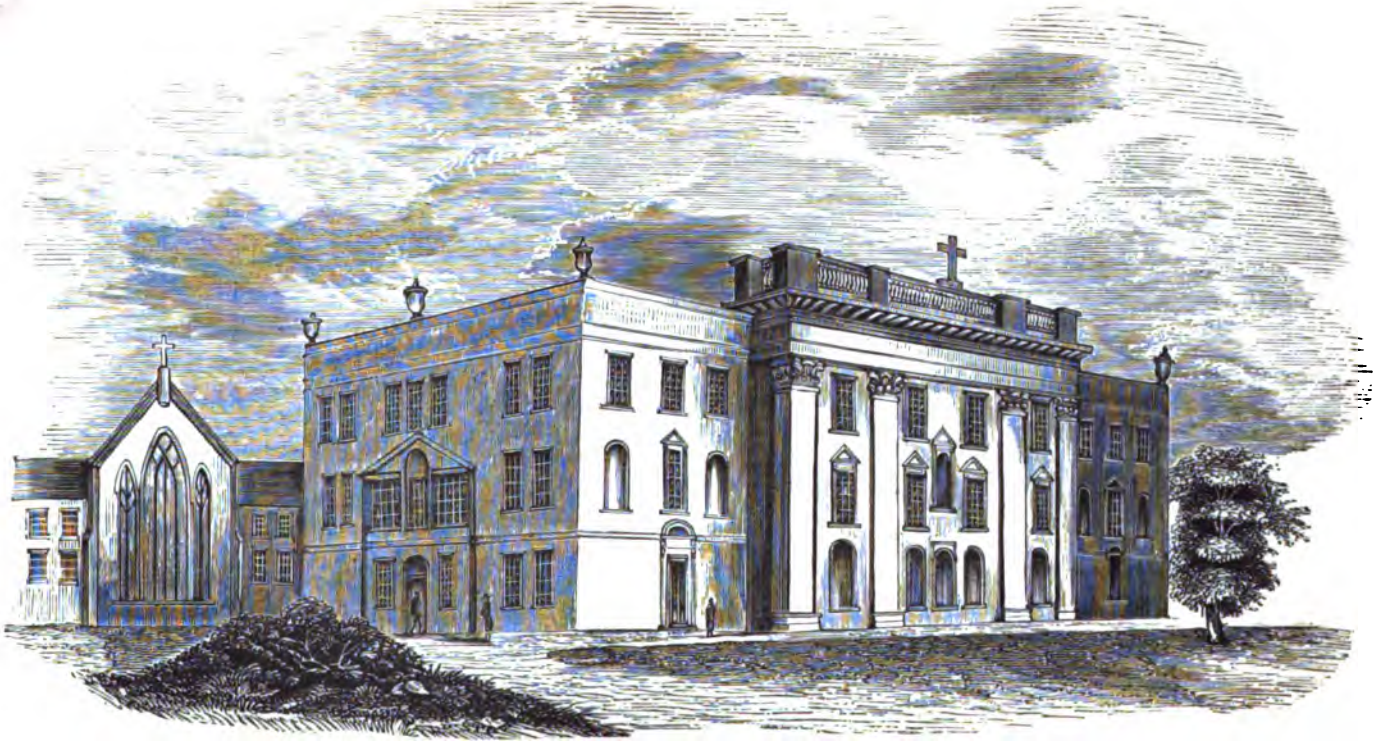

THE CATHOLIC MISSIONARY COLLEGE OF ALL HALLOWS.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

APRIL, 1848.

SACRAMENTAL CONFESSION.

"Banner of the Cross." February, 1846. Philadelphia.

IN compliance with a previous promise, to give full satisfaction to our opponents on the subject of confession to priests, we shall now place before the reader the different proofs of this Catholic dogma and practice. On account of the great number and variety of these proofs, we will arrange them under three separate heads, answering to the principal sources from which they are taken, viz. ecclesiastical history, ancient tradition, and sacred Scripture.

I. Historical Proofs.—Every one knows the celebrated decree of the fourth Council of Lateran (A. D. 1215,) by which it is enjoined upon all the faithful of both sexes who have attained the age of discretion, to confess their sins, at least once a year, to their proper priest; under the penalty (to be inflicted as every bishop may deem expedient), of being debarred during life the entrance of the church, and being deprived after death of Christian burial.*

There is nothing in this decree to justify the conclusion that sacramental confession was an innovation. On the contrary, it is easy to perceive, both in the obvious import of the words, and in the circumstances of the time, that the Fathers of Lateran merely intended to check the negligence of lukewarm Christians, and to enforce the observance of an essential precept already existing, by strictly forbidding any one to pass more than a year without going to confession. "The church," says the Council of Trent, "did not by the Lateran decree establish sacramental confession, which she knew to have been instituted by God and to be necessary by the divine law; but she enjoined that all the faithful who have attained the age of discretion, should observe the precept of confession, at least once a year."† This is manifestly the only meaning that can be given to the enactment of the fourth Council of Lateran.

* Conc. Later. iv. Can. 21.
† Conc. Trid. sess. xiv. cap. v.

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Yet, this plain statement of the fact does not satisfy our adversaries. They maintain that the practice of confession to priests originated in the abovementioned decree; nay, some of them do not hesitate to call it, from the name of the pontiff who presided at Lateran, "a contrivance of Pope Innocent III, set up for the torment of Christian consciences." Before we refute this fanciful theory of theirs, by producing a multitude of facts and testimonies, we will first notice the many false assumptions and absurd consequences which it necessarily implies.

In order to maintain that the practice of confession was first contrived by Pope Innocent III, and then introduced into the church by the cooperation of the great council over which he presided, it is necessary to suppose, 1. That this pontiff at once persuaded all the bishops there present, (upwards of four hundred), and all the deputies of absent bishops or prelates of inferior rank, to adopt the regulation in question, and make it a law for all christendom: 2. That they unanimously and without a dissentient voice, became convinced of its utility, its propriety, its necessity, and admitted the strength of the motives which the pope adduced: 3. That without the least opposition and protestation, they acquiesced in its adoption, consenting at the same time to be bound themselves by the painful yoke, and to assume the equally unpleasant task of hearing the confessions of others: 4. That the ambassadors of all the Catholic princes, who were also present at this solemn assembly, accepted with equal readiness, not only for themselves, but likewise for their respective sovereigns, the novel obligation of going to confession, and that none of the latter thought of censuring and rejecting this extraordinary proceeding of their ambassadors: 5. That, when the bishops, upon their return from the council to their dioceses, promulgated and enforced the important decree, they did not meet with any greater opposition from their numerous clergy, than the pope had experienced from themselves: 6. That the multitude of the faithful, every where, yielded with the same facility: 7. What is more wonderful still, that the Lateran decree and the supposed novelty which it introduced, were unanimously received as divine law, coming from Christ through the apostles: Lastly, that all this extraordinary innovation took place without its having been noticed by any writer; at least without his leaving the slightest vestige of any such notice for the information of posterity; and that it was effected throughout the whole Christian world, as quietly, easily and rapidly, as mushrooms spring up and grow during a damp summer night.

It is scarcely necessary to say, that these various assumptions regarding the pretended human origin of sacramental confession, are nothing more nor less than a mass of absurd and incredible suppositions; the most incredible that ever were conceived. Suppose that even the greatest authority on earth would at present,—for the first time,—attempt to impose upon *all* Christians the painful and humiliating precept of confession, *such as it is practised by Catholics*, will any one imagine that this could be accomplished without giving rise to considerable disturbances; or even that such a design could be accomplished at all? Can it be imagined that all the faithful would silently submit to it, and unanimously agree upon its practical acceptance, without urging innumerable complaints against so extraordinary and so painful a yoke? Such a supposition carries its own refutation along with it; and whoever should adopt it, would only prove that he is utterly unacquainted, not only with the nature of the human heart, but also with the experience of all ages.

Now, those Christians who lived in the thirteenth century and about the time of the fourth Council of Lateran, had the same nature, the same pride and the same passions that we have. They were not less ashamed of their sins, than we are of ours. How did it happen, then, that they unanimously, and all at once, submitted

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to the most restrictive and humiliating practice that exists among men; and that they did so, without the slightest murmur or opposition, since history no where presents the least vestige of any such opposition, although incontestable proofs of it would be found every where, had it really occurred. How was it that neither clergy nor laity, neither sovereigns nor subjects, neither learned nor unlearned, objected to the equally important and offensive innovation; as if every body at that time had become infatuated, blind and senseless? Above all, what inconceivable folly must have possessed them, to adopt themselves and transmit to their posterity a firm belief that confession had been ordained by Christ, while, according to the supposition we are discussing, they knew full well that it was the mere effect of an ecclesiastical and recent enactment?

Lastly, what are we to say, in this case, of the pope, bishops, priests and monks, all of whom, without a single exception, agreed to introduce or promote this pretended novelty? What are we to say of them all, except that they were, at once, the most skilful and the most imprudent of men? The most skilful, in having succeeded so wonderfully in an undertaking the success of which was evidently beyond the reach of all human power; and yet the most imprudent, in imposing on themselves, not only the most restrictive duty of religion, but likewise the most painful as well as the most difficult part of their whole ministry.

Such are the numerous and insuperable difficulties which they are compelled to admit, who assign a merely human origin to the precept of sacramental confession. We might, therefore, consider the divine institution of this practice already sufficiently proved. But, we will show at greater length how untenable the position of our adversaries is, by consulting the venerable monuments of ecclesiastical antiquity. Here again, a variety of positive testimonies and facts will force us to conclude, that the dogma and practice of sacramental confession could not have been introduced into the church by the fourth Council of Lateran, since they were universally known and admitted before that council; and surely this cannot be called a human invention, which every kind of evidence proves to have been established by Christ himself. We will quote, first, the ecclesiastical authors and historians who wrote but a short time, more or less, before the great council of Lateran; from them we shall ascend to earlier periods, even to the first ages of the church, till we reach by this retrograde course the very origin of Christianity.

Peter of Blois, who was not less commendable for his piety than his learning, and who died A. D. 1200, fifteen years before the enactment of the Lateran decree, has left a treatise on confession, in which, among other things, he says: "Let no one say, I make my confession in secret, and in presence of God; for, if that confession were sufficient, the power of the keys would have been given in vain to St. Peter. . . . . If shame prevents you from declaring your sins, remember that the book of consciences will be opened before all mankind, on the day of judgment."*

Richard of St. Victor, one of the greatest theologians of the twelfth century, and who departed this life in 1173, has the following words in his treatise on the power of binding and loosing: "True penance is a detestation of sin, with a firm resolution to avoid it, to confess it, and to atone for it. . . . . If the penitent neglect to look for a priest in order to make his confession to him, and to receive absolution from him, he cannot escape eternal misery."†

St. Bernard, (whose death took place in 1153), so conspicuous for the sanctity of his life, the splendor of his miracles, and the excellence of his writings, speaks thus: "Confession ought to be sincere, and without any disguise. For what does

* Tract. De Confess. Sacram.
† Tract. de potest. ligand. cap. v et viii.

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it avail to declare some sins, and conceal the others? . . . . All things are open to the eyes of God; and darest thou conceal any thing from him who holds the place of God in so great a sacrament? Go and declare fully whatever excruciates thy heart; disclose thy wound, in order that thou mayest experience the efficacious assistance of the physician."* In another place, having quoted that passage of Deuteronomy: *The word is very nigh unto thee, in thy mouth and in thy heart*, (xxx, 14,) he adds: "Remember to have the word not in your mouth or in your heart only, but in both together. In the first place, the word, by being in the heart of the sinner, excites him to a salutary contrition; then, being in his mouth, it takes from him that false shame which would prevent a necessary confession.—And let not the priest absolve the sinner who testifies sorrow for his sins, unless he has also confessed them."† Such are the words of the great St. Bernard, for whom Luther himself expressed a veneration.

St. Anselm may likewise be adduced as a writer of the twelfth century, though he belongs also to the eleventh, as he was appointed archbishop of Canterbury in 1093, and died in 1109. This learned and holy doctor, one of the greatest men of his age, speaks thus in his homily on the ten lepers: "Disclose to the priests, by a sincere and humble confession, all the stains of your interior leprosy, in order that you may be cleansed from it."‡

To these testimonies might be added those of Hugh of St. Victor;§ of Yvo, bishop of Chartres,‖ etc. Thus within scarcely one hundred years before the Council of Lateran, how many unexceptionable vouchers do we find for the truth of our assertion, that confession to priests was universally admitted to be a binding and necessary precept, prior to that council!

* De diversis, Serm. xl, n. 6.
† Admon. ad Milites templi, cap. xii, n. 30.
‡ Hom. in cap. xvii Evang. S. Luc.
§ Lib. ii. De Sacramentis fidei.
‖ Serm. 13, in capite jejunii.

This, however, is only the beginning of our proofs. We shall now offer, as evidences of the doctrine and practice of the church during the five or six preceding ages, (from the twelfth to the sixth century), the following illustrious names; St. Peter Damian, St. Paulinus of Aquileia, Venerable Bede, St. John Climacus, etc., with many additional authorities.

St. Peter Damian, cardinal bishop of Ostia, (obiit. A. D. 1072), has left a sermon on the rules of a good confession, and on the obstacles which might prevent it. Among other things, he says: "The fourth degree is verbal confession, *confessio oris*. It ought to be made sincerely, because we are not allowed to declare a part of our sins and conceal the rest, nor to confess our lighter faults and withhold our grievous offences. . . . . Reason itself urges us to make our confession; but God, who knows all things, obliges us to do it."*

Regino, the celebrated abbot of the monastery of Prum, who died in 915, writes thus: "Whoever is conscious of having stained the spotless robe of Christ which he received in baptism, must go to his pastor, and humbly confess to him all the transgressions and all the sins by which he remembers to have offended Almighty God. He must also punctually observe whatsoever shall have been enjoined him by the priest."†

Rabanus Maurus, archbishop of Mentz, (A. D. 856), says, that he, who has exceeded the limits of moderation, by yielding to the desires of the flesh, must needs throw away, by confession, the filth of his sins, in order that he may recover his former state of spiritual health.‡

Theodulfus, bishop of Orleans, (821), says that all sins, whether in action or thought, should be declared in confession; and that the priest ought diligently to inquire how and on what occasion they were committed.§

* Sermo 58, or 2. de S. Andrea.
† De discipl. eccles. lib. i, cap. 286.
‡ Lib. vii, in Ecclesiasticum, cap. 7.
§ Capitul. I. n. 31.

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St. Paulinus, patriarch of Aquileia, (ob. A. D. 804), is not less remarkable in speaking of the necessity of sacramental confession. "Let every one," says he, "prove himself, before he receives the body and blood of our Lord Jesus Christ. When, therefore, we prepare to receive him, we should first have recourse to confession and penance. We ought to make a diligent examination of all our actions; and, if we discover in ourselves any grievous faults, we should hasten to efface them by confession and true repentance, lest retaining the evil spirit within ourselves, as the traitor Judas did, we perish with him."*

Venerable Bede, that learned English monk of the eighth century, (735), says likewise, that there is a great difference between minor and grievous faults; that the former may be usefully declared at confession, but that it is absolutely necessary to confess the latter to the priest, in order to comply with the law.†

St. John Climacus, who wrote in the seventh century, relates that a certain robber having become a religious, was ordered by the superior of the monastery to confess the heinous crimes which he had committed, before all the brethren assembled in the church. As St. John Climacus manifested some surprise at this proceeding, the abbot told him that he had acted thus in order to induce his monks to go more readily to confession, adding, that, without confession, no one can obtain the forgiveness of his sins.‡

Another holy monk and writer of the eastern church, Anastasius Sinaïta, who lived in the sixth century, speaks thus: "If your hands were unclean, you would not dare to touch the garments of a king; how will you dare, then, to receive the King of kings in a heart stained by the guilt of sin? Declare your faults, therefore, to Christ through the priests; condemn your actions and never be ashamed to do so. For, there is a confusion which produces sin, and there is a confusion which is honorable and obtains the friendship of God."*

In the formulas of confession which were drawn up for the faithful in these ancient times, and which closely resemble the examinations of conscience as printed in Catholic prayer books, we find among the faults to be declared, that of having received communion in the state of sin, and without having purified one's conscience beforehand by a good confession. This crime is thus expressed in a formula believed to be of St. Fulgentius, bishop of Rusp, in the sixth,† and in another of Egbert, archbishop of York, in the eighth century.‡ The terms are the same in both: "I accuse myself of having consciously received the body and blood of the Lord in an unworthy manner, with a heart sullied by sin, and without having prepared myself for communion by confession and by a sincere penance."—Whence it is plain that every one of the faithful, who was conscious of any grievous fault, was taught to consider it, and really did consider it an indispensable duty, to go to confession, before participating in the sacred mysteries.

But, independently of this important circumstance, we learn from a multitude of ecclesiastical monuments, councils, doctors, historians and biographers in those remote ages§—that the utmost care was taken to prevent sick persons from dying without confession;—that there were confessors appointed, not only in monasteries and parishes, but also for armies, for the courts of princes, etc.—that the faithful at large were urged to make their confession at least once a year, especially about the beginning of lent;—in fine, that this command was every

* Inter opera S. Aug. vol. vi, in app. *De salutaribus documentis*, n. 33.
† In Cap. v. S. Jacobi.
‡ Biblioth. Patrum, tom. x, grad. 4.

* Hom. de Sinaxi.
† In Sacram. S. Greg. Edit. Menard.
‡ Apud Morinum, De admin. pœnit. in app.
§ See all these documents in various authors who have treated at length of this subject, especially in D. Denis de Ste. Marthe, *Erreurs des Calvinistes sur la confession*; and F. Scheffmaker, *Lettre sur la confession sacramentelle*, where they are produced from their authentic records, with the quotation of the edition, volume and page.

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where looked upon as a strict injunction, its observance as absolutely necessary, and the contrary assertion as an error against the true faith. What more than this could be required, to refute the strange assertion of those who have ventured to affirm, that confession to priests was first determined by Pope Innocent III and the great Council of Lateran?

This assertion is rendered still more untenable, by the fact, that the Greek schismatics, as well as the other Christian societies of the East, admit the sacrament of penance and the necessity of confession to priests, precisely as Roman Catholics do.* Now, we should be glad to learn from the adversaries of confession, whether, in their opinion, the Greeks practised it before, or only after the fourth Council of Lateran. If before, then that council is not the originator of the precept of confession. If after, how did it happen that those eastern Christians, so long and so violently opposed to the Latins, adopted in complaisance to them, an extraordinary, and, at the same time, a most painful observance? These Greeks were unceasingly disputing about the tonsure and beard worn by the priests of the Latin church, the singing or omission of Alleluia, the fast observed on the Saturdays of Lent, etc. And yet, when the Roman church attempted, it is said, to impose upon Christians a new and most difficult precept, and even to construe the necessity of confession into a dogma, the Greeks remained silent! And not only did they remain silent, but positively concurred in the pernicious innovation, by adopting it themselves! Who can believe all this?

> Credat Judæus Apella;
> Non ego.

Who will not rather conclude, that, as the Greeks separated from the Catholic church nearly a thousand years ago, and, on the other hand, the precept and necessity of sacramental confession are not less admitted among them than amongst us, the origin of this observance and belief must have preceded, not only the fourth Council of Lateran, but also the far more ancient date of the schism of Photius?

II. Proofs from ancient Tradition.—We will now proceed further, and show that the practice of confession to priests, together with the firm belief of its necessity and divine origin, existed also in the first ages of the church, and that it is impossible, even for envious criticism, to trace out for them any other beginning than that of Christianity itself. This we shall do, by following, in our quotations, the same retrograde course which we have hitherto pursued, ascending from the sixth century to the apostolic times, and up to the public life of our Saviour on earth.

St. Gregory the Great, who was elected pope in the year 590, and died in 604, speaks thus in his twenty-sixth homily on the Gospel: "To Lazarus it was said, *come forth;* as if the same were openly said to one spiritually dead by sin, in this manner: Why do you conceal your guilt within your conscience? Come forth by confession, you who are hidden within yourself by dissimulation. Let, then, the dead come forth; that is, let the sinner confess his sin, and thus be loosed by the disciples; for such is the duty of the pastors of the church, that they should remit a just punishment to him who has not been prevented by shame from confessing his sins."*

John the Faster, bishop of Constantinople, and contemporary with St. Gregory the Great, wrote for the use of the oriental church, a penitential book or ritual which is quoted by many Greek authors under the following title: *Order to be observed towards those who confess their sins, compiled by our holy Father John.* This ritual describes in express terms confession made to the priest—of all kinds of sins, even the most secret—in conformity to the divine command—and for the purpose of obtaining absolution, which the

* See *Perpetuité de la Foi*, vol. iii, pp. 573, 583, 625, 717, 744, 761, 765, etc.

* Hom. xxvi, in Evang.

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priest imparts, after imposing a long and severe penance.*

In the same century, (the sixth), we have the following words of St. Cæsarius, bishop of Arles, or some other very ancient author, whom many believe to have been the great St. Augustine: "Dear brethren, we are admonished throughout the Scriptures, humbly to confess our sins, not only to God, but to holy men fearing God. . . . . As we are never free from the wounds of sin, so should the remedies of confession be never wanting. It is not for want of knowing our sins, that God demands from us the confession of them; but the devil, in order that he may accuse us before the tribunal of our judge, urges us to excuse our faults instead of reproaching ourselves with them; while God, who is good and merciful, wishes us to confess them in this life, that they may not cause our confusion hereafter."†

For the fifth century, we shall quote, in the first place, Pope S. Leo the Great, who governed the church with admirable vigor and wisdom from the year 440 to the year 461 in which he died. As some of our adversaries think that the practice of auricular confession originated in a decree of that pontiff, we request them very particularly to consider the following passages taken from his writings. They will see that S. Leo here speaks of confession, 1, as being already in existence; and 2, as being of divine precept, and necessary for salvation.

1. In his decretal addressed to the bishops of Campania, he says: "Having lately understood that, by an unlawful usurpation, some have presumptuously adopted a practice which the apostolical rule does not allow, I am determined by all means to suppress it. I speak of penance, when resorted to by the faithful. There shall be no declaration of all kinds of sins given in writing and publicly recited; for it is enough that the guilt of conscience be made known to the priests alone by a private confession."* This, we think, shows plainly enough, that S. Leo alludes to the practice of *private confession* to priests, not only as existing in his time, but also as being the only one conformable to the apostolic rule, excluding the public confession of all kinds of sins.

2. He is not less explicit in stating the divine origin and necessity of sacramental confession, as the reader will easily gather, principally from the italicised words of this passage: "*The Mediator of God and men conferred this power on the rulers of the church*, to impart the action of penance *to those that confess their sins*, and to admit them, when purified by a wholesome satisfaction, through the gate of reconciliation, to the participation of the sacraments. . . . . Let every Christian judge his own conscience, and not defer his conversion from day to day, and trust to the uncertainty of a few hours; and thus, while he might obtain forgiveness by a fuller satisfaction, prefer rather that anxious moment, *when there may not be time for the confession of the penitent, nor the reconciliation of the priest*."†

St. Augustine has frequent allusions to the subject of confession, from which we select the following: "I tell you—abstain from all crimes. And I add: not only after having done penance, should a man keep himself from crimes, but likewise before, whilst he is in health; because he knows not, when death approaches, that he shall be admitted to penance, and be able to confess his sins—to God and to the priest."‡

In another place he says: "Be sorrowful before confession; after it, be glad; for now thou shalt be healed. Thy conscience had collected matter; the imposthume had swelled; it pained thee, it allowed thee no rest. The physician applies the fomentation of advice; he has recourse,

* Apud Morinum, in appendice operis de pœnitentia.

† In append. inter opera S. August. vol. v, part. ii, p. 3008—Serm. 253, n. 1.

* Epist. 140, Edit. F. Cacciari, vol. ii, p. 490.

† Epist. 84. Ibid. pp. 328–329.

‡ Serm. 393. Edit. Benedict.

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when the evil requires it, to the knife. Do thou embrace the hand; confess, and in thy confession let all that is foul be cleared away. Now rejoice, and be glad; what remains will easily be cured."*

St. Jerom, who died A. D. 420, ten years before St. Augustine, is equally strong and explicit in his testimony. "If the serpent, the devil," says he, "secretly bite a man, and thus infect him with the poison of sin, and this man shall remain silent, and not do penance, nor be willing to make known his wound to his brother; the master who has a tongue that can heal, will not be able easily to be of service to him. For, if the ailing man be ashamed to open his case to the physician, no cure can be expected."† Again, "The bishop or priest binds or looses, not them who are merely innocent and guilty, but having heard, as his duty requires, the various qualities of sins, he understands who should be bound and who should be loosed."‡

We shall now quote St. John Chrysostom, that illustrious doctor of the Greek church, whom our adversaries endeavor to claim for themselves. In one of his most celebrated works, he speaks thus: "Let Christians persuade themselves of the necessity of submitting to the medical care of the priesthood."§ In another: "Let us imitate the Samaritan woman, and not be ashamed to declare our sins. For, he that is ashamed to declare them to a man, and is not ashamed to commit them in the sight of God, nor willing to confess them and do penance; he, at the last day, shall be publicly exposed, not before one or two, but before the whole world."‖ Again, "The fornicator or adulterer, who has been guilty of any such crime, though he may be concealed from all, yet never lives in peace. If such a one, as becomes him, use the aid of his conscience, and hasten to confess his crimes, and disclose his ulcer to the physician who may heal and not reproach, and receive remedies from him, and speak to him alone, without the privity of any one, and with care lay all before him; easily will he amend his failings. The confession of sins is the abolition of crimes."* This is the doctrine of one, whom our Episcopalian opponents represent as the adversary of confession made to priests!

More numerous still are the vouchers of the same apostolic doctrine in the fourth century. We have, among others,

1. St. Ambrose, archbishop of Milan, who speaks thus: "If thou wouldst be made just, acknowledge thy fault; for, the modest confession of sins looses the bonds of crimes."† Paulinus, the secretary of this holy doctor, relates in the history of his life, "that as often as any one, to receive penance, confessed his faults to him, he wept so as to draw tears from the sinner. It seemed to him, as if he had fallen with his fallen brethren. But as to the causes *or nature* of the crimes which they confessed, of these he spoke to no one but God, with whom he interceded; leaving this good example to his successors in the priesthood, that they should be intercessors with God, not accusers before men."‡

2. St. Pacian, bishop of Barcelona in Spain: "I address myself to you who, having committed crimes, refuse to do penance; you, who are so timid, after you have been so impudent; you, who are ashamed to confess, after you have sinned without shame. The apostle says to the priests: *impose not hands lightly on any man, neither be partaker of other men's sins.* (1 Tim. v, 22). What then wilt thou do, who deceivest the minister? who either leavest him in ignorance, or confoundest his judgment by half communications? I entreat you, brethren, by that Lord whom no concealments can deceive,

* Enarrat. in Psalm lxvi, n. 7.
† Comment. in c. x Ecclesiast.
‡ Comment. in c. xvi Matth.
§ De Sacerd. l. ii, c. 3.
‖ Orat. de Muliere Samar.

* Homil. xx, in Genes.
† De pœnitent. l. ii, n. 40.
‡ In Vita S. Ambros. vol. ii ejus operum, in append. n. 39.

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to cease from disguising a wounded conscience. A diseased man, if possessed of sense, hides not his wounds, however secret they may be, though the knife or fire should be applied. And shall a sinner be afraid to purchase eternal life by present shame? Will he prefer thus to perish."*

3. St. Gregory, bishop of Nyssa: "If any one steal another man's goods, and afterwards discover by confession his sin to the priest, his heart being changed to the contrary, he will be cured."†

4. St. Basil the Great, archbishop of Cesarea: "In the confession of sins, the same method must be observed, as in laying open the infirmities of the body. For, as these are not rashly communicated to every one, but to those only who understand by what method they may be cured; so the confession of sins must be made to such persons as have power to apply a remedy." He afterwards states who those persons are: "Necessarily, our sins must be confessed to those, to whom has been committed the dispensation of the mysteries of God."‡

5. St. Hilary, bishop of Poitiers: "To inspire all with great fear, he (Christ) has given to his apostles the right of passing a severe and lasting judgment; in order that those whom they shall have bound or left in the trammels of their sins, and those also whom they shall have loosed, that is, admitted through confession unto forgiveness, may, in virtue of the apostolic sentence, be likewise bound or loosed in heaven."§

6. Lactantius, surnamed the Christian Tully: "Almighty God would have us admonished lest we should keep a dissembling heart, that is, lest we should conceal some shameful crime within the secret of our conscience. This is the circumcision of the heart spoken of by the prophets, which God transferred from man's body to his soul. For being willing—in his eternal mercy—to provide for our life and salvation, in the circumcision he proposed penance to us, in order that, if we lay open our hearts, and confessing our sins make satisfaction to God, we may obtain that pardon, which is withheld from the refractory and those who conceal their crimes.—And now, as all heterodox sects deem themselves particularly Christians, and think theirs is the Catholic church, it should be known, that where is confession and penance, by which the sins of frail mortals are cancelled, there is the true church."* It would be waste of time to pass any comment on these words, so plain are they of themselves.

We shall also produce from the first three ages of the church, five or six unexceptionable witnesses of the primitive belief and practice of sacramental confession. St. Cyprian, archbishop of Carthage, who died a martyr in 258, had, several years before, published his treatise *On the fallen*, in which he says: "God sees into the hearts of all men, and he will not judge their actions only, but their words and thoughts, viewing the most hidden conceptions of the mind. Hence, though some of these persons have not been guilty of the crime of sacrificing (to idols), nor of surrendering the holy Scriptures; yet, if the thought of doing it have ever entered their mind, this they confess, with grief and without disguise, before the priests of God—knowing that the Lord will not be mocked." Having mentioned other such sins, he adds: "I entreat you, my brethren, let all confess their faults, while he that has offended enjoys life; while his confession can be received, and while the satisfaction and pardon imparted by the priests, are acceptable before God."†

The celebrated Origen, who flourished during the first part of the third century, has left us many exhortations of a similar import. We can quote only two or three: "There is yet," says he, "a more severe

* Paren. ad poenit. in Bibl. PP. vol. iv, p. 316.
† Epist. Canon. ad Letoium, Can. 6.
‡ In Regul. brevior. n. 229 and 288.
§ Comment. in cap. 18 S. Matth.

* Institut. l. iv, c. 17 et 30.
† De lapsis, n. 10 and 12.

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and arduous pardon of sins by penance, when the sinner washes his couch with tears, and when he blushes not to disclose his sin to the priest of the Lord, and seek a remedy."* Again: "If we discover our sins, not only to God, but to those who may apply a remedy to our wounds and iniquities, our sins will be effaced by him who said, *I have blotted out thy iniquities, as a cloud, and thy sins, as a mist.*" (Isa. xliv, 22).† But the strongest passage of Origen on this subject, is found in his 2d homily on the 37th Psalm. "Observe," says he, "what the divine Scripture teaches, that we must not conceal our sins within us. For, as those whose stomach is overloaded with indigestible food and humors, if they vomit, are instantly relieved; so they who have sinned, if they hide and retain their sin within their breasts, are grievously tormented and nearly suffocated by the sore of guilt. But if the sinner becomes his own accuser and goes to confession, he discharges the cause of all his malady. Only, let him carefully consider to whom he should confess his sin; what is the character of the physician; if he be one who knows how to become weak with the weak, who will weep with the sorrowful, and who understands the discipline of condolence and fellow feeling. So that, when his skill shall be known and his pity felt, you may follow what he shall advise. Should he think your disease to be such, that it should be declared in the assembly of the faithful, whereby others may be edified, and yourself easily reformed—this must be done with much deliberation and the skilful advice of the physician."‡

We have quoted the whole of this passage, on account of its importance. It is a truly decisive testimony in favor of Catholics against Protestants, in as much as it not only expresses the strict obligation of confessing even secret sins, but shows likewise that private confession instead of arising from the public one, on the contrary was to be made previously to it, and to regulate it by the advice of the spiritual physician, viz. of the priest, as the same Origen expressly says in his text on the book of Leviticus. Such was then, at the time when he wrote, that is, before the Decian persecution, the doctrine and practice of the church on this subject. Hence, nothing can be more egregiously erroneous than the system of our opponents about the origin of private confession to priests and the pretended anteriority of public confession and penance.

Tertullian, still more ancient than St. Cyprian and Origen, as he was born towards the middle of the second century, wrote as follows on confession, before he became a Montanist. After describing its various acts, one of which is "to fall down before the priests," he adds: "But many, actuated more by shame than intent upon salvation, decline this work, as a publishing of their own failings, or put it off from day to day: just as men, who having some malady which they are ashamed to exhibit to the eye of a physician, prefer to perish rather than make it known. . . . O the signal advantage which will accrue to them from having hidden their sin! Do they think that, because they conceal it from men, it will escape the notice of God? And do they consent to carry their own condemnation within themselves, rather than be absolved from their guilt in the presence of the church? . . . . If you still draw back, let your mind turn to that eternal fire which confession will extinguish; and that you may not hesitate to adopt the remedy, ponder the greatness of future punishment. And as you are not ignorant that, against that fire, after the baptismal institution, the aid of confession was appointed by the Lord, why are you an enemy to your own salvation?"* Whether Tertullian speaks here of a public confession made both before the priest and the assembly of the faithful, or of a private confession made to the priest alone, is quite immaterial.

* Hom. ii in Levit. † Hom. xvii in Luc.
‡ Hom. ii in Psalm 37.

* De poenitent. c. 9, 10 et 12.

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For, if he meant the latter, he agrees perfectly with us; and if he meant the former, he required a still further fulfilment of the divine precept of confession, than we do ourselves. Hence, in any supposition, his testimony is powerful in favor of the Catholic practice.

The same may be said of the following passages of St. Irenæus, or rather of the facts which he relates. He mentions some women, who repenting of a secret crime, went to the church and "accused themselves of it." Of one, he says, that, "being converted with much difficulty, she spent her life, confessing her crime, in sorrow and tears."* This took place in the second century.

In the first, we have the testimony of St. Clement, pope, who had been previously a disciple of St. Peter and St. Paul. Writing to the Corinthians, he says: "As long as we are in this world, let us repent with our whole heart of the evils which we have done, in order that we may be saved by the Lord, whilst we have time to do penance. For, when we shall have departed from this world, we will be no longer able to do penance, nor to confess our guilt."† To this testimony we may add that of the Epistle to James, published under the name of St. Clement, and written, if not by him, at least by some author of those early ages. "If envy," says he, "or infidelity, or some other evil, happens to steal secretly into the heart of any one, let not such a one, if he takes care of his soul, blush to confess these things to him who presides; . . . . in order that, by the soundness of his faith and good works, he may avoid the punishment of the eternal fire, and obtain the rewards of life everlasting."‡

We have here produced a magnificent array of holy Fathers and Doctors, all of whom lived in the first ages of Christianity, all speaking of confession, all mentioning its practice, stating its divine origin, or inculcating its necessity just as Catholic divines do at present. Can any one read attentively the many texts which we have quoted, especially those of St. Gregory, St. Leo, St. Augustine, St. Jerom, St. John Chrysostom, St. Pacian, St. Basil, St. Cyprian, Origen and Lactantius—without being compelled to acknowledge that, according to them all, an exterior and explicit confession is necessary for the remission of grievous sins committed after baptism; that this necessity is founded on the positive command of God, and on many passages of holy writ; that this confession is to be made to God's minister, or the priest; and that, precisely as the patient who wishes to be cured, is bound to make known his malady to the physician, so is there incumbent on every one of us, a strict obligation to confess and sincerely declare our sins to the priest, however secret and shameful they may be, unless we prefer to be condemned to an overwhelming confusion on the last day, and perish for ever?

Such is the doctrine every where taught in the writings of the Fathers, those eminent and holy men whom God raised up in his church, to teach, explain and defend the doctrines delivered by his apostles. And, whom are we to believe concerning the dogmas and ordinances of Christianity, if not those venerable witnesses of apostolic tradition, or rather the entire church of primitive times, whose belief and practice of sacramental confession they so unanimously attest? The Catholic doctrine of confession, therefore, is conformable, in every respect, to the ancient and apostolic doctrine; and, though there were no other evidence in its favor, this fact alone would incontestably prove it to be a part of divine revelation.

III. Scriptural proofs.—But we have moreover, in support of the Catholic dogma of confession, the explicit testimony of the holy Scriptures. We might show, first, that, from the time of the Mosaic Law, Almighty God established for the Hebrews a kind of confession to be made

* Adversus hær. l. i, c. 9.

† Epist. ii ad Corinth. n. 8.—Apud Coutelier, vol. i, p. 127.

‡ Epist. ad Jacob. n. 11.

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to the priests or in their presence,* which may be fairly considered as a figure of the sacramental confession of Christians, and the more so, as we otherwise know that, whatever happened to the Jews of old, happened to them as a sign of the mysteries of the New Law. We read, moreover, that those who went out to St. John the Baptist, "were baptized by him in the Jordan, *confessing their sins*."† Now, this was also a sign, that Christ would institute confession, as a part of his holy law, for the remission of sins, just as the baptism administered by St. John was a figure of the Christian baptism.

We might adduce here, with still more reason, the texts of St. James and St. John the apostle concerning confession;‡ and especially that passage in the Acts, where mention is made of its practice among the primitive Christians. The sacred penman, after relating various actions of St. Paul in Ephesus, adds: "And many of those who believed, came confessing and declaring their deeds."§ This confession, it is obvious, was not a mere vague acknowledgment of their being sinners, made in the presence of God, but an explicit declaration of their particular and evil actions made to his ministers. If our Protestant opponents could produce passages as plain as these, in support of their doctrine, there would be no end to their boasting; yet Catholics will scarcely insist upon such proofs, as they possess a still more convincing argument in the words of Christ himself.

His words are as follows: "I will give to thee [Peter] the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."‖ Again, in a discourse addressed to all the apostles: "Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven."* Lastly: "As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose you shall retain, they are retained."†

In virtue of this repeated promise and solemn asseveration of Christ, a twofold power was confided to the apostles and their successors in the sacred priesthood: 1. The power of binding, and of retaining sins; and 2. That of loosing and of forgiving them. But this heavenly power ought certainly to be exercised by the pastors of the church, with great prudence and discretion, and a full cognizance of every case. As it is their duty, some times to bind and retain, at other times to loose and forgive, they ought to know, from the nature, habit, number, quality and circumstances of the sins, when these are to be forgiven, and when retained. But, this knowledge they cannot otherwise acquire than by the declaration of the penitent himself, since no other than he is called upon, in that sacred tribunal, to be the accuser, witness or party in his case. Now, this declaration made to the priest, is what we call "sacramental confession;" and hence it is manifest and well proved, not by abstract reasonings, but by obvious inference from the words of our Saviour, that, in the New Law, the confession to the priest, of mortal sins committed after baptism, is necessary by divine right and appointment.‡

Let it not be said that the scriptural texts we have adduced, prove the utility, but not the absolute necessity of that practice; and that besides confession to the priest and the reception of absolution

* Levit. v, 17, 18—and Numb. v, 6-8.
† Matth. iii, 6; and Mark, i, 5.
‡ James, v, 14-16; and 1 John, i, 9.
§ Acts, xix, 18. ‖ Matth. xvi, 19.

* Matth. xviii, 18. † John, xx, 21-23.
‡ The confession of venial sins, although laudable and useful, is not equally necessary, because they do not of themselves deprive us of the grace of God, and can be expiated by various other means. As to mortal sins committed before baptism, these, if repented of, are, together with original sin, washed away by baptism itself.

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from him, there are other means to become reconciled to God, namely, applying to HIM immediately for pardon, without the intervention of his creatures.—Were this the case, Christ would have said altogether in vain whatever he has said on the subject, and would have given to his ministers an utterly useless power. Suppose that the Christian religion presented, or even allowed, some other way of obtaining forgiveness, besides confession to the priests; for instance, by humbling ourselves in the presence of God, and confessing our spiritual miseries to him alone; what would be the consequence? It would follow that no one would apply for pardon, to those whom he has appointed to remit sins in his name. No person would be simple enough to submit to so humiliating a practice as private confession, or suppliantly to ask of the priests a favor which he might so easily obtain without them, and even in spite of them. The total disuse of this practice among Protestants, though their founders acknowledged its general utility,* is too evident a proof of what we here assert, to permit any doubt on the subject. But, in this supposition, what becomes of the solemn commission entrusted by Christ to his apostles and their successors? To what does it really amount, but to a vain and illusory power never to be exercised, even for the remission of sins, much less for retaining them. For, suppose a sinner, by an heroic act of supererogation, would confess to a priest, and the priest thought proper to refuse him absolution; the penitent might well smile at such refusal, as in spite of it and by applying immediately to God, he can receive that pardon which is denied him in the tribunal of penance. Thus, contrary to the express and solemn commission delivered by Christ, it would be impossible for his ministers in any case to retain the sins of their penitents.

But if there is no necessity or obligation for sinners to confess to God's minister in the tribunal of penance and to be absolved by him, Christ must have cruelly deceived the pastors of his church, when he said: "Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retained." He deceived them, also, when he promised to give them "the keys of the kingdom of heaven," and to ratify there, whatever sentence of condemnation or absolution they would pass on earth. Although *keys* are every where designed, and every where serve, to open and shut the gates of a city or the doors of a building; of what use would it be for the pastors of the church, to have the keys of the kingdom of heaven, and how would they be able to close its gates against sinners, if, independently of their ministry, there was another gate always remaining wide open, through which that blessed abode could be entered? It is evident that, if recourse to the priests of the church and the explicit confession of our sins, be not a requisite and indispensable means of obtaining forgiveness and salvation, the words of Christ are devoid of meaning, nay, false and deceitful: an assertion, which would amount to nothing short of an implicit denial of his supreme wisdom, sanctity and veracity, and should, on that account, make every Christian shudder with a feeling of indignation against the system from which it emanates.

Hence, nothing could be more scriptural, and more sound in every respect, than the definition of the Council of Trent relative to confession to priests: "From the institution of the sacrament of penance previously explained, the whole church has always understood that the entire confession of sins was also instituted by our Lord, and that this confession, by divine right, is necessary for all who fall after baptism: because our Lord Jesus Christ, about to ascend into heaven, left the priests to be his vicars on earth, with the authority of judges,* to whom all griev-

* Lath. l. i, De Captiv. Babyl. c. de pœnit.—Calv. l. ii, Instit. c. 4.

* *Tanquam præsides et judices.*

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ous crimes into which Christians may fall, should be referred, in order that they pronounce sentence on them by the power of the keys, that is, the power of remitting and retaining sins. For, it is plain that, without cognizance of the cause, this judicial power cannot be exercised by the priests, nor equity be preserved in the injunction of penance, if sins generally, and not each one particularly, be declared."*

Confession to priests is, therefore, absolutely necessary for every one who has fallen into mortal sin after baptism. It is the second plank offered to us after shipwreck, *secunda post naufragium tabula*: so has the Almighty decreed; for us, we have only to submit and adore. An obstinate refusal of this remedy and exclusive recourse to any other means of obtaining forgiveness, is nothing more nor less than to contradict the express will of God, and follow the very road that leads to perdition. "Not every one," says Christ in his Gospel, "that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven."† Not, however, that he who, for God's sake, is heartily sorry for his sins, and cannot possibly make his confession to a priest before death, will be doomed to perish. Such a one may be saved; but what will save him is the sincere determination he has (which is necessarily included in a perfect and heartfelt sorrow,) to do the will of God in all things, and consequently, if possible, to confess all his grievous faults to the minister of God. Hence, this very case of actual impossibility is an additional homage to the absolute necessity of sacramental confession.

The prejudices of the mind and the passions of the heart, however, still shudder at the thought of this humiliating practice. They complain of its difficulty, and frequently make this a pretence to discard it as too painful. But, this is also manifestly wrong, unfounded and unjust.

* Sess. xiv, cap. 5. † Matth. vii, 21.

For, besides the spiritual assistance, graces and comfort imparted by the Almighty to those who approach the sacrament of penance with good dispositions, it is certain that nothing more is required of penitents, than to examine their conscience with a proper and diligent care, and then to confess to the minister of God all the grievous faults which they remember. As to those offences which escape the memory of a person who has sincerely endeavored to recollect them, so long as they remain thus involuntarily forgotten, they are included in the declaration of the others, as well as in the sentence of absolution.

It is true, nevertheless, that the obligation of confessing to a priest all the grievous faults which can be remembered, even those of thought, even the most secret and the most humbling, is in itself a difficult and painful duty. But, instead of complaining of this difficulty and humiliation, which, after all, we have voluntarily brought upon ourselves, should we not rather admire and praise the divine wisdom, for having, in our behalf, instituted a means so well calculated to eradicate our pride, and to make us feel, by personal experience, "how great and bitter an evil it is to have offended the Lord our God."* Can a patient reasonably refrain from taking a necessary remedy, under the plea that it produces the intended effect? Shall we never comprehend that shame consists in committing the fault, but not in declaring it, when committed, to God's minister, according to the injunction given us by God himself, and under the inviolable secrecy of confession? Should we not, in fine, be filled with joy that the Almighty thus deigns to accept from us this transitory shame and comparatively trifling pain of confession, in exchange for the never dying worm and other eternal punishments to which our sins had rendered us liable?

In regard to the practice of confession, we are in the same situation as Naaman,

* Jerem. ii, 19.

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mentioned in the fourth book of Kings, whom the prophet Eliseus directed to go, and wash seven times in the Jordan, as the only means of curing his leprosy. "Father," said his servants to him, "if the prophet had bid thee to do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: wash, and thou shalt be clean?"* We should apply this to ourselves. If the Almighty had made the forgiveness of our offences to depend on the most painful conditions, and required that we should spend our whole life in the most rigorous practices of penance; even then we ought to submit, instead of wretchedly plunging with so many sins upon our conscience, into the gulf of an unhappy eternity.

* 4 Kings, v, 13.

How much more readily should we submit, when he bids us only to declare our faults and spiritual miseries, with a contrite and humble heart, to him whom he has appointed our judge in the tribunal of penance, our guide, our pastor, and the physician of our souls! How eagerly should we resort to that divine remedy, which he has prepared for us and for our salvation! In short, how careful should we be to make frequent use of it, in order to find therein the saving grace of God, the pardon of our sins and the peace of our conscience, instead of permitting ourselves to be led astray by a novel doctrine, equally opposed to Scripture and tradition, or to be overcome by an unhappy shame, which would deprive us of God's tender mercies for ever!

For the U. S. Catholic Magazine.

TRANSUBSTANTIATION.

BY JAMES WYNNE, M. D.

"Enough! for see, with dim association
The tapers burn; the odorous incense feeds
A greedy flame; the pompous mass proceeds;
The priest bestows the appointed consecration;
And while the Host is raised, its elevation
An awe and supernatural horror breeds,
And all the people bow their heads, like reeds
To a soft breeze, in lowly adoration.
This Valdo brooked not. On the banks of Rhone
He taught till persecution drove him thence
To adore the Invisible, and Him alone.
Nor were his followers loth to seek defence
'Mid woods and wilds, on nature's craggy throne
From rites that trample upon soul and sense."—WORDSWORTH.

God saith "This is my flesh," and feeble man,
Whose weaker reason seeks in vain to span
The fathomless abyss which lies between
Him and the Maker he would contravene,
In impious judgment sits, unmoved by awe,
And bold rejects what heaven proclaims as law.
And what is man?—the creature of a day—
From foul corruption sprung;—doomed to decay,—
A breath,—a vapor,—a slight bubble tossed
On ocean's surge an instant, and then lost
Beneath the waste of waters which now gave
It transitory life and now a grave.

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Turn to thyself, proud mortal, and unwind
With all thy boasted subtilties of mind,
Thy being's mysteries. Search out—descry,
The cause of vision in the sparkling eye,
And in what shape the ever changing train
Of sight imparts its image to the brain;—
The secret springs which move the human will—
The recollection, whose faint visions fill
The soul with long forgotten trains of thought
That glide o'er years now past,—unasked,—unsought.
Or if philosophy has yet no charm
To reach thy being's essence and disarm
Such mysteries,—go seek in nature's face
Abroad 'mid earth, and air and stars, to trace
That subtle moving cause which glides between
All particles of matter, and unseen
Works in them transformations strange and deep,
While air and leaf lie motionless in sleep.
And if thou find'st it not and yet will own
Such changes as unseen, unfelt are known
By slow and sure gradations to have wrought
From dull decay, life with fair beauty fraught,
Then call not that which foils thy impotence
A "rite that tramples upon soul and sense."

For the U. S. Catholic Magazine.

SAINT VINCENT DE PAUL.

BY CHARLES CONSTANTINE PISE, D. D.

Concluded from p. 150.

HAVING seen how strikingly our saint exemplified the characters of fraternal charity, it will not require much time to show how literally he practised the offices of clean and undefiled religion.

Taking the definition of religion given by St. James, as separated from the great principle of faith, the worldly philanthropist might boast of being a truly religious man. But the apostle meant to enforce, in other words, but in the same spirit and understanding, the doctrine of St. Paul, and of our blessed Legislator himself. By both the apathy of those theorists is condemned, who imagine that being predestined by faith, they have no need of performing good works. That they may repose in a state of spiritual torpidity, and that it is useless for them to presume to bring forth fruits worthy of merit and eternal life. Such apathy cannot exist in the bosom of the true church. She is animated by strong, supernatural, practical faith which inspires its energy into the souls of her children, and urges them to the performance of every kind of good work, even to those which, not being essentially required of many for salvation, are termed works of supererogation. Her's is the ancient and apostolic religion in faith and works: that religion of which St. James writes: "*Religion clean and undefiled before God and the Father is this: to*

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visit the fatherless and widows in their tribulation: and to keep oneself unspotted from this world." (James i, 27). In this definition there are two propositions: 1. *to visit those in tribulation;* 2. *not to be contaminated by the world.* In St. Vincent and his Society the one and the other have been realised—and realised under the sacred convictions and divine influences of faith. Consequently he as well as the daughters of his institute must be eminently entitled to the distinction of being religious.

We read in his life, that there was no sort of calamity incident to mortals, that he did not labor to remove or alleviate. To the faithful who had fallen into the hands of the Turks, he offered his aid, and devoted no short period of time, in the midst of dangers and privations which, it is not difficult to imagine, encompassed him in every direction. Foundlings deserted by their wretched or hardened parents, he took to his bosom and cherished as his children. Young females who were exposed to temptation he rescued from disgrace and sorrow: others who had unfortunately been made victims of brutal passions he brought back to the paths of virtue. Convicts condemned to the galleys he consoled and softened by zeal and religious sympathy: the infirm and superannuated he provided with homes and subsistence: disabled tradesmen he supported: erected hospitals and asylums for the destitute and mendicant, and even for those wretched beings whose minds were afflicted by lunacy, or demented by frenzy. When famine devastated the land he flew to the relief of the sufferers; when war filled it with desolation and death, he stood by the wounded and the dying, like an angel of solace. What shall I say of the sodalities and societies he established for the education of female children? among which one alone has more than immortalized his memory, and stood the admiration of the world for nearly three centuries—I mean that of the Sisters of Charity. Truly, then, and most gloriously did he exemplify in his person the first part of St. James' definition of *clean and undefiled religion:* whilst his heroic virtues—humility, detachment of the pleasures of life, self-mortification, purity of mind and body, love of prayer and contemplation, contempt of honors and human respect, obedience to the will of God made known through his superiors, simplicity, meekness, piety, and holy fervor,—bear testimony how uncontaminated and *unspotted* he kept himself from this world. In the midst of its confusion and iniquities he knew how to enjoy a solitude—an interior retreat—in his own heart, and to preserve his sanctity inviolate and pure. To his soul was applied, in its full import and efficacy the petition of our blessed Saviour for his disciples: "*I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world.*" (John xvii, 15, 16.)

Upon his spiritual progeny—if I may thus style the Sisters of Charity—the same characters of pure religion have been deeply and indelibly entailed. They have caught the variegated mantle of their Father as it fell from his burning chariot of love, and under its expansive folds have warmed and cherished and protected the desolate, the forsaken, and the despised of earth. Their mission which neither years nor space can limit or circumscribe, is eminently the fulfilment of the two-fold principle of religion clean and undefiled before God, and of entire purity from the contaminations of the world. During centuries they have been visiting the fatherless and widows in their tribulation: and they are engaged in the same exalted and untiring offices all over the world, at the present day. They have gone with the Gospel of charity whithersoever its glad tidings could be proclaimed by the messengers of heaven: their "feet are beautiful" in the splendid career of companionship with those who "evangelize peace, evangelize good things." Their

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gentler care is added to the sterner charities of the missionary, who, after he has blessed his neophytes with the sanctities of his office, and strengthened them with the doctrines of faith, hands over to their amiable solicitude the young, the afflicted, the infirm, and the poor.

It would be an endless task to dwell upon their labors, or to enumerate their establishments in Europe. We need but cast our eyes around our own country to be filled with admiration of their virtues and gratitude for their usefulness. A day of unspeakable mercy was that which first dawned upon the rude cradle of this now influential and flourishing society, in the smiling village of St. Joseph. A small, solitary, rustic cottage—the gift of a generous convert to the church—situated under the brow of rugged mountains, remote from any populous town or city, was the mother-house from which, in the course of years, have issued forth to the labors of love and philanthropy thousands of devoted sisters, strong in the grace of God, and braving for their neighbor's sake, disease, pestilence, and death. Valiant indeed, was that extraordinary woman, who having abjured the error of her early years, and sacrificed, in no small degree, the affections of a mother's heart by withdrawing into a religious life while her children were yet young, threw herself, with such sacred enthusiasm, into the performance of every sort of charitable deed. Blessed of heaven, in sooth, was her resolve to found, as an auxiliary to the church, in this then rising republic, a branch of the order of St. Vincent: a branch which has since spread out, loaded with fruits, into every corner of the U. States, forming a magnificent shade, under which no tongue may tell what myriads of the forlorn and helpless of our fellow beings have found a pleasant shelter, and a secure retreat. Wise and paternal were the counsels of those by whom she was directed in her heroic undertaking—deep and abiding to the end the sympathy between her zeal and the enlightened wisdom of the Dubois and the Brutés: of whom—at that period of their lives—the former seemed to renew, in a lively manner, the shining qualities of St. Francis de Sales; the latter the more simple magnanimity of a Vincent de Paul. Dear to the heart of every Sister of charity should be the memory of these three venerated names: Dubois, Bruté, Seton: sacred to the associations that cluster around the peaceful and happy vale, where in their rustic grave lie the mortal remains of their first beloved mother. Over that sacred spot—the fragrant dew waters the purple and ever-blooming flowers—the mountain-bird pours forth sweetest notes, at morn and eve, while the virgin hands of tender maidens and aged sisters strew fresh leaves upon the holy mound. Soothing to their spirits, amid all their cares and labors, scattered far and wide, over the vast regions of the Union, yea very soothing must be the hope, that they will one day, return to rest, and die in peace, under the shady bowers, in the hallowed scenes and elysian retreats of St. Joseph's Vale.

The numberless houses of education, free schools, orphan asylums, hospitals, which have so rapidly sprung up in our cities, villages, and I may add, deserts, speak the title the Sisters of Charity claim, and deserve: and evince, in a light which is too brilliant not to be seen and acknowledged by all the world, their realization of the theory of undefiled religion—namely, to visit the fatherless and the widow, by which acts every other deed of Christian benevolence is included—while the incontaminate sanctity of their lives gives evidence of their receiving no taint whatever from their constant and necessary contact with the world.

In order the more effectually to guard their hearts from its baneful influence, they do not, indeed, bury themselves in solitudes, but bind themselves by vows to lead amid the bustle and distractions of the world a life of recollection, piety, and prayer. Hence the strict exactness with

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which they are taught to observe their rules, of silence, of meditation, of examination of conscience, of frequent confession and communion, retreats, &c. From these spiritual exercises, as from heavenly sources, they derive habitual graces, courage, fervour, cheerfulness, peace of heart, and angelic purity. It is, I repeat it, only the church of God that can create such an order, or any religious order. It is only the spouse of Christ who possesses the spiritual fecundity necessary to give birth to such a race of children. Her essence is love, and she alone can impart to others what she alone possesses in a perfect degree, herself. Her union with Christ—so admirably delineated in the "Canticle of canticles"—is the cause of her sanctity and beauty, which are reflected in the various religious orders that "encompass her with variety."

With no less beauty than truth, in view of the infinite charities practised by those orders, does a celebrated writer hold the following language: "Cast your eyes upon those permanent and generous benefactors of religion. Those solitary asylums of innocence and repentance, which nations will more and more learn to regret: —those peaceful retreats of misfortune, those magnificent palaces for indigence. Who has created them? Who has endowed them? Who provided for every department of their wants and cares? Religious charity. Their number is almost infinite—equal only to our miseries. Here behold the daughter of St. Vincent of Paul visiting the infirm, dressing their wounds, and speaking to them of heaven. There see her caressing, with a mother's feelings, the forlorn orphan, and pillowing on her bosom the aching brow of the abandoned child. Yonder the sister of the hospital, assisting, consoling, the sick, forgetful of herself, and lavishing on them by day and night, the most assiduous and heartfelt attentions. The religious of the great St. Bernard dwell in regions of perpetual snows, devoting their lives, amid the awful solitudes and eternal winter of the Alpine mountains, in order to rescue and save the lost and way-worn traveller. Contemplate the Brothers of Mercy protecting Europe from Moslem subjugation, carrying about them in triumph captives whom they did not chain, but whose chains they had broken, and whose redemption they have achieved by exposing themselves to incredible hardships and imminent dangers. See the priests of religion, and brethren of every order, bursting asunder ties the most dear, bonds the most natural, and going forth, with great joy, to water with their sweat, and sprinkle with their blood, countries afar off, and the most savage and inhospitable regions. I will not dwell upon the history of any particular founder of these orders or institutions. Even should I attempt to speak of a Charles Borromeo, what could I say of him that would be adequate to his heroic deserts? of St. Vincent of Paul, what eulogy could do justice to the wonderful man, who, in times of calamity, afforded nourishment, it may be said, to entire provinces: whose boundless charity extended beyond the seas, to the shores of Madagascar, and the forests of the new world. Such a man is a prodigy of himself: in his heart seemed concentrated all the rays of heavenly benevolence and divine charity, which emanating from the Sun of Justice and Religion, scattered themselves abroad to enlighten, warm, and soothe the cold, dark, afflicted spirits of men. He alone might force any age to believe in Christianity, and practise virtue."*

No truer picture could be drawn by the conviction and eloquence of any writer, than this one, of our immortal saint. No more merited and touching tribute be paid to the church that reared him to all noble virtues, and ranked him among the canonized, as a burning example, and a splendid ornament. Would to God that the pen which, during the morning of the life of him to whom we are indebted for the

* De Lamennais.

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above quotation, seemed dipped in the sparkling dew of heaven, had not now lost all its radiance, its freshness, and its beauty. Would that he who could then discourse inspired strains in praise of truth, faith, the church, were not now, in the sere season of his years, fallen from his once high estate, and mingling his incoherent and wild eloquence with the dull and cheerless rhapsodies of skepticism and error! May we be allowed to hope that he whose mind once glowed with the inspirations of faith, may yet by the brilliant image of St. Vincent which it then conceived, be forced, in his own language, again "to believe in Christianity and practice virtue."

It is in commemoration of this illustrious saint that this festival is appointed, and in his honor, and under his patronage, that we are assembled here to-day. It is the festival of charity—the celebration of pure and undefiled religion: both of which we have clearly seen were eminently realized in St. Vincent and admirably perpetuated in his Society.

Great saint! from the bosom of the God of charity, from the eternal source of pure religion, look down upon thy humble votaries. Obtain for us some little share at least, of that spirit of love which dwelled in thy heart while on earth, and in which thou art now absorbed in heaven. May we love one another; be animated by Christian charity; visit the fatherless and aid all who are in tribulation, and, thus, deserve to participate with thee, in eternal beatitude. Amen.

For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER II.

Piety. The Wanderer. The Freshet. The Prodigal's return.

AFTER enjoying a calm and refreshing night's rest, Conradt and his pious family arose quite early, and went to St. Alphonsus', where each one sought a spiritual director to whom they confessed with great recollection, and sincere contrition. Every thing was quite still in the church. There was nothing to distract the eye, or divert the attention of the devout worshippers from the solemn mysteries which were going on at the altar, and when the moment arrived for those who were prepared, to advance and receive the bread of life, as they knelt before the marble sanctuary rail, and the officiating priest in his snowy vestments paused a moment, uplifting the sacred host, and saying, "Behold the Lamb of God, behold him who taketh away the sins of the world," the early sun-rays, heretofore hidden by the morning clouds, streamed in through the eastern windows, and splendid lights of every hue filled every niche and corner of the church, and floated in halos of gorgeous beauty around the holy scene, where angels, themselves, invisible, folded their wings and veiled their eyes in adoration, while mortals received under the sacred emblems the body and blood of Christ. A sensation of unalloyed peace, pervaded the souls of Conradt and his family after they had made this their first solemn act, in a strange land to which they had come, one of adoration and sacrifice of themselves and wills to Almighty God. As they left the church they met Krun-

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feldt and his dame, just entering to assist at the 6 o'clock mass which was about beginning. When they were all re-united around the breakfast table, a king might have envied their simple and undisturbed cheerfulness, because it sprung from a genuine sentiment of peace with God, and good will towards men; and having but few cares, their hearts overflowed with innocent joy, and the bright sunshine streaming through the open door, and the sight and perfume of dame Krunfeldt's rich autumnal flowers, which the soft winds wafted in, were gifts of inestimable beauty to them. They adored God acceptably, by thus viewing with grateful and cheerful spirits, the perfections of his wondrous creation, and they thought, as their eyes wandered from the golden mist, which hung in the sky, to the dew drop which sparkled on the crimson leaves of the dahlias, and among the smoothly shaven grass, and they heard from many a tree the sweet warblings of the birds whose summer nests were built among their boughs, that they were in a paradise on earth.

"No doubt," said the good Krunfeldt, in reply to some remark of Marie's, "that after your long voyage, on a somewhat stormy ocean, every thing this morning does look like what you have all at some time or other fancied of the Terrestrial Eden; but, children, all around us is fading—death hides beneath the fairest aspect, and winter follows close on the heels of the brightest and most sunny day. We should enjoy it while it lasts, none the less, however, on that account—for if our good God had not intended that we should take great pleasure in these his gifts, he would not have endowed us with the faculties of enjoyment, or filled each season of the year with its own peculiar glory. But what I contend for, is this; we must read a lesson, and learn something which is of importance to our souls from them. Now tell me, Henrich, what we should learn?"

"Nay, Henrich, good youth! never attempt to answer any of Krunfeldt's questions, when he gets into one of his long speeches. He'd put down very quietly the best councillor in the world, I assure you!" said his dame, putting on her spectacles, that she might survey more clearly the honest countenance of her good man, of whose sense she was justly proud.

"Wilt answer me, Henrich? Never mind the dame! I want to see what the young think of such matters!"

"I candidly confess," said Henrich, blushing, "that I am no match for so wise a man as father Krunfeldt. But if I must—I must, and I can only reply, that I enjoy whatever comes, in the name of the good God who sends it. If fair weather, I rejoice, and sun myself like a bear under the trees, and if it snows—rains and hails—the thousand! I make a bright fire when I am within, and sing hymns and songs, which keep me happy while I work, and enjoy the red blaze and the flying sparks bravely—then—then—and sometimes, you know, I have to trudge out in it, over my knees in the snow, with the hail pattering on my nose until it is quite bruised"——

"Ah, then, thou art very miserable!" said Marie, laughing.

Conradt smiled, and winked at Krunfeldt.

"Why, no, a little tallow soon healed my nose, as thou dost know, Marie, and my body wrapped in woollens and furs, bids a bold defiance to the frost," he replied.

"But thy heart—did it not grow gloomy beneath the gray sky, and amidst the bare trees of the forest, Henrich?" asked Marie, assuming a grave countenance.

"Ten thousand! Marie, what talk! Gloomy, when I was trudging along with a vessel of hot broth, and an armfull of faggots to a poor neighbor—no, indeed; my heart was warmer and happier then, than even in the bright summer sunshine. People, in my opinion—I am not much of a judge, to be sure,—make one half of their own misery, and very unjustly call

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it the providence of God, but I never did, and never will, make myself sick with borrowed troubles!"

They all smiled, and Krunfeldt nodded his head approvingly.

"Thou art a good-hearted rattlepate, Henrich—but thou art mistaken. Some folks doubtless create their own troubles, but there are troubles which our good God permits to fall on us, that our faith may be tried. We cannot laugh forever in this life: if we could, we should be so well contented with this world, as to care but little for a better. My lesson is this: let us prepare in summer for the blasts of winter; so let us enjoy the innocent pleasures of life, but as something which is so fleeting and shadowy, that while we stop to grasp them, the icy breath of winter may come, and chill our warm blood forever. This delicious weather, these beautiful flowers, and yonder golden mist, are only the precursors of a long and cold winter—we may arise to-morrow morning, and see the cold wind of winter blasting the flowers, and hurling the leaves away in myriads from the trees, over the earth, then let us remember, that very often the happiest scenes of our existence are suddenly clouded by sorrows we little dreamed of; then what wisdom dwells in that heart, which amidst prosperity, has so stayed its strength in God, as not to shrink away, like a coward, from trials when they come, but courageously in the name of Christ, bear its own heavy cross without fainting or murmuring! Listen, children, to me. I am an old man, and old age learns wisdom. By the faithful and humble practice of virtue, prepare yourselves in your youth and amidst your prosperity for all the good that may increase, that you may not grow proud hearted, and for whatever trials may befall you, that you may not become down hearted and repining, like sullen and disobedient children."

"That is a grand speech, good man—the grandest thou hast ever made!" said the dame, wiping her eyes, "and let us all profit by it. Now, Marie, come with me to my dairy, Katrine may come also, or run out there among the flowers, which ever she likes best."

Katrine preferred going to the dairy, and the three men were left together. "Brother Krunfeldt, can you not introduce me to some good, honest German merchant, who would keep my goods in storage for me, until I return from the West?"

"Truly, Conradt, you could not have asked a favor of me, that I could more readily grant. There is Mr. Harmann, who is a great importer of French and German goods, and whose character stands without reproach. He is a friend to his countrymen and always willing to do them a good turn, no matter how poor they may be. He never forgets the poverty of his young days, when ragged and homeless, he, by the charity of a merchant who observed him wandering about the wharf, was made an errand boy in his large establishment. He's not ashamed of it—but tells it out boldly for the encouragement of others."

"He will do," said Conradt, "and now, the sooner I arrange my affairs, the better. Marie will bear the separation better if we go at once, than if we prolong our stay some days longer. Day after to-morrow, I would like to be off."

"Yes," replied Henrich, "the sooner we go, the quicker we'll return."

"So;" said Krunfeldt, "you are right I expect. I will go with you at once, as I am not busy to-day, and to-morrow I will prepare for you a set of written directions, for your use on your route westward, which will prevent all mistakes."

"Thank you, kindly, brother Krunfeldt—it is the very favor I was about asking of you," said Conradt.

Mr. Harmann, who was an old and venerable looking person, with a kind, benevolent face, received them courteously, and entered into all Conradt's plans with great friendliness and zeal. Before nightfall, all the goods and chattels, except a

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few necessary articles which were left out for Marie's use, were safely stowed away, in his large and commodious storage room. He deposited also with this gentleman one hundred and fifty dollars, which he thought would be quite sufficient to defray the expenses of Katrine and Marie during the six months he expected to be absent. This money was to be paid in such sums as Marie's orders demanded through her uncle Krunfeldt. Conradt's mind was now more tranquil, and scarcely a pain or care was left, except that which the idea of a separation from his daughter gave him. After the evening meal was over, he announced his expected departure to his family. Marie's eyes filled with tears, and drawing her chair close to her father's, she held his hand clasped tenderly within her own, but was silent. She dared not speak for fear of bursting into tears, and she loved him too fondly, wilfully to do aught which could pain or grieve him. Henrich was more quiet and thoughtful than usual—and looked more sad than they had ever seen him. He answered every question and remark addressed to him with his usual respectful and frank manner, but the laughing expression of his eyes, and the joyous smiling look that he generally wore, had faded from his fine sun-burnt face, and he did not, during the whole evening, voluntarily utter a word, except every now and then when Marie, who watched him closely, saw him start, press his teeth on his lip and mutter his favorite expression of "the thousand." Catching her eye scrutinising his movements so closely, he arose and left the room. The moon was shining down softly and bright through the Indian summer's haze, and going out into the little garden, he leaned his arms on the neat white palings which separated it from the street, and gazed thoughtfully upwards. His prolonged absence astonished Conradt, who had observed him leave the room suddenly, and he told Marie to go out and inquire if he was sick. She found him lost in thought, and a sad, painful expression on his countenance, alarmed her—he did not hear her approach, and she laid her hand lightly on his arm, saying,

"Thou art ill, Henrich, I fear!"

"Ah, Marie! thou!" he said, starting from his reverie, "no, I am not ill. But, Marie, I have thought a great deal this evening about our Faderland, and then the thought of being separated from you, whom I have been so used to for many years, has made a child of me. I wish we had stayed in Germany, then we would not have been obliged to wander through never ending deserts to seek a home."

"Fie, Henrich,—stay in Germany to be obliged to pull off your cap to every body a little higher in the world than yourself—to be hung for treason, and quartered for your religion! Fie on you, what is six months' absence? True, I shall miss my father and thee, most sadly, but then we must forget the pangs of separation in the joyful hope of meeting again, very soon!"

"That is just the way with all woman kind—hope—hope—you do nothing but hope until the last gasp!" said Henrich, sadly.

"Well, Henrich, the good Lord has given us, as Christians, the privilege to hope for the best always; so I will hope, that my dear good father and yourself will return in safety and happiness at the end of six months."

"Ten thousand, Marie, you are right! But this day—this day is a sad anniversary to me, Marie; all day the remembrance of the most painful and sinful act of my whole life, has been haunting me like one of the evil spirits of the Hartz. I suppose it has chased away the cheerful peace of my soul!"

"Forget it, Henrich. You have repented of it long ago, I am sure, and God has blotted it out, with your penitent tears, from his remembrance," said Marie, gently.

"It was connected with this," said Hen-

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rich, taking a very small moreen case from his pocket, which he opened, and emptying its contents into his broad open palm. It was a large and splendid ORIENTAL PEARL.

The moon gleamed softly down on it, and it looked so pure, with its transparent delicate traceries of blue and rose color, that Marie thought she had never seen any thing so beautiful before. But a terrifying thought flashed through her mind, and looking in Henrich's face earnestly, she said, while her own grew pale with dread:

"Ah, Henrich—thou wast never surely, thou wast never tempted to a dishonest action: this is a very fine jewel; where didst thou get it? Henrich, tell me its history."

"Thou art wrong in thy fears, Marie: it is honestly mine. But I will tell you its history: then thou must take it and wear it while I am absent, so thou mayst never forget, Marie, to pray to the good God to shield me from temptation."

"Ah, Henrich, I could not forget you—but now tell me the secret of thy early life!"

"Listen! When you were a very young babe, wrapped in soft linens, and handled as tenderly as if the slightest touch would kill you, I was a boy of some fourteen summers old. I had a gay, roving disposition, which spurned and despised every thing which required application of mind or body. I loved to pore over story books, but my catechism and the histories our good pastor wished me to study, were irksome and hateful tasks. My father compelled me at last, by fear of severe punishments, to devote some hours daily to acquire a knowledge of his own humble trade, but my spirit rebelled more and more, and my evil propensities strengthened in proportion to the degree of coercion which was used towards me. Religion had but few charms for me;—I was disobedient,—and thus some of my gayest and most thoughtless hours were the stolen fruits of disobedience—through that sin I was led into many other transgressions. Our pastor was a little rough in his manner—but a good man—I know now he was good, though at that period of my life, I looked only upon what opposed me. I used to say my prayers at night, because fear would whip my conscience into the belief that I might possibly die suddenly and awake amidst the everlasting torments of hell. But amidst all my recklessness and wild pranks, I always thought of our holy Mother with a strange tenderness. There was a beautiful oil painting of the Virgin and Divine Child, which hung in my mother's room; a poor travelling artist who died in my father's house had given it to her. I had been accustomed to see it from my infancy, and very often in my dreams, and in my wild rovings on the mountains, or in my forest haunts, has the memory of her calm, holy face, upbraided me for my sins. I was called good hearted: I would give my last morsel away to a hungry beggar; and have taken, at the risk of a whipping, my best jacket off to wrap round a shivering, half naked child. But my waywardness and thoughtless conduct grieved my good, pious parents, and vexed our excellent pastor, to such a degree that he became extremely severe towards me; he spared me neither in the pulpit nor in the public streets, and I was fast becoming a proverb for all that was bad and vicious, when in fact, my greatest crime was a careless and roving disposition. I at last began to fear him so much above every other human being, that I have run a mile without stopping to avoid him. I believe he grieved sincerely over my sinful course, but he seemed not to understand the tact and nicety of managing a temperament like mine. At all events I fell into the very extreme he wished me to avoid. But at last, I promised my parents to become more settled and steady in my habits—I appeased the pastor by appearing frequently and with great decorum at church, and attending devoutly the ceremonies of

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religion. Every body began to cry out, that 'they had always predicted as soon as the boy had sown his wild oats, he would become steady enough.' My vanity was highly pleased, and the consequence was, that my reformation, which had no higher motive than pride, and a high degree of self-respect, degenerated into hypocrisy. I was a wicked fellow, Marie," said Henrich, passing his hand over his eyes, "but the good God pitied me. One day while sauntering, about sun-set, through the pleasant road which you know was cut through the forest many years ago, I saw a handsome, jovial-looking young sailor, with his bundle and stick by his side, reposing under a large tree, on the grass, singing snatches of songs from a book which he held carelessly in his hand. I was passing him, when he called out in a cheerful voice,

"'Whither away so fast, shipmate? This is a pleasant port—come—throw out your anchor, and let us spin a yarn together!'

"I laughed, and lifting my cap, was going on, when he again called out,

"'Thou art an odd craft, to be tacking along in the teeth of the wind, at such a rate, when you might furl sail and harbor beneath a lee shore, with a merry comrade at your elbow, to tell you things which landsmen never dream of.'

"'Where are you from?' I asked, pausing a moment.

"'Ask the birds,' he replied with a merry laugh.

"'Who are you?'

"'A Viking!' he said, laughing again.

"'Thou hast been a great traveller," I observed, seating myself by his side.

"'I have travelled over nearly the whole earth, and intend to start again in a short time to get the bag of gold that lies at the end of it,' he replied, still laughing more merrily than ever.

"I was delighted with so familiar and congenial a spirit, and reclined on the sweet, fragrant grass by his side, as if I had known him for years, listening to the narrative of his voyages and adventures. All my disposition to rove sprang up with giant fever in my heart, crushing, and trampling down every latent disposition which had promised any good. He talked recklessly of the perils of the sea, and of encountering its dangers on reef, in storm and tempest, as so many manly frolics—he painted the novelties of foreign lands in such glowing colors, and the life of a sailor, as one filled with such gallant daring and undisturbed pleasure, that it ended, Marie, in my stealing away from my father's house at midnight, for the purpose of meeting him, and following him to the port where his ship lay to go with him before the mast. When the morning sun arose lowering and red behind the mountains, I was far away from my home; launched without the blessing of God or that of my parents, into an enterprise as new as its details were unfamiliar. The day became clouded and stormy, but my companion sung with great glee and talked continually, while I bravoed away my feelings of compunction, by telling him many of my disobedient exploits and daring feats, which he laughed at, and called me a true-hearted fellow. On we went, but the rain beat down on us—the awful thunder muttered among the clouds—the lightning flashed—ten thousand, Marie! but I thought the evil one himself was hiding behind every black cloud, that rolled like an avalanche down the mountain side, *and I trembled.* Then came the memory of the calm face of the Madonna, and the God-child, so plain before me, that when the lightning covered over the whole awful scene with its lurid glare, methought I saw them gazing down reproachfully on me. *I thought of my parents.* Marie, *then* I felt as if God was judging me, for life or death, in that terrific storm. The rain and hail beat on my exposed head, and washed off the torrents of tears that flowed from my heart, but did not cool its burning fever. The mountain streams, swollen and angry, burst down over the

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gigantic rocks, with a thundering and awful sound which increased the mad elemental uproar—we ran down the mountain path, fearing we should be overwhelmed, and determined to press on to some place of greater safety—but, the thousand! as we turned the path which we descended so rapidly, there was a river swollen and rising, tossing its waves furiously up, on one side, and the torrents surging down from the hills, on the other; the country was nearly submerged on the side on which we stood: and there was only a narrow strip of sands left uncovered, on which the waters were rapidly gaining. Some distance further down, a massive bridge stretched across the river, and towards it we ran, or rather flew, for life or death depended on our speed. We had scarcely reached it, when a monstrous wave came roaring and dashing along, and our perilous pathway on the sands was overwhelmed, and became the bed of a tempestuous torrent, or rather sea, for the seething waters extended over many miles of the country, and it looked like a vast inland sea. On came the descending torrents, plunging like ten thousand furies into the roused bosom of the river, until it raged and rolled its great billows down towards the ocean, with a wild din which roared above the sounds of the pealing thunder. I felt the bridge quivering beneath the awful shocks of the waves; and still we ran; but we had scarcely passed the middle pier, when I heard a horrible crash, and a shriek, which terrified me by its loud, despairing note; and it was swept away by the tempestuous waters. We clung to a portion of the wreck, and half submerged, were whirled about and borne along like feathers on the blast by the stormy billows. At last the river narrowed in one place, and we were dashed with great force among the branches of a huge oak which the storm had uprooted, and thrown into the stream. Almost spent with fatigue and cold, and fearing that every wave would separate the last ligament which bound the roots of the tree to its mother earth, we moved along on our hands and knees, assisting each other, till we reached at last the high banks on the shore. The clouds were torn asunder by the winds, and the moon—looking, Marie, as it does now, calm and holy, shone down upon us—on the rushing river, silvering its foam with solemn beauty, and showing us many a fragment of human habitations, dashing along with it towards the ocean. I looked towards my companion, lately so merry and full of life, Marie," said Henrich, in a whisper, "he was lying on his back—his face, on which the moon-beams shone down so brightly, was blanched to a death-like whiteness, and from his mouth bubbled a dark, shining stream of blood. I knelt beside him, and tearing my neck-cloth to pieces, tried to staunch the hæmorrhage, but in vain, and pushing back my hand, he drew my face gently down near his own, and whispered,

"'I am dying. I have been a disobedient son. I tempted you to wrong—forgive me, and pray for me!'

"How could I, the sinner, pray—oh God! can the agony of that moment ever be forgotten?" exclaimed Henrich, clasping his hands together. Marie wept.

"'PRAY,' he again whispered. 'I am dying. When the bridge fell, a beam struck heavily against my chest. I felt then that mischief was done—my last voyage is nearly up.' The bleeding now ceased, and he closed his eyes for a moment. I thought he was dead, but he again pressed my hand and whispered,

"'PRAY!'

"With a breaking heart I prayed for him—for myself. I had heard of the dying thief, and repeated the story to him.

"'It is good,' he said, 'pity me, Lord Jesus, as thou didst pity him. Henrich, in my pocket thou wilt find—an—Oriental Pearl—I got it in India—keep that pearl and remember this hour. There—mother—mother—just this one voyage—just once, mother—' He spoke no more. I knelt beside the dead."

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Henrich bowed his head down on his arms which still remained folded on the top of the garden fence, and was silent. His heart was too full to continue his narrative for several moments, and Marie, whose gentle nature was astonished and grieved at the disclosure, pitied while she sorrowed over his early faults.

"But, Henrich," she at last said, "the good Lord rode on the whirlwind! How didst thou return?"

"Like the prodigal son, Marie," he replied, while the gloom seemed to be passing away from his countenance. "I was offered a shelter by some poor fishermen whose cottages stood on the banks of the river, who assisted me in scooping out a grave on a shaded and beautiful hill, within view of the river. There we laid the body of the young stranger, and these good men, who were faithful servants of God, said together over him the prayers of the church for the repose of his departed and penitent soul. I returned home changed, I trust, Marie, by the grace of God, into a new creature. My parents fell on my neck and covered my face with tears and kisses of welcome, as I knelt before them, instead of driving me with deserved reproaches from their presence. There was great joy over the wanderer who had so unexpectedly returned! The good pastor received me in his own peculiar but kind way, half distrustful of my professions of amendment, but still hoping for the best. Had not the grace of God strengthened my spirit, I could not have borne his severity towards me. But the humiliations which it caused me, though painful were salutary—and it may be that, with my refractory disposition, nothing short of a very rigid discipline would have served to restrain me. But Marie—thou dost know the rest. I leave you very soon now—perhaps we shall never meet again; take this pearl; I would part with one of my limbs rather than lose it—it has been oftener than once a warning angel to me, but thou—Marie—my sister, I would have you sometimes remember me while I am absent, therefore keep it, and whenever thou dost behold it, pray for Henrich!"

Just then they heard the manly voice of Conradt, singing the evening hymn, and gliding softly in, they resumed their places quietly in the little circle, and their voices soon mingled with his in the harmonious numbers. Krunfeldt and his dame also sang with that accuracy of time and true harmony, which are quite national accomplishments in Germany, and as the melody swelled in sweetness and strength, many an idle passer by lingered without, and listened with pleasure and respect to the hymn which honored in sublime words the Mother of our Lord.

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(Selected.)

THE CROSS.

If I must needs glory, I will glory in the cross of Christ.—St. Paul.

The Cross—the Cross! on Calvary's height,
It lifts its brow, serene and calm,
Adorned with beams of heavenly light,
And redolent, with holy balm:
And from its blessed foot, still roll
Rich streams, to heal the sin-sick soul.

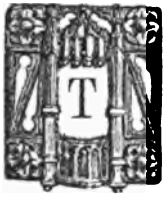
The cross—the cross—around its head
Four thousand years their glories bring,
They gather where the Saviour bled—
Where suffered Heaven's immortal King!
The bleeding cross—there incense rose,
There the Redeemer blessed his foes!

The cross—the cross—which prophets saw
Through distant time's dark clouds appear—
To hush the thunders of the law—
With gladness earth and heaven to cheer.
Good tidings ring along the skies—
"The Saviour for lost sinners dies!"

The cross—the cross—God's awful might
Awoke upon its burning brow,
And shook the realms of death and night,
And laid their trophied honors low.
Hail, glorious cross—victorious sign!
All conquering power—all glory thine!

CAUSES AND TREATMENT OF LUNACY.

The Fifth Annual Report of the Mount Hope Institution near Baltimore, for the year 1847. By Wm. H. Stokes, M. D. Baltimore: Printed by J. Murphy.



THE report of the Mount Hope Institution appears to us to have increased annually in interesting details, which attest the steady progress of the establishment, and the advantages of the system pursued in it for the relief of the most distressing of mortal ills. During the past year, the elaborate arrangements of modern science for the management of mental maladies, have been tested in this institution with the most flattering success, while the results obtained in favor of the afflicted, since the first establishment of the asylum, prove it to be possessed of advantages for the accomplishment of the object in view, superior to those of any other similar institution in the country. These facts, which are gathered from the statistics of the asylum, are not less interesting

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and valuable to the community at large, than gratifying to those who have embarked in this noble scheme of benevolence, and for this reason we shall place before the reader the more prominent parts of the able report, drawn up by Dr. Stokes, physician of the institution. The number of patients treated in the insane department during the year 1847, was 195; in the department of general diseases, 164. Of the former 101 were discharged, recovered; 54 remained; 29 were prematurely removed, 3 eloped and 8 died. Of the latter 120 recovered; 20 were improved, 7 unimproved, 5 died, and 12 remained. Number of insane cases admitted during the year, 135; cases of general disease, 144. The report gives the civil condition of the insane patients, which declares loudly in favor of widowers, their number not amounting to one-third of the widows. After enumerating the various supposed causes that produce insanity, Dr. Stokes proceeds to show that, in the majority of cases, the derangement of the mind, though resulting proximately from a disturbed state of the brain, is remotely attributable to the disordered condition of some other part of the body, or to a serious impairment of the general health.

"A notion still prevails very generally in society, that insanity consists exclusively in a disordered condition of the *mind*—that it is dependent on a perverted state of the *immaterial principle* of our nature, and that physical disorder has neither agency in producing, nor direct connection with the mental derangement. Hence it is said, the *mind* is affected, and how can it be reached by physical agents? How is it possible, they will ask, for medical means to be brought to bear with efficiency and certainty upon altered states of the temper, the disposition and the thoughts of the mind? This popular belief, it cannot fail to be perceived, begets of necessity a want of confidence in the efficacy of medical and moral treatment. Hence it too often happens, that, unless the mental affection breaks forth with considerable violence and turbulence, the period in which the disease can be most readily eradicated is allowed to pass unimproved, and in the majority of cases, incurable insanity is entailed on the unhappy individual for life. To this single delusion, we may venture to assert, are mainly attributable the numerous hopeless cases of derangement and dementia to be found in our asylums. Can any one doubt, if the public could be generally impressed with *these incontestable truths*, that the mental disorder is in all cases connected with physical disorder, or at least co-exists with it and is aggravated by it—that, in the great majority of cases, the former subsides as the latter is removed, and, that this is most easy of accomplishment, in proportion as it is early submitted to treatment—can any one doubt, we ask, that the *early stage* would then receive, in all instances, the promptest attention? The curable period of the disease would then, most assuredly, not be allowed, as is now too often the case, to elapse in the use of inadequate and temporizing measures, and the course of procedure would then be universally and immediately adopted, which the most experienced and scientific physicians have sanctioned and recommended—namely, his early removal to a suitable asylum.

"It is however of still more importance that the truth of this fundamental principle should be recognized and observed by the medical officers of insane institutions, for there is reason to apprehend, that their attention has been too exclusively devoted of late years to what is termed, *moral treatment*, to the neglect, in some instances, of the resources of medicine. They appear occasionally to have lost sight of the fact, that insanity never exists without a physical cause; namely, some disturbance of the functions of the brain, produced, it may be, by some sympathetic disorder in a remote organ—and that, as disorders of the mind are only the result of some temporary or permanent derangement of that organism, by means of which all mental operations are carried on, it naturally follows that physical agents ought to be resorted to in the first instance, as the means of restoring the healthy and natural state.

"But by the foregoing remarks, we would not be understood to speak in disparagement of *moral means* in the treatment of the insane. No one can entertain a higher estimate than we do of their curative power and influence. But we would not limit the resources embraced under the head of *moral treatment* to mere means of amusement, occupation, and the usual arrangements for employing, diverting, or enlisting the attention of the

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lunatic. In an establishment for the insane, every regulation, every action, the spirit of every remark, almost every look may be invested with remedial power, or be pregnant with mischief. In fact nothing is trifling, nothing is wholly destitute of effect, for good or evil, in a house full of infirm and irritable minds. The deportment of those in habitual attendance upon them, their manner, their tone of voice, may all sensibly affect the sensitive organizations for the relief of which the whole institution is designed. High as we regard medical treatment, we still feel satisfied, that kind looks, and little acts of attention, denoting a real sympathy for them, are often more efficacious than medical prescriptions. The latter without the former must prove unavailing. Hence we believe that the greatest amount of good is achieved, not in institutions presenting the most imposing and expensive architectural arrangements, or in which heroic remedies, and strong impressions are trusted to, but in those in which, with mild medical treatment, are brought to bear the continual influences of a benign and paternal authority, a profound knowledge of the human heart, and a philanthropy which finds its greatest happiness in alleviating human suffering. From these remarks, it will be seen, how much of remedial power and influence may be wielded by those having the daily and hourly charge of the insane. The task of administering to disorders which distract the reason, and pervert the affections, and afflict the fancy with false or fearful images, is of a highly delicate character—too delicate to be intrusted to others, than those whose thoughts and mental habits have subjected them to a long preparation for it. In the Sisters of Charity are associated a combination of qualities, peculiarly and fully adapting them for these important duties. The high per-centage of recoveries in this institution is no doubt mainly attributable to their untiring assiduity and devotion, to their perfect self-abandonment, and self-sacrificing zeal in the discharge of the duties committed to them. Deeply imbued, as their hearts are, with those principles and feelings, which are the direct emanations and blessed fruits of that enlightened and universal *charity*, which has its imperishable root in the Christian religion, they also bring to bear those influences, which female ingenuity, and womanly tenderness can alone devise and apply. Man's less delicate sensibility can scarcely comprehend, much less employ the ready resources she ever has at hand to encourage and soothe the patient. She best knows how to reanimate the feminine heart by such confidential employments, and how to influence it by such arguments and suggestions as man's more difficult nature can never become master of.

"But it is at *the period of convalescence* especially, that the zeal and uncalculating philanthropy of the Sisters prove in a high degree auxiliary to the efforts of the physician. As the atmosphere of the mind begins to clear, the recovery of the patient is greatly promoted, by having the assistance of those possessing sufficient intelligence and tact, to steady the faltering reason, and to aid in dispelling the dark clouds which, still to an extent, overshadow the mental faculties. Brought as the Sister is into constant and familiar contact with the patient, she is the first to discover the early dawnings of returning reason, and much now depends upon the manner in which the mental powers are assisted in emancipating themselves from the morbid bondage. If any lingering delusion is, at this critical moment, harshly opposed, or any painful recollection suddenly revived, much injury may be done to the patient, and his convalescence be greatly retarded. If, on the other hand, his feelings are sought to be calmed by suggestions advanced with kindness and sincerity, and in the soothing language of friendship—if the early glimmerings of reason are elicited by gentleness and kindness, and strengthened by the voice of comfort and encouragement, the healthy balance of the mind will speedily be restored, and reason again resume its throne. This happy faculty, of managing aright the important period of convalescence, is the reward alone of prolonged intercourse with the insane, and devoted attention to them: and therein consists the distinguishing and crowning advantage of this institution.

"But to revert again to the Table of the presumed causes of the mental affection. Another fact, of paramount importance, and deserving of serious consideration, is the number of cases attributable to *faulty education*. Next to inherited predisposition, we entertain the conviction, that the defective system of education of the present day is the most influential cause, in producing a susceptibility to mental disease. And a careful consideration of the influences to which the child is subjected, during the important period of the development of the mental faculties, will furnish

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a satisfactory explanation of the fact. The faculties of the mind are called, by the present system, into premature activity, and tasked to a degree beyond their power of endurance. The mind is crowded with a mass of matter under the fictitious denomination of accomplishments, which nature never designed that it should entertain, while the proper training of the physical constitution is totally disregarded. Moreover, the indulgence of a propensity, irresistibly active about the period of puberty, to the reading of novels, romances, and works of a similarly vicious character, has likewise a very pernicious tendency. Witness for instance, the violent and often dangerous paroxysms of hysteric emotions occasionally consequent upon the mere perusal of an affecting narrative, having probably no foundation save in overstrained analogy, or in fiction. These are agencies in unceasing operation at the present time, and their direct effect is to awaken and unduly excite the imagination and feelings, without strengthening, in a corresponding degree, the judgment and reasoning powers. As long as this pernicious system of education is continued, so long may we expect to see so many of the interesting, but pampered, daughters of the affluent especially, becoming victims to some form of mental aberration."

The importance of placing the insane, at an early period, in some well conducted asylum, is strikingly illustrated by the fact, that out of 45 cases, of shorter duration than one year when admitted into Mount Hope institution, 31 recovered, twelve others having been prematurely removed: whereas out of 29 chronic cases (that is, of longer duration than one year when admitted,) only four recovered, and six died, seventeen others having been removed. This subject is placed in a still clearer and more convincing light, by the aggregate result of acute cases of mental derangement in the course of five years. From this it appears that out of one hundred and thirty-four recent cases discharged during that period, one hundred were restored, and only two died, the remaining thirty-two having been prematurely taken from the institution. The report denounces, in a train of sound reasoning, the imprudence and thoughtlessness of those who precipitately withdraw the convalescent lunatic from the asylum, in which his reason has begun to recover its ascendency.

"We are certain that so long as there is discoverable a single mental delusion, so long as there prevails an undoubted moral perversion, or there occurs an occasional sleepless night, the patient is in no condition to return to his home. Whilst these exist, far from being cured, he is not even convalescent, and we have yet to apprehend a return of a paroxysm of his malady. Besides this, even after *all delusions* have entirely vanished, a certain degree of probation is required for effecting a full and complete establishment of mental government, and it is impossible to pronounce, with confidence, the patient completely cured, until he shall have passed through this ordeal. We may go still further and say, that even after the mental atmosphere has to all appearance become calm, clear and serene, and the light of reason has seemed to have recovered its complete ascendency, there still exists in the brain the strongest disposition to take on again disordered action. The most trivial circumstance may then exercise a potent influence, and unless the insane impulse receives a timely check, and efforts at self-control be judiciously aided and encouraged, a renewal of the attack will most assuredly ensue.

"These remarks would seem to be demanded, by the frequency with which this injurious practice has prevailed during the year that is passed. With us, the only corrective of the evil is, to disseminate, throughout the community, more correct notions relative to the nature of insanity, and the peculiar laws by which it is governed in its course. The case is widely different in most of the state institutions. These are sufficiently protected against it by wholesome legal enactments. In the state of New York, for instance, the law respecting its asylum is, that 'no patient shall be admitted for a shorter period than six months.' That is, patients cannot be removed in less than six months contrary to the advice of the officers of the asylum—who not having any interest whatever in patients remaining at the institution longer than for their good, will advise to their timely removal. On this subject Dr. Brigham very judiciously remarks, 'for the good of the insane, we believe such a regulation should be adopted in other institutions, and that patients should not be received on trial, merely for

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three months, as is often the case. According to our experience, recent and curable cases do not generally recover in three months, but a majority do in four or five months. Consequently if patients are removed at the end of the quarter, when beginning to convalesce, they are very liable to relapse, while if they could be permitted to remain but a month or two longer, permanent recovery might be secured.' "

We gather from the report of Dr. Stokes the remarkable fact, that in point of success in restoring the brain to its proper balance, and making the light of reason again dawn upon the benighted lunatic, Mount Hope Institution, though in its infancy, as it were, holds a proud rank among the asylums of a similar character in the United States. A comparison of its results with those of fifteen other institutions in various parts of the country, gives it the undoubted palm of excellence, the per-centage of cures being much greater than in any of the other asylums.* On the other hand, it is unsurpassed by any, in respect to its commanding, healthy and retired situation, its interior comforts, and its peculiar arrangements for the relief of the insane, and the community in whose midst it stands may justly pride itself in possessing so admirable a system of benevolence. But, the Catholic has still greater reason to rejoice, as he beholds in this institution a monument, that reflects the highest glory upon the church of which he is a member. Without alluding to the peculiar advantages which the treatment of lunacy must derive, from the aid of conscientious and compassionate nurses like the Sisters of Charity, what a glorious spectacle, and how beautifully illustrative of the spirit inculcated by the Son of God, is an asylum like Mount Hope, in which the Sisters have not only funded their temporal means, for the relief of the afflicted, but devote themselves personally with an heroic sacrifice of self, to the alleviation of the various ills that man is heir to! Here we witness a philanthropy that surpasses all merely human efforts: emanating from a divine source, and exhibited only in the Catholic church, which is ever guided and sanctified by the Spirit of God.

* At Mt. Hope the per-centage of cures on the average is 71.4, while the highest per-centage elsewhere is only 50.8.

For the U. S. Catholic Magazine.

HOLY WEEK.

THE Almighty, about to exert his omnipotence for the liberation of his chosen people from the cruel tyranny of Pharaoh, would have them preserve, with jealous care, the memory of so remarkable an event, that the recollection of it transmitted from family to family, from generation to generation, might keep alive in their hearts a proper appreciation of his mercies, and induce them to persevere in the faithful observance of his commandments. "This day shall be for a memorial to you: and you shall keep it a feast to the Lord in your generations with an everlasting observance." *Exod.* xii, 14. In this institution of the old law, we see at once the type and the sanction of the impressive ceremonial, by which the church of God commemorates the redemption of man from the degrading captivity of sin. If the rescue of the children of Abraham from a galling oppression, was an event of sufficient moment to be held in continual remembrance, how much more worthy of our perpetual and grateful recollection is the great mystery of the cross, by which the powers of darkness were de-

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throned, the bonds of our worst servitude broken, and the road opened to the true land of promise? The attention of the Christian is directed at all times to the sufferings of Christ, as the source of his spiritual freedom, the principle of his happiness in this life, and the basis of all his hopes for the future: but the seven days immediately preceding the solemnity of Easter, are set apart in a special manner for the consideration of this momentous subject. The church retraces it with powerful effect to the minds of her children, by the beautiful variety and impressive character of her ceremonial, every feature of which would furnish matter for a most instructive essay, but which we can only glance at within the limits of a brief article.

The season to which we allude, is called in the Latin church the "great week," as it was termed anciently among the Greeks. It has also the name of "holy week," and is sometimes termed the week of sufferings or of sorrows, all of which designations have been given to it, on account of the stupendous mysteries which it commemorates, combining within itself more of solemn and impressive ceremony, and a larger share of holy grief and mourning than is embraced in any other week of the ecclesiastical year. The first day is known by the name of Palm-Sunday, so called from the rite of blessing and distributing palm or olive branches, which are carried in procession, in memory of the joyful demonstrations amid which the Son of God entered the city of Jerusalem, a few days before his sacrifice on Calvary, to awaken in us sentiments of grateful exultation at the victory which he has achieved over sin and hell, and to inspire us with a disposition to walk in his footsteps, that we may participate in the blessings of his redemption. With this view, also the history of his sacred passion, as narrated by St. Matthew, is chaunted in the office. During the two following days there is nothing in the service of the church peculiarly attractive, except the narrative of our Saviour's passion as recorded by St. Mark, which is read at the mass of Tuesday; but there is a vein of deep religious pathos running through her liturgy, and the canonical office which she requires to be recited by the clergy.* At the mass of Wednesday is read the passion from the gospel of St. Luke. The office or form of prayer, daily enjoined by the church upon her ministers,† is divided into several portions the names of which are derived from the hours of the day at which they were anciently recited. The largest portion of it, however, may be said to belong more properly to the night, and is subdivided into matins and lauds, which consist of psalms and lessons from the Holy Scripture and the writings of the Fathers, with various hymns, antiphons and prayers. Since the custom of reciting this part of the office at midnight has been confined to certain religious communities, it is usually performed early in the morning or by anticipation on the preceding evening. The matins and lauds of the last three days in holy week are chaunted on the vigils of those days, so that the office for Thursday is performed on the evening of Wednesday, that of Friday on the evening of Thursday, &c. This is the office known by the name of *tenebræ*, or darkness, because towards the end of it all the lights in the sanctuary except one are extinguished. Besides the six large candles on the altar, there are fifteen candles placed on a triangular stand, which are gradually extinguished, producing a darkness emblematic of that which covered the earth at our Lord's crucifixion, and of the profound grief with which the church recalls the sufferings of her Divine Spouse. During the *miserere*, the white candle at the top of the stand is concealed behind the altar, and at the end of the psalm is produced again, to represent the death of Christ, who is the light

* This office is composed chiefly of passages from the Old and New Testaments.

† The obligation of reciting the canonical office, is attached only to the subdeaconship, and the other higher orders.

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repeated alleluias express the exultation of the church at the anticipated resurrection of her Divine Spouse.

This joy she invites all her children to share with her; and for this purpose she enjoins a more rigid fast during the holy week, that by acts of sincere and efficacious penance we may worthily commemorate the great mysteries which she proposes to our consideration at this time; that from the sufferings of Christ we may conceive a due horror of sin, learn the practice of the virtues which become his followers, and thus by the imitation of his example obtain some part in the glory of his resurrection.

(Selected.)

ON DIVORCES.

FROM a report of recent proceedings in the Kentucky legislature, we perceive that the subject of divorces has again come up before this honorable body, and that some strange action has been taken thereon by the majority of members in attendance. Many of our legislators seem entirely to have lost sight of the solemn saying uttered by the divine Saviour: "WHAT GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER." (St. Matth. xix. 6). They are certainly but *men*, and therefore should not take the responsibility of openly contravening the divine command.

Let it not be said, that matrimony is a civil contract, and therefore subject to the laws and enactments which govern civil society. It is, indeed, a contract, but one of a very peculiar character, and which is governed by special laws. It is wholly different in many respects from all other contracts. But it is not merely a civil contract; it has a divine sanction, and it has been regulated by divine laws. Among these laws the one just mentioned occupies a conspicuous place. The indissolubility of the marriage engagement is a settled point,—one settled by divine authority, which was surely competent for this purpose. The decision is clear, unequivocal, unmistakeable. It cannot be rescinded, without openly flying in the face of God himself.

Besides, the well-being of society is intimately connected with the sacredness and indissolubility of the marriage contract. The family is the nucleus of society, and the stability of the latter is closely interwoven with that of the former. Unsettle the family by breaking the bond of matrimony which holds it together, and you necessarily unsettle all our social relations. Nothing can be conceived more ruinous to our social welfare than the facility for granting divorces. Both reason and experience establish this beyond the possibility of a doubt.

There is another strong reason for discountenancing divorces. When you once begin to grant them, there is no stopping point. Once break down the sacred barriers which secure the stability of the marriage relation, and the family is left without adequate protection from future inroads on its permanency. What you grant to one miserable couple, you must grant to another. Give an inch, and you must grant an ell,—according to the trite proverb. Precedents are dangerous things

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in legislation, when they are based upon unsafe or unsound principles. It is easy to go down; it is difficult to go up. *Facilis descensus averni.*

The married couple take each other *for better and for worse* during life. Tell them once that they may easily obtain a divorce, should unforeseen circumstances arise to render the marriage contract onerous or disagreeable, and you furnish them with a pretext for breaking the engagement for slight and frivolous reasons. Tell them, on the contrary, that they can never hope to obtain a divorce, with the privilege of marrying again, during the life-time of one of the parties, and you incline them to bear more cheerfully the marriage yoke, heavy though it may prove to be.

By this course you would also induce greater prudence in entering into the marriage state. Young persons would reflect more maturely on the duties of matrimony before assuming them, if they were fully persuaded that the engagement was to be in all cases perpetual. They would study each other's character and disposition, and would not rashly unite themselves with those of a temperament wholly dissimilar or incompatible. They would weigh the matter with more deliberation, and would not be so easily led away by mere caprice or passion.

These considerations must strike every calm and reasonable man. They are grave and weighty, even in the Protestant view of matrimony, as a merely civil contract. The Catholic church has always looked upon it as a Christian sacrament, of a sacred and solemn character, and therefore placed above the competency of any merely civil tribunal. In other words, we hold that Christ annexed a special grace to the civil contract of matrimony, when entered into by Christians, to enable the married couple to love each other in a Christian manner, and to fulfil during life all the duties flowing from the contract. He has thereby raised the contract to a sacred position, and taken it under his own special protection. He has established laws for its government which human power may not contravene.

The civil law may regulate its civil effects, such as the rights of property and inheritance; it cannot touch the substance of the contract itself, when once validly entered into, much less impair the force of the divine sanction which made it indissoluble. The Catholic church does not thus interfere with the civil power in its own appropriate department; but she merely proclaims the great principle, that the civil authority is powerless against that of God. Who will deny the soundness of this principle?

In the Catholic church divorces are *never* granted in valid marriages, with the privilege of marrying again during the life of both the parties. The church has, indeed, sometimes granted them, but only in the case in which the original marriage was judged to be invalid from some defect or impediment. Once the original contract has been validly made, death alone can dissolve its bonds. The Catholic church lost England in the noble vindication of this great principle, which she would neither yield nor compromit in any way. She has, in ages past, borne ample testimony to the same great truth. She has fearlessly confronted powerful kings and emperors, and has sternly told them that they could not lawfully repudiate their wives.

Whatever else may be said of the Protestant reformation, this one thing is certainly true;—that, so far as the stability of the marriage contract is concerned, it has been a down-hill business. Its principles on this subject have been loose and unsettled; and its practice has been but too often in accordance with its principles. In all Protestant countries the marriage tie is not half so strong or binding as it is in those which are Catholic. You seldom or never hear of divorces where Catholicity has unchecked influence.

We have been led to make these remarks by a curious resolution lately pass-

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ed by our legislature, of which the following extract, clipped from a daily paper, will give an idea. We have no disposition to interfere in merely civil matters; and we never meddle with politics. But, for the reasons above alleged, we are not departing from our appropriate province in noticing the acts of the legislature in the premises:

"The house then received reports of divorce cases from the committee on religion.

"Among others was the following:

"Mr. Young reported against the petition of Volney Bedford and wife for a divorce.

"The reading of the petition was called for; it recited that they were 'entirely dissimilar in disposition, views, notions, habits, thoughts, ways, and manners; that they had consequently lost all respect, esteem and affection for each other, and had determined to live asunder,' &c.

"Mr. Bowen made a statement of the case, and moved to reverse the report of the committee.

"Mr. Williams said he was in favor of reversing the report, because he was satisfied that the husband had tried to insinuate himself into her affections and graces, but could not. He had been so informed by the husband, and he had also been told that his word would do to bet on.

"Mr. A. Young thought that if the report of the committee be reversed, the house had better discharge the committee at once. The parties had separated last Christmas, and only a few days before the session commenced. He thought the report ought not to be reversed.

"The motion to reverse the report of the committee and instruct them to bring in a bill, was then carried.

"During the consideration of another petition, Mr. Speed thought that the case in question was amply provided for by law, and relief could be obtained in the courts. He was opposed to all divorces, by this house, for it was impossible to make a proper disposition of the children and property. The house could not get before it all the facts and testimony of the case; he was therefore opposed to this and all other cases."

This is the first time we have ever heard, that mere dissimilarity of "disposition, views, habits, thoughts, ways," &c., offered a sufficient reason for a divorce—among Christians! And yet the majority of our legislature seem to have thought so; for the committee-report against the divorce was *reversed* by the house!—*Cath. Advocate*, (*Louisville, Ky.*)

For the U. S. Catholic Magazine.

MISSIONARY COLLEGE OF ALL HALLOWS.

DRUMCONDRA, DUBLIN.

AMONG the many excellent institutions which owe their origin in our time to a holy zeal for the glory of God and the salvation of souls, is the missionary college of All Hallows, a representation of which accompanies the present number of the Magazine. As the object of the establishment is to educate young men, who are to labor in the service of the Catholic missions, but particularly in Great Britain, and those countries where the English language is spoken, it is one of general interest, and deserves to be known and supported by the alms and prayers of the faithful throughout the world. With the encouragement of Dr. Murray, archbishop of Dublin, the late Rev. John Hand projected and executed

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this good work. When he reflected that millions of his fellow-beings "were sitting in darkness and in the shadow of death," and had none to break to them the bread of life; and on the other hand that many among the youth of Ireland were anxious to diffuse the blessings of religion in those countries, where "the harvest is indeed great but the laborers are few," he resolved to devote himself to the formation of a seminary, which would be a nursery of zealous and able priests, for imparting to the inhabitants of foreign lands the consolations of religion. To qualify himself for this task he spent some time at the Seminary of St. Sulpice in Paris, and visited several missionary institutions in France; for the same purpose he went to Rome, and after having matured his plan, he solicited and obtained the approbation of his holiness, Gregory XVI, on the 28th of February, 1842. Several priests offered to cooperate with him in carrying out this noble enterprise, and formed themselves into a community founded on the model of St. Sulpice. The pecuniary resources for the undertaking were nothing beyond what was expected from the zeal and charity of the faithful. By begging from door to door the Rev. Mr. Hand collected some funds, which enabled him to lease from the Dublin corporation a suitable house with fine grounds attached to it, and to make such repairs and additions as were requisite for the execution of his plan. All Hallows is situated on a beautiful and retired demesne, of twenty-four acres, about one mile from Dublin. The buildings are capable of accommodating two hundred students; and the position and arrangement of the grounds render the locality peculiarly eligible as a place of collegiate education.

With the aid of his collaborators, and the generous contributions of the public, Mr. Hand placed the institution in successful operation, but he was soon called away to receive the reward of his meritorious labors. At the period of his death, in May, 1846, more than fifty students had been educated at All Hallows. According to a prospectus of the college lately received from Ireland, we learn that fifty-four clergymen have already gone forth from its precincts, to bear the consolations of religion to their brethren in foreign countries. Six missioners have been sent to Calcutta, five to Madras, two to Agra, three to Australia, twelve to Scotland, eight to Trinidad, three to Demerara, one to Wales, three to Halifax, (N. S.), two to Canada, one to New York, (U. States,) one to Boston, two to Hartford, five to Vincennes. There are at present about eighty students in the college, who are destined for the following missions: Agra, Calcutta, England, Hobarton, (Van Dieman's Land,) Jamaica, Madras, the Mauritius, Scotland, Sydney, (Australia,) Trinidad, and Boston, Rhode Island, Texas, Virginia, in the U. States. From this statement, it will be seen, that the seminary of All Hallows has been selected by several prelates of our own country, as a suitable place for the education of those whom they propose to employ in the sacred ministry. The establishment is sustained by voluntary contributions, and hence the liberality of the faithful must, principally, determine the extent of its efficiency. The generous patronage it has hitherto received, affords every reason to believe that it will continue to be an object of deep interest. The professors and directors of the institution, now nine in number, receive no salary for their services: but every thing offered to the establishment, even in the form of perquisites, is thrown into a common fund. The trustees of the college are the Most Rev. Dr. Murray, archbishop of Dublin, and his vicars, and every year the directors make a report of their progress to the assembly of bishops, who warmly encourage their labors. The following information we copy from the prospectus:

"Candidates to obtain admission into the college, should be of good constitutions; not under seventeen years of age;

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fully resolved to go on foreign missions; sufficiently advanced to enter the logic, or at least the rhetoric class; willing to pay £10 annually (yearly or half yearly in advance); furnished with letters from their bishops, parish priests, and if they have studied in any other college, from the superior of such establishment, recommending them as fit and promising subjects for the foreign missions. In making application, by letter, they should be candid and distinct in saying how far they can comply with these conditions, and in stating their precise age, the authors they have read in Latin, Greek, English, &c., and in which they are prepared to be examined; and the names and addresses of those whose testimonials they are to produce.

"A subscription or bequest of TEN POUNDS, annually, to the college, establishes a FREE PLACE for one student: twelve such places have already been established by the charity of a few pious Catholics.

"*The holy sacrifice of the mass is offered up every morning for all subscribers and benefactors, living and dead, and for their intentions: they will, moreover, be entitled to a participation in the merit of all the apostolic labors, conversions, masses, prayers, and other good works, which may be the fruit of this institution throughout the world, to the end of time.*

"*Directors and Professors.*

REV. DAVID MORIARTY, *President.*
REV. BARTHOLOMEW WOODLOCK, D. D., *Vice President.*
REV. JAMES CLARKE,
REV. THOMAS BENNETT, B. D.,
REV. PATRICK KAVANAGH,
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REV. MICHAEL FLANNERY,
REV. E. O'CONNELL,
REV. MICHAEL BARRY.

Attending Physicians.

WILLIAM LYNCH, Esq., M. D., F.R.C.S., *Hartfield House,*
STEPHEN O'RYAN, Esq., A. M., M. D.

"Subscriptions, donations, and bequests, no matter how small; also, presents of vestments, books, pictures, &c., gratefully received and acknowledged. Communications addressed to any of the reverend gentlemen of the missionary college of All Hallows, Drumcondra, Dublin, shall be most respectfully attended to."

(Selected.)

ANECDOTE OF PIUS IX.

CERTAIN old gentleman of Rome had two sons. And it seems that he was getting very infirm, and had some thoughts of making his will. Now one of his sons he loved more than the other, and he told his favorite that he should have the greater part of his money, while the other brother was to inherit but a small share. Soon after this conversation, it chanced that the same son did something that displeased his father, and caused the old man to change his mind about the distribution of his money; and now he told his other son exactly what he had already told his favorite; that the money should be his, and that the other should go penniless. When the brothers came to compare notes on the subject, they found the old man's temper to be so variable, that they thought it not at all improbable he might finally do something very extraordinary with his money; so they made the following agree-

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ment with each other. No matter which of them should inherit the wealth, they would divide it equally between them. Alas for their scheme! the old father found it all out, and to punish them, came to the following strange determination. He bequeathed them a few crowns each; but the main bulk of his wealth he left to a certain church, which he named, and whatever priest said the first mass in that church on the day after the old man's death, was to inherit the whole. After this disposition of his effects he had no more time to change his mind, for he died almost immediately. His lawyer opened his will at once, and could not believe his eyes nor his senses when he read the strange document. But there it was in black and white; the two sons were beggars. But it was a sad pity; and the lawyer determined to lay the whole matter before the pope, and see if he could do nothing in behalf of the two poor youths. He accordingly went to the Quirinal palace; and after a little difficulty obtained an audience of his holiness. On being ushered into the presence chamber, he approached him with the usual genuflections, and having kissed the cross on the pope's sandal, he briefly stated what was his business, and put the will before his holiness for his perusal. He ran his eye over it, and as soon as he comprehended the matter, he desired the advocate to leave the will with him, promising at the same time that he would look to the affair at once. Satisfied with his success, the lawyer returned and communicated the issue of his mission to the disconsolate brothers, who were impatiently awaiting his coming.

Turn we now to the church where the important mass is to be said. It is early dawn of the following day; the sacristans are at their work, preparing for the masses that are continually said from day-break to mid-day. They are ignorant of the important results that are to attend the first mass said in their church that day; but are laboring assiduously in arranging the vestments, and the chalices, and the lights, and the rest of the church furniture, when they are aware of a most unseasonable rolling and rumbling of carriage wheels about their church door. Anon, in march the Swiss guard, armed with sword and halbert, and station themselves in goodly array up the centre of the nave; and now appear the prelates of the pope's household, clad in their rich purple robes: then is seen the silver cross gleaming aloft, and last appears Pope Pius with his benignant smile, and his graceful step. He has come to say mass in the church, and he says it—the first: and he claims the legacy for his own. And then he summoned the two brothers to his presence, and he told them what he had done, and concluded by presenting the whole and entire inheritance to them, to be equally divided between them. He begged they would allow him to appropriate one hundred crowns to a certain charity in Rome, for the support of aged widows; and very little demur made they. Then he gave them his blessing, and bade them go in peace, and not to forget to be mindful of the poor and needy.

We might wear out a hundred quills in telling you similar anecdotes of the good things Pope Pius has done; and we hope on some future occasion to return to the subject. But for the present we will conclude here, by begging each and all of our readers to join us in praying, that God may long spare the good pope for the sake of his church, and the edification of the world.

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INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Reception.*—On Sunday, March 19th, Miss Louisa Sanders was admitted to the white veil, in the convent of the Visitation. Her name in religion is Sister Mary Benedicta. The Most Rev. Archbishop presided, and the Rt. Rev. Dr. Whelan preached on the occasion.

Spiritual Retreat.—A spiritual retreat will be opened in Baltimore at the Cathedral, on Sunday, the 2d of April, and terminate on the following Sunday. The exercises will be conducted by the Rev. Samuel Mulledy, S. J.

Fair.—A fair for the benefit of the *Orphan's Home*, or Manual Labor School, near Baltimore, will be opened in this city on the 24th of April. We bespeak for this fair the most liberal patronage, as the object of it could not appeal more forcibly to the sympathy and generosity of the public. See last No. of the Magazine, p. 151.

Subscribers to St. Mary's Orphan Asylum, 1847.

Most Rev. Dr. Eccleston $10, St. Mary's College 20, Very Rev. Dr. Deluol 5, Very Rev. John N. Neuman 10, Rev. H. Coskery 5, Rev. John Hickey 5, Rev. J. Randanne 5, Rev. Edward McColgan 5, Rev. James Dolan 5, Rev. O. Jenkins 5, Rev. Peter Fredet 4, Rev. Gilbert Raymond 3, Rev. Edw. A. Knight 2, Rev. Mr. Verot 2, Captain J. E. Howard 50, J. A. S. 12, Wm. Kennedy 10, Capt. James Welsh 10, Capt. Chas. Welsh 10, Mrs. Thos. Meredith 5, T. C. Jenkins 5, M. W. Jenkins 5, Mrs. James W. Jenkins 5, Joseph W. Jenkins 5, M. C. Jenkins 5, Robert Jenkins 5, Mrs. Robert Jenkins 5, Austin Jenkins 5, Alfred Jenkins 5, Edward Jenkins 5, Edward F. Jenkins 5, Z. C. Lee 5, Col. Thompson 5, B. R. Spalding 5, Mrs. Solomon Hillen 5, Mrs. Mary L. Ford 5, Miss E. M. Jenkins 5, Mrs. Thomas Hillen 5, T. J. Hillen 5, Mrs. John Hunter 5, Mrs. B. Sanders 5, B. Sanders 5, Edward J. Sanders 5, John W. J. Sanders 5, Mrs. R. K. Randall 5, Mrs. J. E. Howard 5, Miss Landry 5, John Murphy 5, Mrs. James Barroll 5, Mrs. W. G. Read 5, Mrs. Harper 5, Miss Harper 5, Mrs. McTavish 5, Mrs. Chas. Carroll 5, Mrs. Maher 5, Ignatius Pike 5, Veazy Ward 5, Wm. Tiffany 5, H. Tiffany 5, George Tiffany 5, Dr. Frick 5, Mr. Buonaparte 5, Mrs. C. A. Williamson 5, Mrs. Chas. Tiernan 5, Charles Marean 5, Mrs. Jno. Walsh 5, Mrs. E. M. Elder 5, Mrs. Fielding Lucas 5, Lieut. Aug. B. Walbach 5, Eliza, Mary and John Walbach 10, Mrs. P. Tiernan 5, Mrs. G. R. Carroll 5, Mrs. Dr. Aitken 5, M. Stillinger 5, Mrs. Ambrose White 5, Mrs. Dr. Stewart 5, Mr. Baker 5, Messrs. Kelly & Son 5, M. Tracy & Sons 5, Miss R. Hillen 5, Mrs. Atkinson 5, H. A. Spalding 5, P. McKenna 5, Mrs. Baugher 5, Mrs. Peter Kernan 5, Thos. Bottimer 5, Henry R. Curley 5, Mrs. L. W. Gosnell 5, Mrs. Wm. G. Howard 3, Charles Martin 3, Mrs. B. T. Elder 3, Mrs. F. W. Elder 3, Wm. Lucas 3, Mrs. Wm. Bose 3, Mrs. Turner 3, Frederick Crey 3, Mrs. Elizabeth Welsh 3, Francis Hoover 5, Richard McConn 3, Mrs. Richard McConn 2, Henry Pike 3, Messrs. McColgan 3, T. P. Scott, Esq. 3, Mrs. T. P. Scott 3, Mrs. Fielding Lucas 3, Mrs. Frederick Chatard 3, Mrs. Wilson 3, Alexandrine Sannier 3, Mrs. Gegan 3, Mrs. Ferdinand Chatard 3, Mrs. Jackson 3, Miss De Chateaudon 3, Mrs. Gould 3, Mrs. Emily Hillen 3, Miss Ellen Ford 4, Col. Bentzinger 3, James V. Wagner 3, Edward Boyle 3, Mrs. Dr. Barry 3, Mrs. John Conolly 2, Mrs. Kelly 2, A friend 2, Mrs. Norton 2, Mr. Sarsfield 4, Mrs. Conolly 3, Mrs. Goddard 3, Mrs. Charles Myers 3, Mrs. Ann Myers 2, Mrs. Heuisler 2, Mrs. Murray 3, Jerome Servary 2, Francis Neale 3, John Mullan 2, Jonathan Mullan 2, Miss Sarah Jenkins 2. Mr. Mathias 2, Hugh Brady 2, Mrs. Robert Hickley 2, Isaac Hartman 2, Charles Simon 1 50, Mrs. Sanders 1 50, Mrs. J. Walter 1 50, Mrs. A. J. McGreevy 1 50, Mrs. John McGreevy 1 50, J. H. Jenkins 1 50, J. M. Laroque 2, Mrs. Richards 1, Geo. Webb 2, Mrs. Cator 1, Mrs. Ferguson 1, Mr. Baker 1, Mrs. G. Ennis 1, Mrs. Abel 1, Mrs. Anderson 1, Mrs. Hitselberger 2, Mrs. Rosensteel 1, Mrs. C. Rosensteel 1, Miss Kitty Quigly 1 50, Mrs. Patrick 1, Dr. Reynolds 2, Mrs. O. Jenkins 1, Mrs. O. Donnely 1, Miss S. McColm 1, Joseph Victory 1, Mrs. Emeline Hickley 1, Mrs. Griffin 1, Mrs. King 1, Mrs. Dr. Raborg 1, Daniel Coonan 1, Mrs. Saulsbury 1, Mrs. Clayton 1, Mrs. Foley 1, Mr. Kenann 1, Mrs. Dross 1, Mr. Concannon 1, Mr. Logue 1, Mrs. Dowson 1, John Magrath 1, John Heany 1, Mrs. Ford 1, Mr. Clautice 1, Mrs. Merritt 1, P. Laurenson 1, Mrs. M. J. Murray 1, Mrs. L. Servary 1, Mrs. Noel 1, Mrs. Magraw 1, Mrs. Orndorff 1 50, A. Boursaud 1, Miss Julianna Toole 1, Miss Jane Baker 1, Mrs. Ellen Eisler 1, L. Gross 1, Miss R. McGroiken 1, James White 1, Miss S. A. Smith 2, Mrs. Aitken 1, Mrs. John Daley 1, Mrs. Davis 1, Mrs. Seché 1, Mrs. M. J. Demourei 1, Mrs. Stapleton 1, Miss C. Burton 1, Mrs. Menzies 1, Mrs. M. A. J. Denmead 1, Wm. Johnson 1, A friend 1, Mrs. McDonald 1, Mrs. Daneman 1, Mrs. Hastings 1, Mrs. Laroque 1, James Holland 1, Mrs. Fortune 1, Miss Cottringer 1, Mr. McSherry 1, T. L.

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Coyle 1, Mrs. Bordley 1, Mrs. Kelly 1, Joseph Jones 1, John Fitzpatrick 1, Dennis Sullivan 1, John Manly 1, T. Kelly 1, Mrs. C. Dorsey 1, Miss Sophia May 1, Mrs. Brown 1, Mrs. Strohm 1, Mrs. Wall 1 50, Mrs. Dunlevy 1, Mr. Barnercloe 1, Mr. McAvoy 1, Charles Coyle 1, Mr. Foley 1, Mr. Hartman 2, Mr. Cowles 2, Mr. Staylor 2, Mr. O'Neale 1, Mrs. Gibbons 1, Mrs. Wilson 2, Mr. Callan 1, Mr McCourt 2, Misses M. and F. Howard 1 75, Helena Jenkins 50 cts., Miss A. McMahon $1, Mrs. Kerwin 1, Patrick Kerwin 1, Miss Mary Moale 1, Mrs. Diemond 1, Mrs. Wickings 1, Mrs. Brown 1, Miss Mary McAlister 1, Miss Bridget Callan 1, Miss Mary Martin 1, Miss Eliza Hughes 1, Miss Winifred O'Donnell 1, Mr. Fitzmaurice 1, Miss Kitty McMahon 1, Miss Bridget Hamil 1, Henry McMahon 1, John Holton 1, Mrs. Charles Walton 1, Ann Carroll 50 cts., Miss V. Delmas 75, Miss S. Raphael 75, Peter Kernan $1, James Callan 1, Mrs. Smith 1, B. Hamil 1, Mrs. Daffe 1, Mrs. Mary Callan 1, Mrs. Elder 1, A friend 56 cts., Mrs. Lench 50, Mr. Devereux 25, Mr. Gimes 25, Mrs. McSweeny 25, Mrs. V. Dieter 50, Mrs. J. Dieter 50, Mrs. McCann 12½, Mrs. McKenna 25, Mrs. Brown 25, Mrs. P. Mullan 25, Miss Agnes Brady 50, Mr. Lewis 25, Mr. Harris 25, Mrs. Ryley 50, Mr. A. Hand 50, Mrs. Rodolph 25.

Of the above named persons those indebted to the Asylum will please remember that there are almost one hundred children in the house, and that their contributions will be most thankfully received.

Young Catholic's Friend Society.—At a meeting of the Young Catholic's Friend Society held January 2, 1848, the following gentlemen were elected active members: Augustus Baughman, Fred'k Baughman, Patrick Smith, jr., George Roseman, J. C. Vallette, John Hitselberger, Joseph Fink, and Jackson Maguire. And at a meeting Feb. 6: P. H. Rooney, Jas. A. Boyle, Joseph Gegan, John J. Staylor, Henry Staylor, P. E. Brenan, John Brenan, and Ellis J. Graham. And at a meeting held Sunday, March 5, the following gentlemen were unanimously elected members: Thomas Birmingham, Michael Collins, Leonidas McAleer, G. B Clarke, Maurice Bush, Charles D. Arcambal, James Hassan, jr, Anthony Moran.

Diocess of Richmond.—*New Convent.*—Eight sisters of the Visitation, with one candidate for the community, will leave Baltimore on the 3d inst. for the new foundation at Wheeling, Va.

Diocess of New York.—We learn from the *N. Y. Freeman's Journal* that a large building with seven lots of ground has been obtained in the city of New York, for the purpose of affording relief to destitute female servants of good character. The institution is under the care of the Sisters of Mercy, and is one of the admirable charities exercised by that benevolent order.

Diocess of Chicago.—*Taking the White Veil.*—Our correspondent in Chicago informs us that, "On Wednesday, the 2d Feb., (being the feast of the Purification of the Blessed Virgin Mary), two young ladies of the order of the Sisters of Mercy, received, at the hands of the Rt. Rev. Dr. Quarter, the white veil in the convent chapel. Their names are Miss Mary Killdea, and Miss Catharine Donovan. The former is a native of Lower Canada, the latter of Ireland. The name of the former, in religion, is Sister Mary Stanislaus, and of the latter, Sister Catharine Lucy. One is a choir and the other a lay sister.—*St. Louis N. Lett.*

Society for Aged Clergymen.—The clergymen of the diocess of Chicago, with the sanction of the bishop, have formed a society under the title of *Society of St. Joseph, for the relief of sick, aged and infirm clergymen of the diocess of Chicago.* The amount of subscription entitling the membership, is at least $5 per annum.

"*Three* masses are to be said annually by each clergyman who is a member, whilst able, for the society: *two* masses for the living and *one* for the deceased members thereof. The masses for the living members of the society are to be said some day during *the first week of Easter*—and the mass for the deceased members to be said on the first Semidouble that occurs after the Feast of All Saints, in November. Lay persons may become members on paying the amount of subscription.

"When sickness overtakes a clergyman who is a member, or when he becomes too aged and infirm to labor on his missions, an application being made to the president of the society—which application, to have effect, must be accompanied by a letter of approval from the bishop of the diocess—he will receive a fair proportion of the funds that may be in the hands of the treasurer, for his support.

"Any donations, or bequests left to the society, when obtained, will be faithfully appropriated according to the charitable intentions of the donors. The Rev. Jer. Kinsella has been appointed president pro tem. of the society, and all subscriptions, or donations, or names of persons desiring to become members, may be addressed to him at the 'University of St. Mary of the Lake.'"—*Truth Teller.*

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Diocese of Galveston.—We learn from the *Prop. Catholique*, that the Catholic mission of "Nacogdoches" is in a very flourishing condition. "We have laid the foundation," writes one of the clergymen, "of a church, an event which has given us great satisfaction. If any one had told us six months ago, that we would take part in such a good work, we would have found it difficult to believe him." —*Catholic Telegraph.*

Diocese of Little Rock.—*New Church.*—The *Catholic Advocate* informs us that a lot has been given to the Rt. Rev. Bishop Byrne, at Helena, for a new church, the erection of which promises much for the progress of Catholicity in that quarter.

Diocese of Buffalo.—*Confirmation.*—The following particulars we have gleaned from the *N. Y. Freeman's Journal.* On the 6th December, Bishop Timon confirmed 83 persons at St. Peter's church, Rochester: on the 12th, 93 persons in the church at Java, where he performed the exercises of a spiritual retreat. On the 16th he confirmed 60 persons at Shelton. On the 18th January, he confirmed 73 persons at Lancaster. After the exercises of a retreat at Auburn, he confirmed 70 persons on the 23d January. On the 24th a retreat was commenced at Seneca Falls, at the close of which, on the 28th, 53 persons were confirmed. At Geneva also 53 persons were confirmed. On the 30th, 12 persons were confirmed at Jefferson, where a church has been recently purchased, formerly the property of Presbyterians. It is now styled *St. Mary's of the Lake.* Three persons were confirmed at Gen. Kernan's on the 1st Feb., and on the same day 18 others at Hammondsport. On the 2d the bishop confirmed an adult at Jefferson; on the 3d, 24 persons at Ithaca. Eighteen were afterwards confirmed at Oswego, whence he proceeded to Elmira, Corning and Bath. On the 13th, 54 were confirmed at Greenwood: on the 15th, 42 were confirmed at Scio. At Genesee Falls 42 were confirmed.

"Passing through all this district, the bishop often remarked, every four or five miles, two, three, sometimes four Protestant churches would be found; in number, at least, triple of what would be wanted were there but "one faith," as there is but "one Lord." Yet, alas, while houses for erroneous worship are multiplied, far beyond their necessity, through the same region the poor, but numerous, congregations must beg the loan of a court house, or in some far less seemly shelter for themselves, and for the heavenly mysteries which they adore! Since the 21st Nov., the Rt. Rev. Bishop has confirmed 1784 persons, of whom more than half were adults, and yet three large congregations at Rochester, and six or eight country congregations have not yet been visited."

Diocese of Boston.—*Ordination.*—On Wednesday, 23d February, the Right Rev. Bishop admitted to the first tonsure Mr. Thomas J. Curd, lately lieutenant in the 4th Regiment Artillery, U. S. A. It is but a few weeks since Lieut. Curd resigned his commission. He was with General Taylor in all his battles in Mexico, and proved himself a brave and faithful officer. In the peaceful battles of God's church, he will, we trust, rank among the bravest and the best.—*Catholic Observer.*

New Church.—A lot has been purchased, says the *Catholic Observer*, for the erection of a church at Fitchburg.

Fair.—The proceeds of the fair recently held at Worcester, in behalf of St. John's church, were not far short of $700.—*Ibid.*

Diocese of Cincinnati.—*Remains of Bishop Fenwick.*—On last Monday morning, March 13, Rt. Rev. Bishop Purcell, and nearly all the Catholic clergy of the city, attended by a numerous body of the laity, conveyed the honored remains of the first bishop of Cincinnati from the vault in the church of St. Xavier, to the place prepared for their reception beneath the high altar of the cathedral. The procession, preceded by the cross and numerous acolytes, left the sanctuary of St. Francis Xavier, which the fathers had hung in black drapery, and passed up Sycamore to Eighth street, and along Eighth to the new cathedral, the clergy and bishop in their robes and chanting the appropriate psalms. The coffin was borne by four Catholic gentlemen who had known the departed prelate. . . . . Bishop Purcell celebrated a pontifical high mass, and preached on the occasion.—*Catholic Tel.*

Fair.—The *Catholic Telegraph* informs us that the fair held recently for St. Xavier's free school, Cincinnati, realized a nett profit of $3,050 76.

Diocese of Charleston.—*Episcopal Visitation.*—Bishop Reynolds, as we learn from the *U. S. C. Miscellany*, arrived at Columbus, Ga., on the 24th Feb., and on the Sunday following administered confirmation to 6 children.

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Confirmation.—On the 14th February, Bishop Reynolds confirmed two persons at Washington, Ga., and preached several times. On Sunday, the 20th, he confirmed five persons at Locust Grove, the oldest Catholic station in Georgia. On the 22d he confirmed 12 persons at Atlanta.

Diocess of Cleveland.—*Confirmation.*—Sixty children lately made their first communion in Cleveland, and one hundred and thirty-six were confirmed in the same place, by Rt. Rev. Bishop Rappe, on Sunday the 4th of March.—*Cath. Telegraph.*

Diocess of Philadelphia.—*Confirmation.*—The sacrament of confirmation was administered in St. Patrick's church on Sunday last, by the Rt. Rev. Dr. Timon, bishop of Buffalo, to one hundred and thirty-three persons, several of whom were converts to our holy faith.—*Catholic Herald, 16th March.*

Diocess of New Orleans.—*Fair.*—Towards the middle of January, a fair was held for the benefit of the Female Orphan Asylum, the proceeds of which amounted to $3,780. There are at present 200 children in the asylum, which possesses no income whatever, and depends entirely on the charity of the public.—*Cath. Adv.*

Ordination.—On the 2d of February, feast of the Purification, an ordination was held in the church of the Assumption, in which the Rt. Rev. Bishop Blanc conferred the minor orders on Messrs. Louis Arsenaux and Peter McMahon, the order of subdeacon on Charles Sampson, and the order of deacon on Cornelius Moynehan.—*Ibid.*

New Church.—The corner stone of a new church was laid by Bishop Blanc, at Thibodeaux, on the 27th February.—*Prop. Cath.*

Diocess of Natchez.—*Episcopal Visitation.*—The Rt. Rev. Dr. Chanche, as we learn from the *Prop. Cath.*, has recently visited the southern portion of his diocess, accompanied by Bishop Portier of Mobile. On the 15th of February they selected a site at the Bay of St. Louis for a new church, to be erected under the invocation of the immaculate conception. The corner-stone will be laid by the bishop of Mobile, on the 26th March. On the 16th February, Bishop Chanche confirmed 22 persons of that place. On the 17th, at Pass Christian, he confirmed 11. At both places Bishop Portier preached in his usual impassioned manner.

Letters of Bishop Hughes in the *New York Freeman's Journal.*—The object of the sixth letter is to show that, according to the constitution of the Christian church, those who are authorized to preach the Gospel and perform other duties of the Christian ministry, must be sent by a *pre-existing* authority. From whom did the reformers derive their mission? In the seventh letter the want of mission in Protestant sects is further discussed. The eighth and ninth letters dwell more particularly on the organization of the church by her divine founder, and her mode of transmitting the doctrines of revelation from age to age.

Congregation of the Mission.—The Very Rev. Marian Maller, C. M., has been appointed visitor of the Lazarists in the United States, in lieu of Bishop Timon, who held that office before his elevation to the episcopate.

Society of Jesus.—The V. Rev. Father Buckhard, S. J., is now provincial of the Jesuits belonging to the Maryland province.

Late Arrival.—The *Propagateur Catholique* of New Orleans, announces the arrival of several Jesuit fathers for the colleges of Spring Hill, near Mobile, and Grand Coteau, in Louisiana. Four of these professors are of English birth, and will be of great use to the students of those institutions in teaching the English language. The priests of the society belonging to Missouri, who were heretofore engaged in the above named colleges, will return to St. Louis with Father Vandevelde, who is at present in the south.—*Cath. Tel.*

Ladies of the Sacred Heart.—We publish this month, in our advertising sheet, a brief prospectus of two excellent institutions conducted by the ladies of the Sacred Heart; one near Philadelphia, and the other in the vicinity of New York. We commend these notices to the particular attention of the Catholic community. It is needless to say any thing in favor of the above-mentioned schools, as it is admitted by all, that the ladies of the Sacred Heart hold a distinguished rank in the department of female education.

OBITUARY.

Died, February 29th, Sr. Mary Agnes Spalding, at the Convent of the Visitation, Baltimore, in the 28th year of her age.

At the hospital of the Sisters of Mercy, Penn street, Pittsburg, on Saturday, the 19th February, Sister Ann (Rigney), a lay sister of the order of the Sisters of Mercy.—*Pittsburg Catholic.*

On Friday, 3d March, in the same society, Miss Kate Lawler, a postulant, while preparing for her reception, was called away after a very short illness. She was a native of Ireland.—*Ibid.*

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On Sunday, the 5th March, Sister MARY MAGDELENE REINGOLD, a native of Germany, or of German parentage, from Tiffin, Ohio. She was about to prepare for her religious profession, as a lay sister in the same community.—*Ibid.*

On the 9th March, at the Mercy Hospital, Pittsburg, Sister MARY XAVIER TIERNAN, aged 30 years. Her loss is deeply felt by the community.—*Ibid.*

At the Marine Hospital in this city, on Saturday, the 22d ult., Mr. DANIEL WELLS, of Baltimore.

The deceased was returning from Mexico, where he had fought gallantly in our armies. At the storming of one of the forts near Mexico while bravely rushing to the charge with his comrades, he received in his face near the eye a musket ball, which passed out at the back part of his head. This wound brought on a lingering illness, which wasted him to a skeleton, and left little hope of recovery. Honorably discharged from the army in consequence of his illness, he was making his way to Baltimore, to die in the arms of his parents. But on reaching Louisville his illness assumed so alarming a form that he was compelled to stop. He was here received into the Marine Hospital, where every medical assistance was rendered to him, but in vain. His illness had progressed too far, and his dissolution was at hand. Finding that he must die, he sent for a Catholic clergyman, from whose hands he received all the last rites and consolations of our holy religion. A few hours afterwards he resigned his soul tranquilly and with entire resignation into the hands of his Creator, from whom we have every reason to hope that he found mercy. His bereaved parents may console themselves with the blessed thought that he has exchanged a life of sorrow and trouble for one of joy and bliss eternal.—*Cath. Advocate.*

In our last number we announced the death of Rev. PATRICK MURPHY and Rev. JOHN H. SMITH, both of whom died of ship fever; the former at Staten Island and the latter in the city of New York. We gather the following additional particulars from the *Freeman's Journal.* Mr. Murphy was a native of Ireland, about 29 years of age, and universally beloved for his generous and cheerful disposition, his unobtrusive manners and exemplary zeal. His mission was probably the most laborious in the diocess. He attended several stations, and was indefatigable and assiduous in his care of the sick at the Quarantine Hospital, containing from 850 to 900 patients, most of whom are generally Catholic emigrants. His funeral was honored by a large concourse of the clergy and laity.

The Rev. Mr. Smith was also a native of Ireland, but for the last twenty years engaged in the arduous duties of the American missions, first in the archdiocess of Baltimore, and then in the diocess of New York. He labored assiduously among the poor of St. James' parish, in the city of New York, of which he was pastor, and endeared himself to his flock by constant attention to the duties of his charge.

At St. Mary's Seminary, Barrens, Perry co., Missouri, on the 17th January, Mr. JEREMIAH RYAN, a native of the city of Cork, Ireland. Mr. Ryan had passed one year at the Seminary of Charleston, S. C., when it was thought advisable for him to remove to a more congenial climate, and he repaired to the diocess of St. Louis, in the fall of 1846, where he died the death of the just.—*U. S. C. Mis.*

At New Orleans, Feb. 1, Sr. MARY DENNIS TROY, of St. Joseph's community, Emmitsburg, aged fifty-five years, a native of the county Waterford, Ireland. For the last fifteen years the deceased had been connected with the Charity hospital. She died of typhus fever.

At the same place, Feb. 11th, Sister MARY ZOE GLEESON, aged 28 years, who had but recently arrived at the hospital to attend the sick, when she fell a victim to the fever.

At the same place, February 26th, Sister ALFREDA (CAMPBELL), who also died of the typhus fever.

At Philadelphia, on the 18th March, Rev. FRANCIS ASCHE, O. S. A. He was born in the city of Cork, Ireland, where at an early age he sought admittance into the order of Hermits of St. Augustine. In consequence of the penal laws against the religious orders in the British empire he was sent to Italy, where he performed his noviciate, and qualified himself in the schools of his order, for the duties which awaited him on his intended return to his native country. But on the eve of carrying that intention into execution, he generously abandoned it at the suggestion of a brother religious from Philadelphia, who happened to meet him on a visit to the holy house of Loretto; and sacrificing every hope

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and desire of seeing his parents, brothers, sisters, and friends, who were daily expecting his return, he solicited from the general of his order permission to leave the province of his profession and associate himself to the Augustinian community of Philadelphia. He arrived in this city in 1842, and from that time until within nine days of his lamented death, he edified all who had the happiness to know him, by the zeal and assiduity with which he applied himself to the various duties of the holy ministry, and the fervent practice of the virtues required by the life of religion.

He was attacked by erysipelas in the head, on Sunday morning, March 5th, and died at St. Augustine's—almost in the chapel of Our Lady of Consolation—on the evening of Monday, March 13th, at 8 o'clock, in the 29th year of his age, and the 11th of his religious profession.

His death-bed was more honorable than the throne of princes, for it was the holy spot from whence he stepped from the sufferings of earth to the glory of heaven. Those who witnessed his last moments murmured not for him, but rather for those whom he left behind, and exclaimed, "may I die the death of the righteous, and may my last end be like his"—"consummatus in brevi explevit tempora multa—Aetas senectutis vita immaculata." Requiescat in pace.—*C. Herald.*

FOREIGN.

FRANCE.—*Paris.—Commemoration of O'Connell.*—On the 10th of February took place the long-expected commemoration of O'Connell in the Cathedral of Notre Dame. The whole of the space between the great door at the entrance of the cathedral and choir, had been enclosed, but towards the centre, amongst the pillars of the nave and the aisle, opposite the pulpit, a reserved portion was railed off, and hung with black, for Mr. John O'Connell and the members of the Chambers of Peers and of Deputies who should attend the commemoration. Long before half-past twelve, the hour appointed for the commencement of the mass, this inclosed space, the aisles, and the galleries above them, were crowded to suffocation. After the mass, Father Lacordaire ascended the pulpit, in the full habit of a Dominican, with shaven crown, flannel habit, and black cowl. His oration (which occupied an hour and a half in delivery) was to the following effect:

THE FUNERAL ORATION.

"Beati qui esuriunt et sitiunt justitiam quoniam ipsi saturabuntur."—St. Matt. ch. v, 6.

My Lord—Gentlemen,

I shall say nothing of the words which you have just heard, and which were uttered for the first time by Him who brought forth into the world so many new words. I shall say nothing of them, because they will be echoed throughout the whole series of my speech, and because at every word, in every phrase, in every motion, you will say unto yourselves, without any interference on my part, "Happy are those who are hungry and thirsty of justice, for they shall be filled!" And indeed, this multitude now before me, this high expectation, this solemn anticipation of every heart, are they any thing else but the justice which comes down from heaven to visit a man whose stormy life was far from hoping such unanimous, such immediate gratitude at the hands of the present age, nor even of future times? And this man, who thus commands over a posterity that yet hardly dawns upon his tomb—who is he, may I ask? Through what spell has he thus commanded justice? Is he a king, who has laid himself down by the side of his ancestors, after reigning gloriously over his people? Is he a conqueror, who bore unto the very extremity of the earth the power of his arms? Is he a lawgiver, who established a new nation upon the chaos of beginnings or of ruins? No, no—he is nothing of all that—he is more than all that; he was a man who was neither a prince, nor a captain, nor the founder of an empire, but who, as a simple citizen, swayed the rod of power more successfully than kings, gained more battles than conquerors, and wrought more than any of those who usually receive a mission, either for destruction or edification. His country bestowed upon him the appellation of *Liberator!* and were we to take that name in a limited sense, still it would be splendid enough to justify the extraordinary honors which we now offer him—to explain why Rome, the mistress of every august glory, opened her basilicas to his relics, and why, though a stranger as he was to our country, these sacred and patriotic walls of Notre Dame witness even now the admiration which still clings to his tomb. It would be quite enough, do I say, that he should have been the liberator of an oppressed country to justify all that Rome, France, and the whole world think of

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memory and do to exalt it. But I shall not confine myself to this view; it is by far too narrow for him, for your own expectations, and for the thoughts which are teeming within my heart. I wish to show you that this man marked out a place for himself among the greatest liberators of the church and mankind. I shall therefore pass by, as it were, the ideas suggested by the word "country," and which are neither sufficiently extensive nor exalted for our subject.

I open the most extensive scene over which human memory can range—the scene of the church and of mankind itself.

O my God! the father of all justice, I thank thee because in times like these which witness so much injustice, thou dost allow my lips to utter the praises of a man of justice, whose long and agitated career never cost one drop of blood, nor even a tear; and who, after stirring more men and nations than we can find in any history whatsoever, went down into the grave pure of reproach, and without fearing that any living creature should ever raise his tombstone and call him to account, nay, not for a criminal action, but for a misfortune. I thank thee, O God, that such is the object of this assembly, and I thank thee, also, for that justice which thou hast promised unto every man, and which I am now about to grant, in thy name and in the name of Christendom, to Daniel O'Connell.

From the very first days of the world there has existed in the world a divine light, a divine charity, a divine authority, a divine society. From the primitive fields of Eden to the tallest summit of Ararat; from Mount Ararat to the "rocks of Sinai;" from Sinai to Mount Zion and the Calvary; from the Calvary to the Vatican-hill, God never ceased to be present and active upon the face of the earth. And it would seem as if this reign of light, of charity, of authority, issued from above; as if this union of souls through God and in God, our common father, ought to have met with unanimity here below, or at least not to have encountered either an enemy or a battle to fight out. But we are here below in the land of struggle, and to this necessity did God subject himself; he consented to give us his own life, as far as it was wound up with ours; to be judged by us, and consequently to be accepted by some and repelled by others. This sacred warfare is as old as the world, and will last as long as the world. But among its numerous vicissitudes we observe two periods and missions important above all others—the period of persecution and the period of deliverance; the mission of the persecutors and the mission of the liberators. Whenever the world is more than usually tired of God; whenever it is tired of hearing his name pronounced, or deems God rather too powerful, then the world makes an effort against him, and as its reason is too feeble to repel God through the single strength of the soul, it has recourse to the material order of things; it overthrows, burns, and kills every being which bears the divine stamp, until satisfied with the silence of the waste it has wrought around, the world imagines that, at the very least, if it has not conquered, a few days of truce and triumph have been won for its cause. But God is never more powerful than in days like these; he shoots forth, as it were, from among the ruins by a sort of germination which no one can understand; or rather mankind, ailing through his absence, returns towards him, just as a child calls his father from the domestic hearth from which the latter had exiled him. Justice, truth, and eternal order resume their rights over man's conscience, and an age of deliverance succeeds to an age of persecution. And then we see some man such as Providence secretly prepares within the all-powerful mystery of his councils; for instance, Moses, who delivered the people of God out of the hands of Egypt; or Cyrus, who brought them back from Babylon to the fields of their native country; Judas Macchabeus, who defended their national independence against the successors of Alexander; and at a later period Constantine, Charlemagne, Gregory VIIth; Constantine, who gave religious liberty to the Christians; Charlemagne, who maintained against the Greek emperors, against the barbarian monarchs, and against futurity itself the independence of God's vicar upon earth; Gregory VIIth, who freed the church from the mortal grasp of feudality: illustrious names, indeed, the greatest in the world! And perhaps you may think that when I thus utter these names, I really show a certain want of ability, and that I run the risk of blotting out the name of the man whom I am bound to glorify. For my part, gentlemen, I have no such fear, and you will yourselves tell whether I am mistaken.

Open the map of the world, and do observe at both extremities those two groups of islands

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that go by the name of Japan and Great Britain. Just follow the tracks of the different nations that spread over this line, measuring nine thousand miles; mark Japan, China, Russia, Sweden, Prussia, Denmark, Hanover, England and Ireland. In vain do you number and number again; among all these numerous kingdoms there is not one in which the church of God enjoys her inalienable liberties, not one in which her Word, her sacraments and assemblies are not humiliated and enthralled. What! so many nations altogether despoiled of the holy independence belonging to the children of God! What! among these two hundred millions men, we meet with no hearts bold enough to maintain the rights of conscience and the dignity of a Christian! Ah, yield not to such an error, gentlemen; God never left truth without her martyrs, without witnesses, who served even unto the effusion of blood; and, as in this case, the scandal of oppression was heightened by its extent, its devotion and its rigor; God, in his turn, wrought also a new miracle in the history of martyrdom. Men, and whole families had been seen, who died for their faith, and who left, as the only remnant of such a grand spectacle, their mutilated relics and their imperishable memory. But no one had ever seen a whole people living in a state of martyrdom, whole generations linked together by one common earthly country, and transmitting the inheritance of faith through an hereditary torture—no, such a thing had never been witnessed. God both willed and did this thing; and he willed it in our times, he did it in our times. Among those nations which I have just now shown fettered one to another in one common space, and in one same spiritual slavery, there is one that spurned the yoke, one which, though materially enslaved, still preserves the freedom of the soul. One of the proudest powers of the earth has wrestled with that nation in order to drag it along into the yawning abyss of schism and apostacy. But though devoted to a war of extermination, it has been overcome without betraying the courage of military prowess, or the courage of faithfulness to God. Though bereft of its native land by a gigantic system of confiscation, it has continued to cultivate for its oppressors the land of its forefathers, and in the very sweat of its brow has it found bread sufficient to live with honor, and to die in the arms of faith. Famine soon endeavored to snatch away that bread of bitterness, and the nation simply raised toward heaven eyes which accused not heaven. Neither war, nor spoliation, nor famine, has succeeded in bringing this people to ruin or to apostacy; their oppressors, however mighty, have been unable to extinguish life or duty within their hearts. At length, as the direst and most cowardly dagger cannot stab for ever, tyranny sought for some weapon more lasting than steel, and in this martyred nation we have come to see verified the prophecy of St. John, in which he says: *A time will come when no man will be able to buy or sell unless he has the sign of the beast*, viz., apostacy, *marked on his hand and on his forehead.*

This people was, therefore, at one blow despoiled of every political and civil right. Every being that is born possesses an innate right. The very stone itself, inanimate as it may be, brings with it into the world a law that protects and ennobles it; it is under the guardianship of a mathematical, of an eternal law, that forms but one same thing with the essence of God, and does not allow us even to touch it—yea, were it a mere atom, without obliging us to respect both its force and its right. In this way does every being, whatever may be its weakness, come into the world with a due share of the power and eternity of God, and still more so does man—man, a being which both thinks and wills—man, the elder son of the Divine intelligence and will; so that to deprive man of his native right is such a heinous crime that a very stone, could it be deprived of its innate right, would accuse the despoiler of sacrilege and parricide. But, then, what name shall we give to those who deprive a whole nation of its right? Well, this *has* been done to the heroic people whose torture and firmness I now recall to your memory. Nay, more, this bereavement of right, this legal murder of a nation, has not been established in an absolute, but in a conditional way, so that any member of the nation, or the nation itself, could always redeem their public and civil death by apostacy. The law said: You are nothing; but apostatize, and you shall become something. You are slaves; but apostatize, and you shall be free. You are dying of hunger; but apostatize, and you shall be rich. What a temptation, gentlemen! and deep, indeed, was this calculation, if conscience was not still deeper than hell! Do not fear any thing for the martyred natio

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for two whole centuries has it risen superior to this seduction, and raised to God its placid hands, saying within its heart: "God doth see them, and us; they shall have their reward, and we shall have ours."

I will not name that dear and sacred people, gentlemen—a people stronger than death itself. My lips are neither pure nor glowing enough to name them, but heaven knows them; the earth blesses them; every generous heart holds open to them a country, a kind love, an asylum. . . . . O, heaven, who doth witness; O, earth, that doth know; O, you all, who are both better and more worthy than I am, do name that country; yea, name it, and exclaim: Ireland!

Ireland! Such was her fate, gentlemen, when the nineteenth century opened, and was inaugurated by two thunderbolts, of which the one burst upon the new world, on regions almost unknown, and the other upon our own country. These two thunderbolts of Providence served as an admonishment for the oppressors of Ireland; they began to suspect that a reign of justice and liberty was dawning upon the conscience of man through such memorable catastrophes; and, whether from fear, or from a feeling of compassion, we cannot tell, they slightly loosened the fetters which bound the life of their victim.

Among the several rights which were then restored, there was one apparently most insignificant—the right of defending private interests before the courts of common law. Doubtless, gentlemen, this concession seemed of very little importance and most barren in its consequences; but England had not considered that this was the manumission of speech, or rather of God himself; for speech, when uttered by lips which faith inspires, is truth, is charity, is authority. Speech enables us to teach, to strengthen, to command, to struggle; speech is the true deliverer of the enthralled conscience, and when oppressors open a full career to speech, we may well say, without any disrespect, that they know not what they do. So speech was free in Ireland, and on its very birthday, when it was even yet astonished not to feel its manacles, it sank into the heart and flew upon the lips of a young man of five-and-twenty, and it was soon found that those lips were eloquent, that this heart was truly noble.

On a sudden the breezes which stole along the lakes of Ireland slept upon their bosom; her forests trembled, and stood motionless; her mountains seemed to strive to show attention. Ireland did really hear a free and Christian speech, a speech full of God and of the country, eloquent in defending the rights of the weak, and in bringing to account the government for its abuses; a speech conscious of its own strength, and inspiring that strength to the whole people.

Verily, a happy day is that in which a woman brings forth her first-born; a happy day is that in which an exile returns to his native country; but none of these joys, the greatest that man can enjoy, none can equal the raptures of a nation which hears for the first time, after whole ages of silent oppression, both the Divine verb and the human verb in the very fulness of their liberty. And this ineffable delight did Ireland owe to the young man of five-and-twenty, whose name was Daniel O'Connell.—*Tablet.* (*To be continued.*)

The recent Revolution.—This event, with its probable consequences, is the most exciting topic that now occupies the public mind in Europe and America. The cause of this revolution had been maturing for years, in the refusal of the government to grant the political reforms demanded by the people, particularly the extent of the right of suffrage. The *New York Freeman's Journal* thus sums up the origin and progress of events to the 26th Feb. "The immediate occasion was, 1st. the government forbidding a vast assemblage, or *banquet*, that had been called by the reformists, or radicals. 2d. The revolt of two legions of the National Guard, and of the fifth regiment of the line, who joined the mob in demanding the dismissal of the too infamous Guizot ministry.—This same fifth regiment, it is remarked by a Paris correspondent of the *Courrier des Etats Unis*, was the first who joined the insurgents in 1830. Louis Phillippe convoked a council of ministers, and the end of the consultation was the fall of the Guizot ministry. Peace for a moment seemed restored. But, by some means not yet clearly explained, the guard placed at the *Hotel des Affaires Etrangés* came into collision with the populace, and fired upon them. Five bodies of those who had been killed were carried publicly back and forth through the excited crowd, and became the signal for an exasperated rising of the mob. Quick upon this came the abdication of Louis Philippe, his flight from Paris, and probably from France, the attempt to form a regency under the Duke de Nemours for the young Count de Paris—its failure—the like attempt for a regency under the Duchess d' Orleans—with the same result—the declaring a republic—the sacking, and some reports say burning, of the Tuilleries; and at length the

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formation of a provisional government under M. Dupon de l'Eure as president. De Lamartine (not Frederick, but Francis) as minister of Foreign Affairs."

By the last accounts it appears that Louis Phillippe and his family are in England, and that France is quiet under the direction of the provisional government. A National Assembly, to be elected by the people, will meet at Paris on the 20th of April, to give a definitive form to things, and the provisional government will resign. It is impossible to say, from present appearances, what will be the ultimate settling down of this political commotion. We must say, however, that so far we have been favorably disappointed. We thought that the radical and communist principles so prevalent in France, would have imparted to any political revolution at Paris, an anti-religious character, and that scenes similar to those of 1792 would be again enacted. But there seems to be no indication of such a spirit either among the people or their rulers, and their sole aim apparently is the establishment of a republican government, for the enjoyment of a greater amount of civil liberty. If such a reform be really effected, and a constitution similar to that of the United States be adopted, which establishes *religious* as well as civil freedom, the church will not, we think, lose any thing by the change. If the great majority of thirty-four millions of Frenchmen are, as we believe, thoroughly Catholic in faith, the introduction of a general suffrage will give the people a means of vindicating their rights, and putting down all infidel monopolies, whether in the cause of education or in any other question of national interest. We are pleased to learn that the archbishop of Paris, with two of his vicars, gave in his adhesion to the new government, in the name of all the clergy in his diocess.

Italy.—*Rome.*—On the 10th Feb. the Pope published a proclamation, to allay the popular fears of foreign aggression. Three laymen have been appointed by him to ministerial offices. It is also stated that Pius IX intends to give his government a constitutional form.

Naples, Sardinia, &c.—The last accounts inform us that the Sicilians are still in a revolutionary state, and will be satisfied with nothing less than a republic. The king has published a constitution for his states, and the same has been done in Sardinia.

Ireland.—The Irish bishops have been requested by the *Propaganda* to forward to Rome a correct account of the pretended denunciations from the altar. Archbishop McHale and other members of the episcopacy have placed the Earl of Shrewsbury in a very unenviable position for his blind and impertinent interference in this matter. Meetings have been held in various parts of Ireland, protesting against the calumnious attacks upon the clergy.

The following extract from a most eloquent speech of the Rev. Dr. Miley, will show that the miseries of starvation are not diminishing, while the oppression of the British government relaxes nothing of its inhumanity, displaying in the awful destitution of the country the continued fruits of its tyrannical and heretical policy.

It is not dove-like, with the olive branch of peace—it is not, like the apostles, with a divine and mercy-breathing influence that they appear amongst the people—but, like those ill-omened birds and beasts of prey, the kite, the raven, the vulture, and the wolf, who snuff carnage on the gale, and ever prowl and fatten on the track of desolation. They come not to solace or to serve, but, like that nefarious rabble who follow camps, to insult and strip the wounded and the dying on the field of carnage—they set upon the poor, struck down by want and sickness, not to relieve, but to rob them of the sacred rights of conscience. If help they will have, even when they are perishing, not a morsel will they give until they wring from their victims, what is regarded by these hapless creatures, and regarded justly, as criminal and disgraceful to the last excess. Yes, this fell demon, which is ever ready to hunt out and persecute the victims of adversity—whether it is a farm is to be let, a scullion hired, or a pauper admitted to the workhouse, begins to look upon—has, indeed, proclaimed it—that this dread season of starvation for the millions shall be their harvest time. They plume themselves with hope; the tide they think is with them. I appeal to gentlemen who are assembled here, whom I see gathered from every quarter of the country, and who are intimately conversant with the working of institutions and the events which are occurring hourly, to say if these doings be not notorious, if it be not well known that nearly all the money sent here from the sister island was not made use of as I have described—not to solace and relieve the miseries of the poor, but to carry on a war, a nefarious war, against their religious liberty, to invade their consciences, and as a tax to some paltry succor to their bodies, to force them to that which transfixed the heart with agony, with a pang more insufferable than all their other sorrows. I am well aware how critical this topic is. It will be said, perhaps, that I cast abroad the brand of sectarian strife, and come amongst

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you an apostle of discord and not of peace, invading and denouncing that great national interest which is represented here by dragging in this subject, which may be deemed both out of place and irritating by many of those who hear me. (No, no.) No; mine is no sweeping censure. If any one, I care not what his creed, afford assistance to the perishing without infringing on the sacred immunities of conscience, or exacting the hateful tribute of apostacy for the help he gives, that man I do not censure, but applaud. If persons of this stamp assist the poor, and I believe there are many such, not only amongst the Protestant laity, but amongst their clergy also, so far am I from assailing such as these, I applaud them loudly, and for the mercy they show the sufferer, with uplifted hands I implore of heaven to repay them ten hundred fold in grace and blessings. But, let me ask, Sir, should we be judicious, uncompromising advocates of civil and religious liberty if we hesitated to throw ourselves boldly between such foul and cruel hearted aggressors as this race of proselytisers and their victims? or is it because they are steeped in misery that the religious feelings, convictions, and immortal hopes of the famished peasant, the forlorn orphan, and the widowed mother, are to be invaded and torn from them with impunity? (Hear, hear, and cheers.) But again let me warn those apostles of a revolting and aggressive bigotry which leagues itself with famine and the whole hosts of miseries which have fallen on the poor, in the hope of at last subduing their religious constancy, that this hope shall fail them—it shall be shipwrecked, and turned into shame. (Cheers.) No; never shall either tribulation, or distress, or famine, or nakedness, or persecution, or the sword, be able to sever the faithful Irish people from the Rock of Ages, from their hold upon the faith once delivered to the saints. (Vehement cheering.) Never shall they be induced by apostatizing from the religion for which their sires suffered with such fortitude, to anathematize their memory, and fling odor, and infamy upon their graves. (Loud cheers.) Never shall they be able to snatch away that solitary but priceless jewel—the true faith of Christ—which still sparkles in the diadem of Erin—all the brighter in the eyes of admiring nations, because of its solitude amidst the dark firmament of her afflictions. (Continued cheering.) They think that because the people are now crushed down, and decimated by the scourge which is amongst them, that at last they shall succeed. But these men forget, perhaps they never knew it, that the nation they have entered into conflict with has been tried in the ordeal of centuries of tribulation. They forget the power, the numbers, the comparative wealth, the institutions acquired by legitimate and constitutional means, the intelligence, the influence, and the numerous sources of power and stability of every sort, which, in comparison with those who have gone before them, at present strengthen the hands and the religious position of the Catholics. (Hear, hear.) They forget that now we are one hundred—aye, one thousand times better prepared to enter into this conflict than were our ancestors, trodden down to the earth by oppressive laws, robbed of property, condemned to slavery, pronounced by judicial *dictum* from the bench not to have any but a mere imaginary existence—an existence admitted, as it were, by grace especial—an existence only recognised by a mere fiction of the law. They forget that even in that period of oppression and tyranny, when the Catholic people were almost without hope, when the entire pressure of the British legislation was brought to bear upon them, administered and carried out with the most persevering and cruel-hearted bigotry—they, oppressed and trampled down, still persevered—they triumphed—they multiplied from day to day, and we have seen them, under the guidance of their great leader, casting back even the tide of constitutional victory on the proud shores of Britain, and establishing a species of dictatorship even within the fortress of the constitution. (Loud cheers.) How can these men hope to succeed at the present day? Not less than one million of money was spent upon the charter schools alone. No Catholic could have an estate, or even a farmer more than two acres of "deep bog" until the year 1794.—They were excluded even the possession of chattel property; and if a Catholic lent money to a Protestant, he was disabled by law from enforcing payment. There was no species of oppression which human—nay, diabolical ingenuity could invent—and this has been stated over and over again by pure-hearted and honorable Protestants—that was lost sight of in order to break down this people, and wrest from them their treasure of conscience, which is now again so impiously invaded. (Hear, hear.) Yet, during those ages, instead of having succeeded, what does the concurrent testimony of history bear witness to?—Why, even Primate Boulter himself, in the reign of George the Second, when he was at the head of affairs in this country, writes to his friends in England that instead of the charter schools and the other species of oppression put in force against the Catholics having the effect of weaning them from their faith, they were day after day winning converts from the Protestants. And Arthur Young, when he travelled in this country, seeing the desolating influence of this oppression, remonstrated with those who passed these laws, in the hope of either forcing the Catholics to conform or to destroy them utterly, expostulated with men in power on the folly of their attempt, and demonstrated the utter failure of their experiment by telling them that, according to the advances they had already made it would take 4,000 years to convert the Catholics. It was not only that they failed to lessen their numbers, but they were obliged, at a time when a Catholic was not allowed to be a common coal-heaver or to drive a hackney coach, or reside within a corporate town—when he was regarded as almost like some savage beast, driven to the desert without opportunity of

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worship or instruction—without permission for his clergy to acquire, not to say that knowledge of those higher sciences that is indispensable for their calling, but even to obtain the rudiments of education at home in order that they might be able to instruct their people—at that time when every thing was against the Catholics—when nothing but heaven and truth were for them, the Protestants were obliged, in order to recruit their wasted ranks, to proclaim a law conferring free citizenship and all the privileges of the constitution on Jews, Turks, or atheist—on all but papists. I allude to these things, not for any purposes of irritation—may God forbid!—but it is to point out the perfect folly—the madness, of those who hope, now that we are in possession of such great advantages over those who went before us, to wean the Irish Catholics from their holy faith—it is for the purpose of dissuading those persecutors and tormentors of our noble people from their mad and ineffectual attempts.—*Tablet.*

Conversions.—*Jamaica.*—The hon. Thos. Jas. Bernard, member of Her Majesty's Council in this island, and chairman of quarter sessions for the district of St. Mary and St. Thomas in the Vale, was yesterday admitted by the Rev. Mr. Cotham, officiating priest, into the Catholic church. The ceremony took place at Trinity chapel, in the presence of the hon. Wm. Irving Wilkinson, the Spanish consul, and other Catholic clergymen. The event, a new one to Jamaica, has created no little sensation.—*Jamaica Despatch*, Nov. 24.

Foreign Items.—Lola Montes has been expelled from Munich by the people,—who are said to have demanded from the king a constitutional government.

The celebrated Görres, one of the most able defenders of the church, and most eminent scholars of Modern times, died recently in Munich.

The Catholic patriarch of Jerusalem, Monsignor Joseph Valerza, made a solemn entrance into that city on the 17th January.

Father Thomas Maguire, it is ascertained, died from the effects of poison, and his housekeeper has been arrested on suspicion.

Padre Ryllo, with several of his companions, was assassinated in Abyssinia, on his way to his mission.

The Rt. Rev. Dr. Mullock, coadjutor to the Rt. Rev. Dr. Fleming, vicar apostolic of Newfoundland, was consecrated at Rome, on the 27th January.

Portrait of Pius IX.—A correspondent of the *Lit. World* states, that Mr. Ames of Boston is busily engaged at Rome, painting a portrait of the pope, a commission from the Catholics of his city.

Mission to Rome.—Diplomatic relations with the Papal States have been resolved on by the British government. The bill passed the house of lords, with the restrictions that the pope would be termed *Sovereign of the Roman States*, and that no minister from him should be recognized, unless he were a layman. We presume the pope will use his own discretion on this point.

The N. Y. Freeman's Journal and ourselves.—In the last number of the Magazine we inserted a communication of M. Oertel, Esq., the learned editor of the *Katholische Kirchen Zeitung*, in which he defended his journal and the clergy of St. Alphonsus' church, from certain grave charges which had been made against them in the correspondence of the *Freeman's Journal.* In admitting his communication into our pages we were actuated only by motives of justice, and we had no reason to suppose that our course would be censured, when it was well known that the *Freeman's Journal* had declined publishing the vindications of the aggrieved parties, and compelled them, belonging as they do to the archdiocess of Baltimore, to adopt the Magazine as the only medium of communication, through which they could place the topics of discussion in a proper light before the public. We regret, therefore, to perceive that the *Freeman's Journal*, in referring to the subject again, has assumed a rather objectionable tone in reference to the Magazine. It says:

"In the March number of the Magazine we have noticed, and certainly with some surprise, a wide departure from the generally unobtrusive character of that periodical manifested by the admission into its pages of a letter signed "M. O.," and prefaced editorially by some sentences rather singularly defining the position of the Magazine.

"We feel the same unwillingness to injure the reputation of the Magazine, or rather to help it to injure its own, that we did in the case of the *Zeitung;* and shall therefore abstain, for the present at least, from any remarks farther than frankness and good feeling seem to ask for at our hands."

That these remarks were altogether uncalled for, will, we think, appear sufficiently manifest from the circumstances of the case as mentioned above, and the motives assigned by us in publishing Mr. Oertel's communication. We merely performed an act of justice, which had been vainly demanded from the *Freeman's Journal*, although this paper had been the aggressor. But, in acting thus, we beg leave to say, that there was no wide departure, nor even the slightest deviation from our usual course. The Magazine is *unobtrusive*, we admit, and we hope that it will always preserve this character. Unobtrusiveness is not only wise policy, but sound morality. It is by being obtrusive, on the contrary, by dictating

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to others without a proper authority to do so, or pronouncing judgment without a competent knowledge of the case, that people implicate themselves in serious difficulties, and very often become guilty of offences against charity or justice, the prompt and honorable reparation of which, although an obligation, demands too great a sacrifice of human pride, to be, in some instances very readily made. If the *Freeman's Journal* had not brought before the public the very offensive and even scandalous misrepresentation of its correspondent, (an article which, even if true in its statements, should never have been placed before its readers,*) it would have been spared some trouble, and perhaps some unpleasant regrets. As to ourselves we prefer to avoid these difficulties by being unobtrusive; we make it a rule not to be the aggressors. Our Catholic cotemporaries are all under a competent local supervision, whose business it is to regulate their tone, and this should be quite enough to restrain the hasty denunciations of a fiery zeal, if not to calm its unfounded apprehensions. The *Kirchen Zeitung* has at least as much wisdom and virtue in Baltimore to take care of it, as other portions of the press have elsewhere, and it has no need of any other supervisor to secure its usefulness. Moreover, if the *Freeman's Journal* claim the right of sitting in judgment upon the *Zeitung*, the *Zeitung* may urge a similar right to sit in judgment upon the *Freeman's Journal*, and this principle once admitted, what a beautiful spirit would the Catholic press exhibit? what a continual round of charges and recriminations would we be doomed to witness? We are all liable indeed to mistakes and imperfections, and we feel assured that advice would be thankfully received by all, if administered in a dignified and courteous manner; but the employment of abuse or the pertinacious preferring of false charges, none will submit to; nor will they submit to that overbearing tone by which one paper will gratuitously undertake to lord it over others, as if by its own appointment it could assume an authoritative position or pronounce a definitive sentence. These are not the means by which a public journal can become an instrument of good, or help its own reputation. Above all, are they expedients unworthy of the Catholic press. They may be in their place, among certain sects of error whose very nature it is to breed differences and contentions, but there they should be allowed to remain: let them not be transferred to Catholic polemics, because they are foreign to the genius of the Catholic church. We know not whether misrepresentation from others would win for the *Magazine* an additional number of subscribers, as it has done for the *Zeitung;* but even if such would be the result, we have no desire to make capital in this way. We hope that truth, justice, fair dealing, courtesy, will be shown to us, as we are ever disposed to extend them to others. They have a right to expect all this at our hands, and we have an equal right to claim it, because it is nothing more than a duty imposed by the law of God, against which no one can raise a legitimate plea. We make these remarks, not in a spirit of dictation, but as a part of our self-defence; and to express unequivocally the relation which we strive to maintain with our brethren of the press. We shall not be obtrusive or aggressive; but when assailed, we shall repel the attack with becoming firmness; if we make incorrect statements and are apprized of it, we shall retract them, and in doing this we shall continue to follow the principles by which we have always been governed.

* Because it reflected severely upon the conduct of several clergymen, and things of this nature cannot be in the public prints, except in very

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To Correspondents and Readers.—1. *Carson on Transubstantiation* is respectfully declined. 2. *Benediction* by Regina, we must also be excused from publishing, first, because it is anonymous, and then the versification is sadly defective. 3. The *Catholic church, the guardian and promoter of science in the middle ages*, has been received, but we have not yet decided to accept it.

The leading article in this number of the Magazine, though written many months since in reply to the *Banner of the Cross*, possesses a general interest, and may be read at any time as a refutation of the oft repeated attempts of Protestant writers, to fix the institution of "confession to priests" at a period subsequent to the time of Christ.

We commend, particularly to the junior portion of our readers, the excellent story of Mrs. Anna H. Dorsey, the *Oriental Pearl*, which is continued in this number. Those of a more mature age may read with much profit, the articles on *Divorce, Causes and treatment of lunacy, &c.*

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LITERARY NOTICES.

Ollendorf's New Method to Read, Write, and Speak the Spanish Language, with an Appendix, &c. By M. Velasquez and T. Simonné. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. pp. 558.

We have already had occasion to express our opinion of the decided superiority which the Ollendorf method of teaching a language possesses over every other, and it will be sufficient here to remark that the volume before us, which is intended to impart a knowledge of the Spanish, is very comprehensive in its exercises, and contains an appendix which presents a valuable compendium of grammar, with practical rules for pronunciation, and models of social and commercial correspondence. The constant intercourse between the United States and those parts of the American continent where the Spanish tongue is spoken, renders a knowledge of this beautiful and majestic language indispensable to a large number of our citizens, and they will find in this method of Ollendorf one of the most valuable and expeditious modes of acquiring it. To those who are already acquainted with the Spanish, the models of correspondence may be useful for reference.

Christianity, the only source of moral, social and political regeneration. A sermon preached in the hall of the House of Representatives of the United States, on Sunday, December 12th, 1847. By the Rt. Rev. John Hughes, D. D. Bishop of New York. New York: E. Dunigan. Pp. 32.

In congratulating the community upon the appearance of this able discourse, in such form as will preserve it and make it accessible to future readers as well as those of the present day, we may be allowed to express the hope that it will be widely circulated, and the sound doctrines which it inculcates seriously pondered by the people. We have no national religion, no church establishment, no government faith, and it is the chief pride and blessing of our political constitution that it is altogether free from any connection with the church; yet, at the same time it must be admitted that nothing but religion can be an effectual safeguard to our institutions; religion, not in the government as such, but among the people: not in our laws, but among those who have it in their power to maintain the dignity of the law or to trample it under foot. The moral force of Christianity has brought about all that modern society possesses of happiness and liberty, and the same Christianity will be requisite to preserve the enjoyment of these blessings. It is not enough to have free institutions and wise laws; these institutions must be appreciated and respected, and the laws must be observed and enforced. But where is the security of this except in the moral sense of the nation? So long as they are swayed by the principles of justice and of right, our social and political blessings will be preserved: but no sooner will those principles lose their ascendancy, by the triumph of human passions, than the enjoyment of true liberty will be at an end. The example of Switzerland is a sad illustration of the worthlessness of laws and constitutions, unless there is something to back them in the truth and justice which pervade the popular mind. The subject of Bishop Hughes' discourse is, for these reasons, of permanent importance in a country like this, where we are not indeed striving for political regeneration, but what is equally and perhaps more difficult, endeavoring to consolidate and perpetuate it. We again repeat the hope that the discourse will be read by all, and measures taken to give it a wide circulation in the community.

The Catholic Bride; or Moral Letters Addressed to Julia, Daughter of Count Solaro della Margarita, on the occasion of her marriage with Count Eduardo Demorri di Castellano. Translated from the Italian by Charles Constantine Pise, D. D. *author of Zenosius, &c. &c.* Pp. 189. Baltimore: John Murphy, 178 Market street.

This little book is one that all may read with pleasure and profit. Parent and child will alike be touched by the useful lessons it contains, which are conveyed with a delicacy and feeling which constitute its peculiar charm. If instead of the trash with which our country is flooded in the shape of cheap reading, the public taste would turn to such works as the "Catholic Bride," we might soon look for a visible improvement in

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moral and intellectual tone of communities, and a higher standard of social refinement. The work deserves encouragement, as well for the very neat style in which it is presented to the reader, as for the more cogent reason that it is a valuable acquisition to our language, and a "precious pearl" among the "treasures of American Catholic Literature." In giving us these interesting letters in an English dress, the Rev. translator has added another to the many obligations of gratitude which the American Catholics already owe him.

A lecture Introductory to a Course on Obstetrics, &c. By Gunning S. Bedford, M. D., Professor of Obstetrics, &c. New York. Pp. 27.

The lectures of Dr. Bedford are distinguished alike by solid principles, happy illustration, and elegance of diction, which dispose us always to give them a hearty welcome. No one can read the lecture before us without being convinced that the author has those just views and deep convictions of the importance and responsibilities of the medical profession, which it ought to inspire, and that he labors vigorously to impart the same sentiments to his students, as the groundwork of eminence, and even of success in the exercise of the healing art.

Visits to the Most Holy Sacrament, &c., for every day in the month, &c., from the Italian of St. Alphonsus Liguori. Baltimore: F. Lucas, jr. 24mo. pp. 316.

This is the most complete edition of the "Visits" that has yet appeared in this country. It supplies many defects of former translations, presenting the work to the pious reader as it came originally from the pen of its distinguished author. The volume before us contains also several other devotional works of St. Alphonsus, which are full of instruction and edification; as "Aspirations of love to Jesus in the Holy Eucharist," "Directions for Spiritual Souls," "On frequent Communion," "Meditations for every day in the week," &c. The mechanical execution of this little book is deserving of all praise, the paper and typography being equal to those of any other work of the kind published in the United States.

The Aristocratic Monitor. Berford & Co., N. York.

This is the title of a weekly paper published in the city of New York, in regard to which we shall briefly express our opinion, in compliance with the request to notice it, accompanying one of the numbers recently received. The paper is edited by Wm. Chase Barney, Esq., displays much ability, is very neatly printed, and contains a considerable variety of matter. The translation from the French of Viscount de Walsh's reflections on Catholic festivals, is very instructive and interesting; an extract from it was published in the Magazine several years ago. It strikes us that, upon the whole, the character of the "Monitor" has been much improved since the beginning of the second volume, by omitting certain exposures of the origin and progress of various families, articles which, whatever may have been the motives that prompted them, were calculated to exert any thing but a moral influence in the community. We hope our old friend, the editor, will continue the work of reform. We would suggest the omission of every thing that gives encouragement to theatrical performances. We look upon the drama, in its present organization, as a school of vice; the Catholic church denounces it by the voice of her clergy, and of course no paper that gives it its support, can be free from objection. We would recommend also the omission of those flaming descriptions of private soirees, in which ladies are indicated almost by their full name. It seems to us that this is an intrusion upon the privacy of the domestic circle, to say nothing of its tendency to pander to a vain curiosity, and encourage a morbid taste already too prevalent in the world. In the expression of these opinions, as in all questions of morals, we are guided by the only standard of criticism which the editor of a public journal is allowed to recognise in such cases, and that is the morality of the Gospel as inculcated by the practice of the Catholic church. With this rule before us, it would be criminal in us to countenance any thing which recommends or endeavors to make amiable and lawful, a spirit which it is the effort of religion to oppose and destroy. Whatever is at variance with the maxims of religion, is immoral, and hence no parent can lawfully introduce among his children, a journal which lends its aid to vanity and worldly dissipation. This should be a reason for all papers that aspire to admittance into the family circle, to be perfectly unexceptionable in their tone, while it should arm every Christian parent with a determined opposition against all journals that are not of this character.

Modern Saints. New York: E. Dunigan.

Several volumes under this title have been sent to us by Mr. Dunigan, only in time for us to acknowledge their reception. Notice next month.

Mrs. Dorsey's Prize Story.—We are pleased to learn that this interesting tale, which appeared in the columns of the *Boston Pilot*, is about to be issued in book form by a Baltimore publisher. It will thus be more readily accessible to those who wish to read it, either now or at some future time. The story is very appropriately inscribed to Hugh Jenkins, Esq., an Irishman and an eminent merchant of our city, but still more eminent by his active benevolence.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

MAY, 1848.

INFALLIBILITY OF THE CHURCH.

The Churchman, No. 882; Feb. 12, 1848; New York.

WHEN under the guidance of Zuinglius, Luther, Henry VIII or Elizabeth, Calvin, and others, the various denominations of Protestants broke off from the Catholic church, they every where endeavored to palliate or excuse their scission, by charging her with error, superstition and idolatry. These charges implied, as a matter of course, that the Catholic church was and is by no means infallible in her faith and doctrine. This too they readily admitted; they even branded as tyrannical, whatever savored of church authority. But they were very careful to make an exception in favor of the *reformed* churches. Hence, the leaders of the reformation soon arrogated to themselves a power and right of judging and deciding—while they denied it to the church of the martyrs, the Fathers, and the saints of all ages.* Such was their sincerity and consistency.

The system adopted by the first reformers, has, with some modification, passed to their descendants. In spite of their endless divisions and changes of doctrine, they boldly assume in practice the prerogative of infallibility; while according to them, the Roman Catholic church has no claim to it whatever, notwithstanding all the splendid signs which she possesses of the divine protection upon her. In order to maintain this theory, every effort is made, every appeal to credulity or prejudice is resorted to, and every expedient used, which the spirit of cavil and false subtilty can suggest.

A fresh instance of this melancholy fact has been lately presented to the public, in an editorial article of the *New York Churchman*. Although, absolutely speaking, that article has a certain length, it would be very difficult to find any where else, in so small a compass, a greater number of inaccuracies and unsound views.

* Witness the confessions of faith drawn up for the various Protestant churches, their consistorial acts, synodical decrees and enactments, the thirty-nine articles, etc.

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In attempting to pass some strictures upon them, we utterly despair of being able to do them full justice. Still, we shall undertake the task; not with a view to wound the feelings of our brother editor, but to refute his many erroneous principles. If he chance to be displeased, the fault will not be ours; *sibi ipsi imputet.* He cannot expect that, while he is writing every thing he pleases for "the reformed churches," and against the Roman and only Catholic church, we should gaze at him in respectful silence, and be like those animals mentioned by the prophet, "dumb dogs not able to bark."*

Moreover, we do not write for him alone, but for the public at large. The question of the infallibility of the church is one in which all Christians are vitally concerned. It is one of paramount interest and comfort to Catholics, whom it renders unshaken in their faith; and it is, perhaps, of still greater importance to Protestants, whom it ought to make sensible of the sad, the very sad position which they occupy, if not with regard to the affairs of this life, at least in relation to those of eternity. It is with the intention of contributing, if possible, to these desirable results, that we enter upon a controversial review of the *Churchman's* article, on the subject of infallibility.

His introductory remarks are such, as to show that he does not seize the import of the very word *infallibility*. This word plainly means, and is very naturally understood to mean, the privilege of never falling into error, nay, of not being liable ever to fall into error, in reference to those matters which are within its proper sphere. Such is the privilege which Catholics maintain to have been granted by Christ to his church, in regard to religious doctrines and things appertaining to salvation.—Besides, in speaking of the church, either the society of the faithful at large is intended to be signified, as in these words of St. Paul, "I persecuted the church of God;"† or the body of its pastors in particular, as when Christ says: "If he [thy brother] will not hear them, tell the church,"* etc., whence there are two sorts of church infallibility, inseparably connected with each other; the one which may be called *passive*, and the other, *active* infallibility. The one by which the entire body of the church, pastors and people, cannot err in their belief, in virtue of this divine promise, that "the gates of hell," although they may fight against the church, "shall not prevail against it:"† which would not be true, if it could fall into error. The other by which the body of the pastors cannot err in their teaching, because Christ has also promised to be with them "all days, even to the consummation of the world;"‡ which likewise would fail to be true, if they could at any time teach erroneous doctrines.

Such, however, is not the view which the *New York Churchman* has taken of the subject. According to him

"CHRIST is infallible as he is GOD; for GOD is truth and cannot err. The church is infallible only, as she is kept in the truth which CHRIST has revealed. CHRIST is infallible by necessity of nature; the Church is infallible while she abides in the faith and follows the guidance of the Spirit."

It is plain from this passage, 1. that the Churchman admits no other than passive infallibility: "The church," says he, "is infallible only, as *she is* kept in the truth which Christ has revealed."—Whence it follows that, rejecting or discarding, as he does, all active infallibility, he is of opinion that the entire body of the church cannot err in their belief, although the body of the pastors may deceive them in their teaching; which amounts to saying that there is in the church an effect without a cause, and an essential end obtained, without an adequate means for its attainment. Whatever may be thought, in other quarters, of this curious view of church infallibility, we see in it nothing

* Isa. lvi, 10. † Gal. i, 13.

* Matth. xviii, 17. † Matth. xvi, 18.
‡ Matth. xxviii, 20.

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more than an incoherent system, altogether unworthy the wisdom of Christ.

And the *Churchman* cannot extricate himself from this false position, by saying that it is Christ himself who keeps the church in the faith. Undoubtedly. But this is not the question between him and ourselves, between Protestants and Catholics. The question is, whether Christ, in order to produce this admirable effect in his church, makes use only of his divine word and immediate intervention, or produces it through the agency and teaching of his ministers. We say that he has adopted and ordained the latter of these two methods; we have his unconditional word for it, as well as the express asseveration of his apostles: "He that heareth you," says he, "heareth me; and he that despiseth you, despiseth me."*—"This is," says St. Paul, "the word of faith which we preach..... Faith then cometh by hearing, and hearing by the word of Christ."†—"He that knoweth God, heareth us; he that is not of God, heareth us not; by this we know the spirit of truth, and the spirit of error."‡ Above all, lest any one should be tempted to believe that this high prerogative was confined to the persons of the apostles, we have for the repelling of any such temptation, the divine testimony already quoted: "Go, ye, and teach all nations, ... and, behold, I am with you all days, even to the consummation of the world."§

But, 2. not only is the *Churchman* unwilling to admit an active infallibility in the church; he does not even admit the passive infallibility. All he dares to assert on this subject, is that the church remains infallible, "while she abides in the faith and follows the guidance of the Spirit;" so that infallibility is now reduced to a conditional and precarious possession of divine truth. In this sense, there is no man, no private individual, not even the greatest impostor and heresiarch, whom we may not, for a time, call infallible; because that man or even impostor may have possessed the divine truth, and followed the guidance of the Spirit, at a certain period of his life. Satan himself, the very father of lies, could in the same sense have been called infallible, the instant before he receded from the truth in which he had been created! If this be not a strange subversion of the laws of language, and of the natural meaning of words, we are yet to learn what may be considered such.

Another extraordinary feature of the *Churchman's* opinion, is the idea which he entertains of the constituent principle of infallibility. Formerly it was believed that infallibility had been granted by Almighty God to the pastors of his church, to be the exterior means and sure ground of truth. But now, thanks to our opponent's theory, it is not so. Infallibility, instead of being that sure foundation upon which the edifice of Christian faith is built, must itself be produced and supported by adherence to the faith! Before, we had an effect assigned without a cause; here we have something not less wonderful, namely, the effect assigned for the cause, and the cause for the effect.

It is not, however, without forcible reasons, those of party interest and prepossession, that Protestants in general, and the *Churchman* with them, have become involved in so many perplexities. They are fully aware that, if they admitted an active and uninterrupted infallibility in the church, as obviously implied in the promises of Christ, it would be a death-blow to their boasted reformation. It would be acknowledging that the Lutheran, Calvinian, Anglican, and other *reformed* doctrines, were not less justly and unerringly condemned by the body of pastors in the sixteenth century, than were formerly the Arian, Pelagian, Eutychian and Nestorian tenets, by the church of the fourth and fifth centuries.

This is a hard saying for our separated brethren, and which of them "can hear

* Luke x, 16. † Rom. x, 8, 17.
‡ 1 John iv, 6. § Matth. xxviii, 20.

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it?"* Undoubtedly, it is far easier to reject it at once, and to maintain, with great apparent zeal for God's glory, that, since infallibility naturally belongs to him alone, it should not be admitted to exist any where else.—Men, not merely of "little faith,"† but of no faith at all, except in their own fanciful ideas, and whose eye is evil, because their Lord is good!‡ Inconsiderate reasoners, who presume to measure the infinite power and liberality of God according to their own contracted views! As if the Almighty could not, for the salvation of his people, confer on the body of pastors and teachers given by himself to his church, an infallibility in teaching, which even natural light and experience, independently of revelation, so plainly prove to be necessary for the certainty, unity and inviolability of faith;§ or, as if he could not grant such a privilege, without injuring his own supreme and eternal infallibility! Unless it be admitted that he certainly can do this, how will it be possible to account for many other facts and concessions of a similar nature, which are to be met with every where in the sacred Scriptures? Thus, it is certain that it naturally belongs to God alone to be "the immortal king of ages;"‖ yet, we learn from the blessed apostles St. Paul and St. John, and from Christ himself, that the saints in heaven "shall reign with him for ever and ever."¶—Thus, likewise, we read that "the Father hath committed all judgment to the Son;"** and that "there is one lawgiver and judge, who is able to destroy and to deliver:"†† still, "in the regeneration, when the Son of man shall sit on the seat of his majesty, the apostles also shall sit on twelve seats judging the twelve tribes of Israel."‡‡ We have never heard that Protestants found any difficulty in the communication of these high prerogatives made by a merciful God to his creatures; why should they find any more in the communication of that other privilege which we call infallibility?

* John vi, 61.
† Matt. xiv, 31.
‡ Matt. xx, 15.
§ Ephes. iv, 11, 14.
‖ 1 Tim. i, 17.
¶ 2 Tim. ii, 12; Apoc. xxii, 5; Matt. xxv, 34.
** John v, 22.
†† James iv, 22.
‡‡ Matt. xix, 28.

It is, however, certain, that, without any reason assigned by them, they choose to find much more difficulty in this case. Nay, the *Churchman* appears to be afraid of acknowledging this infallibility even in our divine Saviour himself, as to his humanity. He contents himself with saying: "Christ is infallible as he is God; for God is truth and cannot err." Wonderful discovery indeed! But is not Christ infallible also as man? Did he not speak of himself as man, when he said to his disciples: "I am the way, and the truth, and the life. No man cometh to the Father but by me."* Is it not the same Man-God whom St. John mentions in his Gospel, as being "full of grace and truth;"† and in his Apocalypse, as being called "Faithful and True?"‡ We are inclined to suspect, from the phraseology of the *Churchman*, that in regard to the infallibility of HIM who so often styled himself THE SON OF MAN, he holds precisely the same erroneous idea that the scribes and pharisees of old entertained about his power of forgiving sins. For, "they said within themselves: who can forgive sins but God alone?"§ Now, in what manner did our Saviour answer them? To their disappointment and confusion, he proved by a splendid miracle, "that the Son of man hath power on earth to forgive sins. . . . . And the multitude seeing feared, and glorified God, who had given such power to men."‖ The just application of this to the present question must appear obvious to every one. The two cases are perfectly parallel, and, without doubt, the privilege of teaching religious doctrines with unerring certainty, is not greater than the power of forgiving offences committed against the infinite majesty of God.

* John xiv, 6.
† John i, 14.
‡ Apoc. xix, 11.
§ Matt. ix, 3; Luke v, 21.
‖ See the whole narrative of this interesting fact in St. Matthew, ch. 9, and St. Luke, ch. 5.

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Let us now consider how the *Churchman* applies his principles, 1. to the Reformed, and 2. to the Roman church. From the curious premises which he has already laid down, our readers may naturally look for curious conclusions; and in this they will not be disappointed. The *Churchman* speaks thus:

"It is our comfort to be firmly assured that the Reformed church is infallible in the faith; that is, that she is mercifully kept by the Holy Spirit in all the truth which CHRIST revealed. The grounds of our assurance are 1. that she derives from the apostles, and has never left the faith which they received from CHRIST himself, and delivered to their successors: 2. that she holds as her foundation, and prescribes to be used on every occasion of public worship, the same symbols which are now held, and from time immemorial, have been held in all Catholic churches: 3. that she justifies all her doctrines by the Holy Scriptures, which are the records of the church, while the gift of immediate inspiration was continued in it. On these and kindred grounds, we believe that she is a partaker of the promise which CHRIST made to the Catholic or Universal Church, that the gates of hell shall not prevail against her."

The sequel will show, by positive evidence, how groundless and how remote from the truth are these allegations of the *Churchman*. For the present, it will be enough to show how utterly devoid of proof they are, and how far their author, in making them, must have relied upon the credulity of his readers.

It is very well to boast of one's comfort and assurance, in holding a certain set of opinions; but it would be still better to explain the reasons, and prove the solidity of the ground, upon which they are founded. For, there is a comfort arising from the possession of truth, and there is a comfort produced by the illusions of imagination and self-love. There is an assurance which is the effect of reasonable and excellent motives of belief, and there is an assurance which has no other cause than ignorance of the true state of things, or the prejudices of birth and education. It was the duty of the *Churchman*, no less than the interest of his cause, to make it manifest, if he could, that "the reformed church" justly claims the former species of assurance and comfort. Instead of doing this, he takes for granted the very points at issue, and triumphantly concludes that the reformed church is "infallible in the faith, and a partaker of the promise of Christ!" If the subject were less serious than it is, we would be tempted to smile at this new kind of logic.

In effect, Catholics repeatedly ask their opponents to explain, 1. how it is possible for the reformed church, which came into existence full fifteen hundred years after the apostles, to make good her claim to apostolic faith and doctrine; and they receive for all answer, (even without the least attempt to substantiate this answer,) "that she derives from the apostles, and has never left the faith which they received from Christ himself, and delivered to their successors!"

A second difficulty to be solved is, whether Protestants (Episcopalians and others), should not be suspected of having lost, as to the genuine meaning, the symbols always held and used by the Christian society, from the very fact of their having introduced in relation to doctrine, sacraments and worship, so many novel ideas which were at variance with those universally admitted in the church at the time of their appearance. In answer to this difficulty, we are gravely told by the *New York Churchman*, (as usual without any proof;) "that the reformed church holds as her foundation, and prescribes to be used on every occasion of public worship, the same symbols which are now held, and from time immemorial, have been held in all Catholic churches!"

3. Whilst a variety of facts, which we shall adduce in the sequel, concur in proving that the Protestant societies do admit, sometimes contrary to truth, and sometimes contrary to their fundamental principle, many things that are by no means contained in the Scripture, the *Churchman* assures us, and we must take

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his word for it, "that the reformed church justifies all her doctrines by the holy Scriptures!"

Are not all these, so many gratuitous assumptions, and a constant begging of the question, which takes for granted exactly what is to be proved?

But, perhaps, we shall find more satisfactory evidence in the sequel of our opponent's remarks. Not so. The *Churchman* is too cautious, to attempt giving us what he cannot give, and too astute not to try, the best way he can, to throw off the difficulty. This he does admirably well in his next paragraph.

"Stronger grounds of assurance, we apprehend, are not given to mankind. If they are false, let their falsehood be shown. If this Church has ever departed from the faith, tell us when and where. If she has built or professed to build on private interpretation of Scripture, show us the dogma which she has rested, or the place in which she has professed to rest on Scripture privately interpreted: or if on the other hand, you say that her traditionary faith, that which she has received from the ancient church, and expresses in the ancient symbols, is false or contrary to the teaching of our Lord and his Apostles, show us the passage in Scripture which it contradicts. If you can do none of these things, then you must confess that this Church is still kept in the faith of CHRIST, and is infallible in that faith. Christ's ministers in her may proclaim this faith with all authority, assured that it is the truth of GOD."

This is the most extraordinary specimen of affected confidence, that we ever met with. Catholics are perfectly consistent, when they bid defiance to every opponent of their church, as the *Churchman* does to them: for, priority of possession and antiquity of existence being evidently theirs, they have only to stand firm on their own ground, and may well challenge all their adversaries to drive them from it. But, when those who bear on their very foreheads the indelible marks of a novel religious society, fancy themselves in the same situation and attempt to use the same arguments, it is perfectly unintelligible.

Suppose a man would present himself, and say: "I maintain that there are inhabitants of the moon, with qualities, inclinations and senses different from ours. Prove to me the contrary; prove that I am mistaken. You cannot prove it; then you must acknowledge that my assertion is true." Should any one say this, it would be a *fac-simile* of the *Churchman's* mode of reasoning; with this difference, however, that the latter is by far the more wrong of the two. In fact, the man who would thus ridiculously argue about the moon, would advance nothing impossible, nor make himself certainly chargeable with error; whereas the position taken by the *Churchman* clearly implies the one, and, as it can be easily shown, is not free from the other. *Ad superabundantiam juris*, we will prove both at the same time, and show that never was a more groundless confidence than that assumed by the champion of the reformed church.

I. At the time when the reformation made its first appearance in the world, the true church and apostolic doctrine already existed somewhere, as the *Churchman* admits. But the reformation established societies and admitted doctrines at variance with any thing then existing. Therefore the reformed church is neither the true church, nor the depositary of the apostolic doctrine, but "departed from the faith" at the very time and place of its formation.

II. From the rise of Protestantism down to the present time, the reformed church has been divided and subdivided into a multitude of sects and parties holding, on various points, not only different, but even opposite and contradictory doctrines. Now, infallibility and truth cannot be found in opposite and contradictory doctrines. Therefore, the reformed church can lay no claim whatever to truth and infallibility.

III. The argument holds good, although by *the reformed church* our opponents should understand no other than that of the Episcopalians; for, the Episcopalian church itself is split into various parties

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adhering to various doctrines: There is the Low-church and the High-church, and the Puseyite party. There are the Episcopalians of England, and the Episcopalians of America; that is, there are those who acknowledge a king or queen for the head of the church, and others who do not. There are those who admit the Thirty-nine articles, and others who do not. Even speaking of American Episcopalians alone, there are those who admit the divine right of episcopacy, baptismal regeneration, etc., and others who do not. In the midst of this confusion, where shall we find the sure possession of truth and infallibility, even that very strange sort of infallibility defined by the Churchman?

He will scarcely have recourse here, to the distinction between essentials and non-essentials of religion: for besides the opposition of this new system alike to reason and to faith, it would avail him nothing. For, what can be more essential, e. g., than to be fully acquainted with the constitution and government which Christ gave to his church, and to know with certainty those whom we ought to hear and obey, under the penalty of being enemies of Christ,* heathens and publicans?† The difficulty which has been just started, remains therefore in its full force.

IV. To these general considerations may be added many others of a more particular kind, and equally worthy of our opponent's notice. He himself has challenged his adversaries, to show him "the dogma which the reformed church has rested on private interpretation of Scripture." We readily accept the challenge, and we will point out, not only "the dogma," but several dogmas thus founded by the boasted reformation on the private and most wrongful interpretation of Scripture. Without mentioning the denial of free-will, the rejection of good works, rigid predestination and its horrid consequence, the making God the author of sin; without mentioning those and other like tenets of Luther and Calvin, the two chief founders of *the reformed churches*, let us confine ourselves to the Church of England, and her glorious and immediate offspring, the Episcopal church in America.

As to the church in England, the *Churchman* has to explain upon *what texts of Scripture as interpreted by ancient tradition*, she rests these two, for instance, among the Thirty-nine Articles: the 11th which declares "the doctrine that we are justified by faith only, to be a most wholesome doctrine, and very full of consolation;" and the 37th, which acknowledges the king (or queen) of England, to be in his or her dominions, the head of the ecclesiastical as well as civil government. Let only these two points be proved from Scripture, and from tradition as the interpreter of Scripture; he who will do it, will certainly gain the credit of being the most extraordinary man that ever lived.

If we come nearer home, and take a view of the tenets adopted by Episcopalians in America, whether these tenets are peculiar to them or not, there are several which will give the *Churchman* no little uneasiness, when we ask him to prove them also from Scripture, as interpreted by tradition. Such are their doctrines about the unity and catholicity of the church, their system about essentials and non-essentials in religion, their belief of a conditional meaning in the promises of Christ, etc. But, as we intend to treat those matters in another place, and do not wish to give our opponent too much trouble at once, we shall be satisfied for the present, if he will show us by the traditionary interpretation of Scripture, that tradition itself is to be admitted only as an interpreter of, and as an introduction to the inspired writings, but by no means as containing itself revealed truths to be believed by divine faith, which are not already contained in the Scripture. This is a favorite dogma of his, as appears from nearly the whole context of his paper. Hence, after the bold challenge he has given, he is less at liberty th

* Luke x, 16. † Matth. xviii, 17.

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ever to shrink from the task of vindicating a doctrine which he seems to cherish above every other. In the mean time, and whilst he is preparing his original authorities, we shall produce our own proofs in support of the Catholic view of the subject.

This view consists not only in admitting the holy Scripture, and tradition as interpreter of Scripture, but in receiving likewise tradition as a repository of sacred and revealed truths, to be equally believed with those contained in Scripture. Our reasons for this admission consist chiefly of two sorts or classes of testimony, whose authority the Churchman cannot consistently reject.

The first class comprises the following Scriptural texts: 1. "I praise you, brethren, that in all things you are mindful of me, and keep my ordinances *as I delivered them to you.*" St. Paul says this *in his first epistle* to the Corinthians; (xi, 2.) consequently he speaks of ordinances which he had delivered to them by word of mouth.

2. "Therefore, brethren, stand fast; and hold the traditions which you have learned, *whether by word, or by our epistle.*" (2 Thess. ii, 14.) Words as plain as these scarcely need any comment.

3. "The things *which thou hast heard from me before many witnesses,* the same commend to faithful men, who shall be fit to teach others also." (2 Tim. ii, 2.) St. Paul, as we see in this passage, had taught several things to his disciple, not by writing, but by word of mouth, and he strictly recommends unto him to make use of the same method for the instruction of others. This is exactly what Catholics understand by tradition; and thus is their admission of it, not only as an interpreter, but also as a distinct and secure repository of revealed and apostolic truth, founded on many passages of the inspired volume.

The second class of testimonies we have to adduce, embraces those of the ancient Fathers as interpreters of Scripture, and unquestionable witnesses of its real meaning as admitted by the church in their time.

The following are the words of St. Basil: "Among the points of belief and practice held in the church, some were delivered in writing, while others were received in mystery from the tradition of the apostles; and both have an equal efficacy and strength for the promotion of piety."* Again: "This I believe to be an apostolical ordinance, to adhere also faithfully to unwritten traditions. *I praise you,* says St. Paul, *that you remember all my precepts, and keep the traditions as I delivered them to you.* And, *hold the traditions which you have received, whether by word or by writing.*†

Tertullian, speaking of certain rites and practices of the Christian religion, says: "About these and other usages, if you ask for the authority of the Scripture, you will find none. They derive their origin from tradition, have been confirmed by practice, and observed by faith."‡

Origen: "As often as heretics produce the canonical Scripture, in which every Christian agrees and believes, they seem to say: *Lo, with us is the word of truth.* But to them we ought not to give credit, nor depart from the first ecclesiastical tradition, nor believe otherwise than the succeeding churches of God have delivered to us."§

St. Epiphanius: "We must look also to tradition; for all things cannot be learned from the Scriptures. For which reason, the holy apostles committed some doctrines to writing, others to tradition; as St. Paul himself declares, saying: *as I delivered to you;* and in another place: *so I teach, and so I delivered to the churches.*‖

St. John Chrysostom: "Not by his epistles only, but by word of mouth, Paul delived to his disciple, (Timothy,) what he would have him do. This he shows in many places—but particularly on this

* De Spiritu Sancto, c. 27. † Ibid. c. 29.
‡ De corona militis, c. 4.
§ Tractat. 29 in S. Matth., circa finem.
‖ Hæresi 61.

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occasion, saying: *Hold the form of sound words which thou hast heard from me.*"* The same holy doctor commenting on this text of the Epistle to the Thessalonians; *brethren, stand fast, and hold the traditions, etc.*, has the following passage, than which nothing can be more to our purpose: "Hence, it is plain that all things were not delivered in writing, but many without writing; yet the latter are to be believed no less than the former. Wherefore, let us receive also the traditions of the church. It is tradition, seek nothing more."†

St. Augustin teaches us the same in these words: "There are many things which all the church holds, and for this reason are justly believed to have been ordained by the apostles, although they are not found in writing."‡

In short, to omit several others, St. John Damascene is as explicit as any of the preceding Fathers. "Very many things," says he, "were delivered by the apostles without writing. This we know from St. Paul, who writes: *Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle.*"§

Many and most important are the consequences to be adduced from this doctrine, and from the mass of evidence by which it is supported.

The *Churchman* admits that the holy Scriptures ought to be read and interpreted under the guidance of tradition, and consequently of its unexceptionable witnesses, the ancient Fathers of the church. Now, the holy Scriptures as interpreted by the ancient Fathers of the church, expressly teach us that tradition, together with the Scripture, is a safe repository of revealed truths and religious practices, equally to be admitted with those contained in the Scripture itself. Therefore, tradition is not a mere interpreter of the sacred volume, but it is also, like it, a code of divine truths and a rule of divine faith. Therefore, not to admit tradition as such, is to depart from the faith, even in a point on which the decision of many other points depends. Consequently, both the Churchman and all his party, the professed enemies of tradition in this respect, instead of following Scripture as interpreted by tradition, as they so often pretend to do, contradict both tradition and Scripture.

What is more, they contradict themselves, in as much as they admit with us many things not contained at all in the holy Scriptures; e. g. the validity of infant-baptism, also the validity of baptism conferred by heretics with the proper matter and form, the *obligation* of keeping the Sunday instead of the Sabbath, the non-obligation of abstaining from blood and things strangled, notwithstanding the decree of the apostles in the Council of Jerusalem,* etc. These and many other things are known only from tradition, without any testimony of Scripture; nor will the reformed church ever be, any more than it has been so far, able to prove them otherwise.

Here, then, we have to notice another very striking defect in the *Churchman's* theory. In the preceding paragraph, it was confidently stated by him, that "the reformed church justifies all her doctrines by the holy Scriptures." Let him come forward, therefore, and justify by the Scriptures each of the four points which we have just mentioned. Above all, let him justify from the same source, his belief in the inspiration and canon of the Bible; in other words, let him prove *from Scripture*, 1. that not only there is a divinely inspired Scripture, but that such and such books which he admits to be authentic parts of it, were really written under "immediate inspiration;" 2. that, in particular, there are four inspired Gospels, neither more nor less; and 3. to reduce the question to a still narrower compass, that St. Mark and St. Luke, neither

* Homil. 11 in Epist. 2am ad Tim.
† Homil. iv in Epist. 2am ad Thess.
‡ De Baptismo, l. v, c. 23.
§ De Fide Orthod. l. xvii, c. 4.

* Acts xv, 28, 29.

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of whom was numbered among the apostles, were inspired writers, any more than St. Clement, St. Ignatius and St. Polycarp, who were, as well as St. Mark and St. Luke, the immediate disciples of the apostles. We expect from the *Churchman* a splendid rejoinder to these various queries, which he has himself provoked.

When the same question about the inspiration and canon of Scripture is put to Catholics, they answer it most easily and satisfactorily. As, for the reasons already assigned, they admit, on the one hand, tradition not only as an interpreter of Scripture, but also as a distinct repository of revealed truths; and, on the other, the unerring and authoritative teaching of the pastors of the church: they have, in order to solve the above-mentioned question, merely to produce the testimony of ancient tradition, and the doctrinal definitions of their chief pastors and councils.

The case is entirely different with our reformed brethren. As they admit no other rule of divine faith than the Scripture, or, at most, Scripture interpreted by tradition; they must prove from that source only, their canon of sacred books. But it is utterly impossible for them to do this. They cannot prove it from the Scripture itself, because it is not there; and a proof of this kind would, moreover, be a mere begging of the question. Nor can they appeal to tradition as interpreter of Scripture, because tradition cannot interpret in the Scripture, what is no where to be found in the Scripture. Hence, the boasted rule and only ground of "the reformed churches," fails them at the very outset, and the whole fabric of Protestantism turns out to have been built only in the air.

But, do they not possess another kind of evidence, and does not the *Churchman*, in their name, claim as a proof of the canonicity of the books of Scripture, "the unbroken testimony of the church Catholic?" This he does, it is true, in the sequel of his article; but it is equally true that it turns to his own condemnation.

1. This forced appeal of his to the testimony of the church, makes it manifest that, contrary to his assertion, neither he, nor his party, nor the reformed churches at large, "can justify all their doctrines by the holy Scriptures." Here is a doctrine and a doctrinal belief, (the inspiration and canonicity of the books which their Bible contains,) in support of which they cannot adduce a passage, nor a word, nor a syllable from Scripture.

2. An appeal by any member of the reformed church to "the unbroken testimony of the church Catholic," is an inconsistency which we are unable to comprehend. We most willingly leave it to the greater ingenuity of the *New York Churchman*, to reconcile it with the fundamental principle of the reformation, according to which no religious belief nor dogma can be drawn from any source, except from the written word of God.

3. To say, as he does in one of his next paragraphs, that in reality he considers the testimony of the church no otherwise than *moral certainty;* then it is plain, and is even equivalently confessed by the *Churchman*, that he and his reformed brethren cannot make an act *of divine faith* on the canonicity of the Bible in general, or on any portion of it in particular. This is what we chiefly intended to prove.

Thus their system falls to pieces on every side, and instead of possessing those various grounds of assurance which they so liberally claim, they possess none at all; they fail in the very foundation. Far from having infallibility, they have not so much as a precarious and transient possession of the truth. The Scripture itself, by which they vainly promised to justify all their doctrines, eludes their grasp, and vanishes from them like a shadow. Their *comfort* is the comfort of fanciful illusion, and their *assurance* is no other than that of being involved, by their own principles, in an abyss of insuperable difficulties.

We shall pursue this subject still further in our next number.

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For the U. S. Catholic Magazine.

SILENCE.

Ere yet Creation was, reigned over all
  Silence unbroken in the mighty heav'n;—
God speaks, and even as the accents fall,
  Springs Time to birth, and earth to man is giv'n.

In deepest silence of the midnight hour
  The Word Incarnate came to ransom man;
For thirty years earth heard not of his power,—
  He dwelt in silence ere His work began.

The Comforter descended on the host
  Of Christ's disciples bowed in silent prayer;
He showers His graces on our spirits most,
  When silence reigneth round us every where.

The greatest saints in humble silence dwelt,
  Lest they might err in words, though e'er so few,
And their hushed souls God's choicest blessings felt,
  As flowers that silent drink His heaven-sent dew.

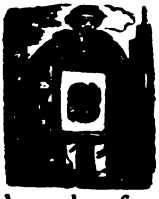
Within the sanctuary's hush profound,
  Our Saviour-God e'en now in silence dwells,
Around His resting-place breaks no rude sound,—
  Of love and peace that holy silence tells.

A stilly light is o'er the temple flung,
  Whose sacred floor by noiseless steps is trod,
Where the pale, silvery, quenchless lamp is hung,
  And the adoring soul knows thus her God.

V. S.

For the U. S. Catholic Magazine.

NOTICE OF FATHERS DU POISSON AND SOUEL, S. J., 1729.* FATHER SENAT, S. J., 1736.*



OON after the founding of a French colony at the mouth of the Mississippi, a Jesuit Father was there engaged in his missionary labors; but as he was hampered and restricted by orders from the Bishop of Quebec, who claimed it as a part of his diocess, the Father was recalled. As the colony increased, the want of religious became too apparent not to excite the attention even of the mercantile company who governed that colony; and accordingly, in 1726, the Mississippi company entered into arrangements with the Jesuits, Capucins and Ursulines. To each a tract of land at New Orleans was to be given, and they were to be carried out at the company's expense. The land was given, as

* Lettres Edif. et Curieuses; Charlevoix, p. 469. Gayarre, Hist. de la Louisiane, i, p. 229.

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agreed, to the Jesuits, and held by them till their suppression.* In the division of labor, the Indian missions were assigned to the Jesuits, the whites to the Capucins. The superior of each was to reside at New Orleans, but the superior of the Jesuits was not to perform any ecclesiastical functions in the city, except with the consent of the Capucin provincial.

Several Fathers came out in the following year, among them the two whose names are mentioned above. F. Du Poisson and F. Souel came out together, and as soon as they had rested, set off for their respective stations, as the accommodations of the superior were limited and new Fathers were daily expected.

Boats were ready to bear them to the Illinois in charge of a lay brother, and they embarked on the 25th of May, 1727, accompanied by F. Dumas.

The season was bad, and after meeting with an accident which endangered F. Souel, they sent back for a larger boat, when they again embarked and toiled their way up the mighty river of the west at the rate of eighteen miles a day, (the greatest distance they could accomplish,) amid the rafts and snags and through clouds of musquitoes. They encamped each night on the shore, if they could find ground hard enough to cabin on: the heat was intense, but the multitude of musquitoes rendered it necessary that they should sleep wrapped up in clothes, in perfect "tombs," as F. Du Poisson calls them. The heat, the failure of provisions, and the dangers of the boat were nothing to the cruel persecutions of the musquitoes. Thus they sailed up the river or rather sea, for it had inundated its banks, pushing forward amid woods and rafts, and over shallows of mud and brushwood. Its thousand dangers, with his impressions of the voyage, F. Du Poisson has left us in a letter which he wrote shortly after. When they arrived at the Tonicas, a tribe below the Natchez, among whom F. Davion had spent some years, they landed, and F. Dumas said mass in the cabin of the chief: and the eagerness with which the French there availed themselves of this opportunity to aproach the tribunal of penance and receive the bread of angels, was a full recompense to the Fathers for all the troubles of the voyage. How sweet indeed to break the bread of life to the hungry in the desert!

They reached Natchez on the 13th of June and remained there to the 17th, when F. Du Poisson and F. Dumas embarked in a boat for the Yazoos, and arrived there in safety on the 23d. Father Souel arrived there two days later: he had not been less exposed than the others, and had been dangerously ill from the time he left Natchez, but he was now recovering. The Yazoos was the station to which he had been sent, and as he seemed now nearly well, FF. Du Poisson and Dumas left on the 26th for their post on the Arkansas. They reached this post on the 7th of July. The nation of Indians called by the French the Arkansas, consisted at this time of four tribes: the Tourimas, Fougingas, Sauthouis, and Kappas, and inhabited three villages on the Arkansas. They spoke one language, and numbered about twelve hundred. As their boats drew nigh the village, all the people came out to welcome them, and a young Indian knowing one of the men in the boat, asked "How many moons the Black chief would remain among them?" They were at first unwilling to believe that he had come to stay with them, but on being assured of it, their joy knew no bounds. To enjoy the happiness which they saw the Illinois possess, had been their utmost desire and their hearts were now content.

Du Poisson now pursued his journey to the village of the Sauthouis, where the French settlers were, and on his way was welcomed cordially by the chief at his villa or summer-house, (a cabin open at all sides.) It being proclaimed that Pawangasa (the Black chief) was come,

* It was in the now second municipality, and has since been the cause of a celebrated suit.

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all the village assembled, and he explained his mission to them.

F. Dumas now left for the Illinois, and Du Poisson turned at once to the duties of his station. He found the people much injured by trading, and devoted himself to the French till he could learn the language of the natives. The settlers were the scanty remains of a large colony sent out by the mad financier, Law: at this time nearly all were sick, and the good Father had to act as physician. He found time, however, to preach at mass on Sundays and holidays and give some instructions after vespers. Here, too, his trouble and dangers were repaid by the conversion of many of the French, nearly all of whom approached the sacraments.

And if Champlain could say, *Que la conversion d'un infidele vaut mieux que la conquête d'un royaume,** we know that for Father Du Poisson the greatest privation and suffering would have been well recompensed by the conversion of a single sinner. His health had been feeble in France, but he had now alone of all the French escaped sickness, and his increased strength he consecrated solely to the greater glory of God. At first, he had not much success among the Indians, although much esteemed by them, but by means of some engravings which fixed their attention, he was able after a while to effect much good. He continued his labors here for two years, and as his tribe wished to come down to the bank of the Mississippi, he resolved to take the winter of 1729 to visit Mr. Perrier the governor at New Orleans; he also wished to confer with the superior, as the lay brother who was with him had just died suddenly.

Embarking accordingly on the river of his troubles, he proceeded with a comfort which formed a striking contrast with his ascent of that turbid stream, and arrived at Natchez on the 26th of November, intending to say mass there the next day, and then continue his journey. He was solicited, however, to remain another day, the first Sunday of Advent, to say mass and preach, as the priest of the parish, a Capuchin father, was then absent. He needed no second invitation to do this good work, and remained. The terrors of the awful day of judgment and the fate of the holy city of Jerusalem are the subjects the church on that day proposes to us for our serious meditation, and how applicable were they to F. Du Poisson! "Knowing the time, that it is now the hour to rise from sleep, ... the day is at hand"—"And there shall be upon the earth distress of nations . . . . men withering away for fear . . . . And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly." Happy were they who meditated profitably on these words, and happy they who receiving the holy housel at the Father's hands, heard him beseech the Almighty not to leave exposed to the dangers of life those whom He had permitted to partake of the divine mysteries! A terrible day indeed for them was at hand: in a few hours all, all were to be swept away.

The Natchez after the death of F. de St. Côme had remained without a missionary, and when at last a Capuchin was sent there, he devoted himself entirely to the French, and had not, it would seem, even learnt the language of the Indians. Having, therefore, no religious director among them to be their advocate with the French, as well as to restrain their fierce passions by the words of truth, the Natchez who had received some injuries at the hands of the French, and feared more, resolved to destroy the settlers who meanwhile suspected no danger. On Sunday afternoon, Father Du Poisson was on the point of embarking for his mission, having determined to return thither, when he was detained by some sick persons who needed his assistance. He remained, and after mass on Monday morning, carried the blessed sacrament to one whom he had

* *The conversion of an infidel is worth more than the conquest of a kingdom.*

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confessed the evening before, and having administered the viaticum was returning when the massacre began. A chief sprang upon him, and throwing him to the ground, cut off his head. Thus died in the midst of his functions, while charitably supplying the place of another priest, F. Du Poisson.

When Father Souel was left at the Yazoos, he bought a house from a Frenchman, and set himself to learning the language of the Indians, till his health enabled him to undertake a mission at their village, some three miles off. Here he again fell sick, but after some time recovered again. His health, which had been excellent in France, seemed to fail here, and his strong constitution, which, as F. Du Poisson says, had prevented his receiving the sympathy accorded to himself on leaving France, was now completely shattered. Indeed from the time of his arrival he had suffered no less than three serious fits of illness. At the time of the rising of the Natchez he was actively engaged in his duties. The Yazoos had sent deputies to Perrier, the governor, to assure him of their friendship for the French, and their hatred of the treachery of the Natchez; but as they were returning they visited the Natchez, where being loaded with presents, they resolved to imitate their example. As Father Du Poisson had first fallen among the Natchez, so Father Souel was to be the first victim of the Yazóos. On the evening of the 11th of December, as he was returning from a visit to the chief, a volley was fired at him and he fell dead on the spot, pierced by a number of musket balls. His enemies left him lying among the canes, taking nothing from him but his habit. His black servant in endeavoring to defend his cabin and property, was slain, and the cabin was pillaged of every thing but a bell and some books, which the Arkansas carried off when they attacked the Yazoos, to avenge his death, keeping them till a new black gown was sent to fill the place of their lamented Du Poisson. The Yazoos had been much attached to Father Souel, although they bore ill his continual reproaching of them for certain abominable vices in which they indulged. As soon as they reflected upon what had been done, they reproached one another with his death; this feeling, however, was but momentary. It was then that he was stripped of his habit, in which a Yazoo arrayed himself, and proceeded to the Natchez to announce that they had fulfilled their part of the work of blood; for all the French had been massacred with F. Souel and his faithful servant. His body lay unburied but untouched for two weeks, when a Frenchwoman who had been kept as a slave found an opportunity of hunting for it, and found it in the canes near his house. Although he had been dead so long, she declared that his skin was as white and his cheeks as red as if he were sleeping. She was about to examine the body to see where he was wounded, but awe restrained her curiosity. After kneeling for a short time beside him, she took his handkerchief which was near, as a precious relic, and returning to her master, she induced the Indians to give the body a decent burial. The vestments and vessels of the altar, here and at Natchez, were used to adorn the persons of the warriors and array their horses, and though some of them were recovered by the Choctaws, but a small portion was regained by the French.

Of these two excellent missionaries, Father Le Petit who gives us an account of their death, says, that to an amiable disposition, they united all the qualities requisite in the apostolate, that they were devoted to their mission, and having become well acquainted with the languages of their tribes, had even by their earliest labors produced a rich harvest, which presented the most brilliant prospects. Not being over thirty-six years of age, they possessed all the activity and energy of youth, with a knowledge of the duties and habits of Indian missionary life almost equal to those of veteran Fathers.

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Their death was a sad blow to the mission, but it was only the reality of what they had had before their eyes from the time they devoted themselves to the service of the Indians.

Another Father was on the point of sharing their crown, and the narrative of his escape has in it something so miraculous that it well deserves notice. Father Doutreleau, S. J., was a missionary among the Illinois, and being compelled to go to New Orleans on business of the mission, set out in the end of December, 1729, the winter season being the most convenient time for him to leave the mission. He intended to say mass on New Year's day at the station of Father Souel, among the Yazoos; for as yet no tidings had reached him of the troubles below nor of the death of that Father. But as they did not proceed as rapidly as he had anticipated, he determined to land and say mass on shore. He accordingly disembarked at the mouth of the Yazoo, about noon. While the preparations were making, a party of Indians approached in a canoe, and on being hailed, said that they were Yazoos, friends of the French. Ignorant of the state of the country, the French were off their guard, and it happened that the only two who had their guns loaded, fired at a flock of birds that flew past, just as the Father was about to commence the mass, which prevented them from reloading their guns. This the Indians carefully observed, and to carry on the deception, they knelt down behind the French, although they were not Christians. Just as Father Doutreleau began the *Kyrie Eleison*, and implored the mercy of God, the Indians fired. Finding that he had received two balls in his right arm, he turned round and saw one of his companions dead at his feet. Believing that he was now to lay down his life, he knelt and awaited the death-blow: the Indians, however, did not rush upon him, as he expected, but remaining where they were, fired three times more at him. The Lord had mercy on him, the balls harmed him not; and looking upon this as a signal interposition of God, and full of confidence in His all-protecting hand, he sprang to his feet, and wrapping up in the altar-cloth the chalice and paten lest they should be profaned, he ran in his vestments to where the boat had been left. Two of his companions who survived, one of them with a leg broken, had reached the boat, and believing the Father dead, had put off. He waded and swam out to them, and as he was climbing into the boat, turning to see if they had been pursued, he received a charge of duck shot in his mouth.

They now commenced their flight down the river, Father Doutreleau steering. The enemy soon followed them, and for an hour hotly pursued them, but the hands of angels bore their boat on, and weak and wounded as they were, they kept in advance of the foe. Though they were unarmed and the Indians kept up an incessant fire on them, it was all without effect. At last, frightened by a piece of an old musket which the Father kept pointing at them, they gave up the chase. They had thrown every thing out of the boat but this old musket and a piece of pork, and as soon as the Indians ceased their pursuit, Father Doutreleau and his companion dressed their wounds as best they could. As they drew near Natchez, the work of devastation prevented their landing, and while passing on, regardless of the kind invitations given from the shore, they received several volleys. The same occurred at the Taensas, where a canoe came after, but retired on hearing their voices. In passing the Tonicas they kept as far off shore as possible, but to their terror a boat was run out after them; as this approached they gave themselves up for lost, but when it reached them their sorrow was turned into joy. It was a boat not only of friends but of countrymen. Thus on the 8th, they reached the little French army proceeding against the Natchez, which had halted among the Tonicas. Here they found refreshment, kind friends, and above all, a surgeon.

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Having enjoyed a good night's rest, they proceeded next to New Orleans.

Thus did Father Doutreleau accomplish a journey of more than a thousand miles through a hostile country almost unharmed. The officers of the army became so attached to him, that they made him promise to be their chaplain, as soon as his wounds would permit. He in fact joined them before he was completely recovered. Here he gave new proofs of his zeal, wisdom and courage, and on the return of the expedition set out with as little delay as he could induce his superior to make, for his dear Illinois, leaving New Orleans on the 16th of April.

The Natchez were completely destroyed by the French, who determined then to punish the Chickasaws, who had supported them, and adopted the few surviving into their own tribe. The plan contemplated an attack on the north by the Illinois and some Canadians, all commanded by D'Artaguettes, the younger, and an invasion of their country from the south, by Bienville in person, who tarnished in this expedition the reputation of his illustrious family. His jealousy defeated the southern expedition, and the northern, consisting of about one thousand Illinois and fifty Frenchmen, set out from the Illinois country and advanced fearlessly into that of the Chickasaws. They reached the place of rendezvous, and having waited ten days for Bienville, they determined to proceed. On the 20th of May, 1736, they stormed the first fort, a second fell into their hands; but, as they were entering the third and in the moment of victory, D'Artaguettes received two severe wounds. His fall caused a panic and the Illinois retreated. The French maintained their ground for a time, but at last drew off under a youth of sixteen, named Voisin. Vincennes would not leave D'Artaguette, and Father Senat, the missionary among the Illinois, who had come with the expedition, would not leave the wounded and dying. Thus nobly renouncing life in the discharge of his duty, he fell into the hands of the Chickasaws. Their captors dressed their wounds and treated them well, until Bienville was entirely out of their country. The faithful Jesuit, and those for whom he so generously offered himself, were taken out into a field and bound to stakes, and thus amid the most dreadful tortures of fire, Father Senat received the martyr's palm. He was, as far as I know, the only priest who gained his crown by this species of martyrdom in the territories of the United States. The cassetête, the tomahawk, the arrow and the bullet had already shed their blood; the stake was now to have its victim. J. D. S.

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For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER III.

The City. The Night Blooming Ceres. Life's Mutations.

THE next day was spent as one of recreation by Conradt and the rest. Krunfeldt and his dame, attired in their most respectable holiday suits, accompanied them. They walked through the city, seeing and admiring every thing worthy of notice. The chaste and elegant monument erected to the memory of WASHINGTON, particularly delighted them. In their distant forest home in Germany, they had long ago become familiar with his great name, and sublime deeds; the name of this distinguished warrior, who, like a second Cyrus, called of God, went forth conquering and liberating from worse than Babylonish slavery, an oppressed and enslaved people, had, always in their minds, been synonymous with the genius and name of FREEDOM; and now as they stood on his native soil—that soil which through him had become a refuge for the oppressed and unfortunate of every land; and while increasing in majesty, and rising ever upwards like an eagle towards the sun, commands the wonder and admiration of the crumbling systems—the falling dynasties, and the feeble governments of the old world; their hearts expanded with new and exquisite sensations, and while they paid willing homage to his memory, adored the mercy and power of the Lord God, who had given might and success to his arms, and wisdom to his noble and unselfish heart; and led them hither, as to a new land of promise. From the high elevation on which they stood, they saw the city spread out in picturesque order around them. They observed that it was built on gently sloping hills, and contained numerous splendid public buildings, and elegantly constructed private edifices. Tapering spires, monuments, columns and domes gleamed high above these, on many of which they beheld with pious joy, glittering against the bright sky, the emblem of their holy faith. A great number of the streets were shaded by beautiful trees, which not yet having cast their leaves, imparted a most cheerful aspect to the city, which half surrounded by its splendid harbor, filled with shipping from every quarter of the world, from whose mast-heads fluttered their respective flags of every hue and form; while in the distance, mingling with the misty horizon, rolled the broad, bright waters of the Chesapeake Bay, and on the south and western boundaries of the city arose a hilly country, covered with umbrageous trees, now tinged with the most brilliant hues of autumn; altogether it presented to their eyes, so accustomed to the ancient and time-worn cities of Germany, a most picturesque and delightful panorama. The historic associations connected with their dim old cities were full of the glories of the past, but it was a past which gave no fair promises for their future; in it, national chivalry and national hope seemed to lie buried, while Faith wept over th

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wreck which a blasphemous division of her holy doctrines had made. Therefore were these historic traditions and stories of but little importance to them, except to while away the long winter evenings, by relating to each other the wild romances founded on them, and ghostly legends, which they had heard from their fathers, and they, from theirs. But here was a new vista opened for their hopes, its past was a guarantee for future ages and an example for the world; the genius of liberty watched smilingly over its destinies, and truth rejoiced, that at last, like the dove of old, she had found a soil where her scions might flourish, unmolested for ever. The feet of an overgrown aristocracy, pampered by indulgence, and insolent from age, pressed not on the necks of the people; who acknowledged but one species of nobility, and that was one whose patent proceeding from God himself, was open to all, and attainable with its own high distinctions, by all whose talents and excellence raise them above their fellows, or who practice these essential qualities of virtue—industry and integrity. Insensibly, these ideas, scarcely defined so regularly, floated through the minds of the emigrants, while they stood beside the monument of Washington; but the impression they left was one of security and tranquillity. They were in quite a happy mood when they returned home, and they had scarcely arranged themselves around the table when the door opened, and to the pleased astonishment of all, the Rev. Father Holburg entered, and with an affable and social manner, joined their little circle. Like Krunfeldt his head was silvered with age, but the fresh and happy expression of his countenance gave assurance that his heart was enjoying its youth still, and his age had fallen as lightly on his body as a spring snow over the early crocus flowers. The dignity of his high office was so charmingly united in his character with the friendly and social qualities of every day life, that in a few minutes a cheerful conversation ensued, in which religion so beautifully mingled, that nothing could be more agreeable and edifying. He welcomed Conradt and his family to America, and gave them much good and salutary advice, which from his long residence and experience in this country, he was well qualified to do, and approving of his plan of going westward, promised to watch over the welfare of Marie and Katrine while he was absent. He was much pleased with their simple and unaffected piety, and the benevolent disposition they had displayed towards the orphan Katrine, and bidding them persevere in every good and high aim of excellence, and improve daily the graces which God had bestowed on them, left them for the purpose of visiting the sick.

"Aha!" whispered Henrich to Marie, after he had gone, "this is an angel of a pastor."

"Ah, Henrich, wilt thou never get over thy unchristian spite? Remember how different were the natures and tempers of St. Peter and St. John the beloved, and yet how equally in his affection did our dear Lord regard them, and what different degrees of good were they both appointed to accomplish. Thou dost know the history of each—and many other things which ought to teach thy heart better things."

"Now, Marie—what a tangent! did not I merely say that Father Holburg is an angel of a pastor? What harm in that, pray?" asked Henrich, laughing.

"None, Henrich, but on thy honor answer me! Did thou not contrast Father Holburg in thy mind with the good pastor whom thou formerly knew?" asked Marie.

"How could I help it, Marie?—but I will never have a spiteful thought again while I live, against the pastor—he was a good man—and the only fault was on my side, I acknowledge. So let him be St. Peter."

The day ended cheerfully. Henrich was full of his droll sayings, and poured

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forth the overflowing happiness of his heart in harmless jests—songs and hymns of Faderland; while Conradt and Krunfeldt sat in a corner talking, and smoking like two chimneys, half hidden in the clouds of vapor which rolled around them. Henrich pinched Katrine's ear, and told her they were like the genii that the fisherman of China caught in his nets, sealed up in a copper vessel, which being opened, they escaped gradually in the form of great clouds. The child laughed, and dame Krunfeldt gave him a rap over his knuckles with her netting stick, and Marie smiled as she wound the fine thread which Katrine held in skeins on her hands into balls.

"Henrich," said Conradt, "dost remember our Schiller's story of Rudolph of Hapsburg? Some two years ago, one could hear nothing else from thy lips; hast forgotten it quite?

"Ah, father Conradt," said Henrich, while he pressed his hand over his eyes, "that was my dear mother's favorite song—after she died—it reminded me too much of her. It used to choke me when I tried to sing it——"

"Well, well! good youth," replied Conradt, forgive me if I have wounded thee—thou shalt not sing it, or even think of it, for our gratification, if it pains you."

"My mother rests, I hope, through the mercies of our dear Redeemer, in peace," said Henrich, in a low voice, to Marie, do thou Marie help me, and I will sing it."

And their voices sweetly according, they sang together the beautiful ballad of

RODOLPH OF HAPSBURG.

At Achen in imperial state,
  In that time-hallowed hall renowned,
'Mid solemn pomp King Rodolph sat
  At the high feast—a kaisir crowned;
The Cates—the Palgrave of the Rhine—
Bohemia bore, the sparkling wine,
  And all the electors seven
Like choral stars around the sun
Gird him, whose hand a world has won,
  The anointed choice of heaven.

In balconies round, in many a row
  Sat lords and ladies gay;
With the trumpet's brazen voice below
  Rang the people's loud huzza;
For closed at last was an age of slaughter
When human blood was poured like water;
  The justice seat no longer,
Bereft of the judge, was usurped by the spear,
Nor the weak and the peaceful trembled in fear,
  To be made the prey of the stronger.

Now the Kaiser has grasped his goblet of gold
  And he speaks in courteous tone,
"The feast is right royal and bright to behold,
  And the joy is all mine own;
But the bard—the bringer of joy—I miss,
Who was wont to arouse my bosom to bliss,
  Or to godlike thoughts awaken;
His voice and harp were my youth's delight
And what I so prized as a simple knight,
  Be ne'er from the monarch taken."

Then forth in that circle of princes bright
  Stepped the bard in his loose robe flowing,
His beard and locks were silver white,
  But he sang in tones fresh and glowing;
"Sweet music sleeps in the golden strings,"
He cried, "and each theme the minstrel sings,
  The grave—the gay—and all
That the heart can wish, or the sense can cheer;
Then say what it fitteth the Kaiser to hear
  Amid his banquet hall?"

King Rodolph smiled—"I may not command;
  This minstrel owns a loftier power;
A mightier master sways his hand—
  He obeys the RULING HOUR.
As free through the air the tempests sweep,
As gush forth springs from the mystic deep,
  Or the lone untrodden glen,
So the minstrel's song, from its inward source
Gushes into light with that mighty force
  Which sways the souls of men."

At the word, the minstrel sweeps the string,
  And these words rose on the ear;
"A noble hunter is on the wing
  To chase the chamois deer;
With shaft and horn, and squire behind,
Through mead and glen the riders wind,
  When a small sweet bell they hear;
And see! with the blessed Host is sped
A priest on his way to a sick man's bed,
  Who waits the VIATICUM there.

And see! the count with his head all bare
  Springs to the earth in adoration,
To worship in much devotion there
  The Author of man's salvation.
Loud through the glen a torrent roars,
Deep rains had swollen it above its shores,
  The traveller's way impeding;
Reverently placing the Host on the ground,
See! the priest has his sandals unbound
  To cross—no danger heeding.

'What dost thou, Father?' the count began,
  As, marvelling much, he halted there,
'Sir count, I seek a dying man,
  Sore hungering for the heavenly fare.

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The bridge that once its safety gave
Rent by the fury of the wave,
  Drifts down the tide below;
Yet barefoot thus, why should I fear,
The soul that seeks its God, to cheer
  Through the swollen brooks I go?'

The count sets the priest on his gallant steed,
  In his hands placing the lordly reins,
That he might serve the sick man's need
  Fulfilling a duty which heaven ordains.
Then taking the horse which his squire bestrode,
On to the chase Count Rodolph rode,
  The priest to the sick man's need;
And when the morrow's sun was red,
The servant of the SAVIOUR led
  Back to his lord the steed!

'Now heaven forbid!' Count Rodolph cried,
  'That e'er to the chase, or battle more
I should this privileged charger ride
  That thus my blessed Maker bore.
If thou'lt deign, Father, to call him thy own,
Then let him remain for God's service alone,
  Thus to our God decreeing
Due honor, from whom I hold since birth,
As fiefs, every blessing and good on earth,
  And life—and breath—and being!'

'E'en so may the God who faileth never,
  To guide the weak, and hear the lowly,
To thee give honor ever
  As thou to him, in his minister holy.
Thou ownest now a count's command
For thy knighthood famed through Switzerland,
  And thy home six daughters grace;
May they six crowned mothers prove,
Each honored by a monarch's love
  The mothers of a RACE!'"*

The mighty Kaiser heard amazed!
  His heart was in the days of old;
Into the minstrel's heart he gazed,
  That tale, the Kaiser's own had told.
In the bard's features the priest he traced
And he raises his purple mantle in haste
  To hide a gush of tears;
A thrill through that vast audience ran,
And every heart the godlike man—
  Revering God—reveres.

"That is very beautiful!" said Krunfeldt, knocking the ashes out of his pipe, while his eyes twinkled with pleasure. "It reminds me of Germany. I could almost think myself there."

"The swollen stream, Marie—the torrents—the broken bridge,—and my mother's tears," whispered Henrich, "it reminds me of all that happened that awful night—"

* The six daughters of Rodolph all married crowned heads.

"Ten o'clock!" said Conradt, starting up. "We forget to-morrow, Henrich—we ought to be in bed!"

The evening hymn was soon heard in sweet and harmonious chorus from the humble dwelling, after which followed the usual prayers and litany. Their adieus were made afterwards, but more of hope than sadness mingled with their parting hour. The next morning after hearing an early mass at St. Alphonsus', they went to the cars and ere noon were many miles on their way westward. Marie received letters from her father and Henrich, from Pittsburg, filled with expressions of affection and sanguine hopes that ere long they would meet again in health and happiness. Then Marie became quite happy. Instructing Katrine, who was a docile, sweet child, attending to her pious duties, and assisting dame Krunfeldt, her time was happily employed. Father Holburg had at her own request placed two or three bedridden infirm people under her care, who depended entirely on alms and the benevolence of the faithful. She regarded them as objects of special care and love, as being representatives of that class which our Lord condescended himself to belong to, and which, tenderly pitying and loving, He left as a legacy to his church.

"Without the poor, my dear child," said Father Holburg to her one day, "where would be our opportunities of doing perfect good works? How could we otherwise so faithfully show our great love for JESUS CHRIST, had we not those in our midst whom, for his adorable sake, we give up ease, comfort, and worldly pleasures, to attend? Among the poverty-stricken and diseased poor, is concealed an inexhaustible mine of spiritual good, which can only be found by him who goeth among them, not letting his left hand know what his right doeth."

One day returning home from one of her charitable errands, she was met at the door by dame Krunfeldt, whose face beaming with joy looked like one of her

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own bright dahlias beneath her nicely plaited cap.

"It is blooming at last, Marie—come in, child!"

"What, good mother—the winter rose?"

"Fiddle faddle! winter roses, indeed!" she cried contemptuously; "something very superior to winter roses, I can tell you. Come in and follow me, child!"

Marie, always amused at her odd way of saying and doing things, followed her out through the back door into a shed, which having a western and southern exposure, dame Krunfeldt had filled with plants, cuttings and roots of various kinds. Marie looked around, and seeing nothing but an unsightly array of these, felt disappointed.

"Where is your flower?" she asked.

"Here, child! look here!" she cried, removing in haste some plants which sat near a little window, "look at this night-blooming Ceres—what a magnificent bud—it will be in full bloom to-night, and you know it blooms but once in seven years—" she said triumphantly.

"Dear mother!" said Marie, shrinking back from the unsightly looking plant, "it is a green serpent."

"Thou dunce! Didst thou never see a cactus plant before?—but you are like the rest of our kind, Marie, who despise too often, people and things, because their exterior is ugly, without thinking of, or caring for the modest virtues which, like this splendid and fragrant flower, are enfolded in a rough and homely shell. Thou shalt go away and see it no more until night, then thou* wilt beg its pardon on thy knees."

Marie ran gaily away from the uncouth looking plant, and found Katrine in their little room sewing diligently on a garment which she was teaching her to fashion and make; and drawing a chair close beside the happy child, encouraged and amused her, by telling her little pious narratives of children remarkable for the early development in their souls of the Christian virtues. When they went down stairs about twilight, she was surprised by a most delicious odor which pervaded the house, and it increased to such a degree as she entered the sitting-room that it almost overpowered her. Dame Krunfeldt came in soon after with a candle, and called her attention to the cactus plant which stood on a small table, underneath a bracket, on which was placed a beautiful statue of the Virgin Mother. She held the light near it, and waved her hand with a triumphant air to Marie, who approached the splendid flower, and gazing with curious eyes on its wonderful beauty, clasped her hands together, in delighted admiration.

"Ha! ha!" said the dame.

"It is like the flowers that bloom in heaven, Marie, is it not?" said Katrine.

"Ah, how beautiful! I never saw any thing half so beautiful before!" said Marie, looking within the deep chalice of the flower, whose large and delicately tinted leaves were not quite unfolded. Not until midnight would its brief life of glory and bloom reach its zenith, then its mysterious existence, like a human dream of joy, near its death when brightest, would fade—wither and die.

A number of dame Krunfeldt's friends came in to look at the wonderful flower, for the night-blooming Ceres in bloom is quite a phœnix among flowers, and a source of exquisite pleasure to their admirers. Hour after hour they sat watching it, until nearly midnight. Their visitors had all departed well pleased with the spectacle, and at last Marie, reluctantly left it, and dame Krunfeldt bade it adieu, as if it had been some dear and valued friend, whose face she would never behold again on earth. Marie could not believe its existence so brief as they told, and the next morning, as she came down very early, to go to mass, she ran in to steal a look at the flower, but alas!

* The word *thou* is used by the Germans as a mark of especial affection or friendship.

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its smooth glossy leaves had become yellow and wrinkled, and were closed together like the eyes of the dead, while its rough outer leaves were folded about it like a shroud, and it hung its head, lately so glorious and beautiful, a blighted and withered thing, earthward.

"How human! how human!" said Marie, gazing mournfully on it. A tear glistened in her eyes as she turned away from it. She felt that she ought to learn a lesson from the cactus flower, and all day a sad and unaccountable feeling pervaded her mind, she could neither define exactly the cause, nor comprehend the effect. May not our souls, which are spiritual in their perceptions see and feel, as through a misty veil, the influence and shadow of coming events. As the body feels intensely in every nerve, either the shock of pain or pleasure, the depression of illness coming over its faculties, or the sensation of health bounding through its veins, why may not our spirits also flag or rejoice under the approaching influences of unseen events?

That evening Krunfeldt, who was a paper hanger, and had been papering the walls of a new house for a day or two, returned home later than usual, and complaining of chilliness, took a bowl of hot tea, and retired early to rest. Having been a healthy man all his life, he was violently opposed to medicine and would not consent that a physician should be sent for, until his symptoms became so inflammatory and alarming, that his wife begged Marie to go first for Father Holburg, then call at the house of a physician in the neighborhood and request his immediate attendance. Marie went with all speed, but when Father Holburg arrived, his experienced eye soon detected the perilous situation he was in, and that it would be essentially necessary to administer to him at once the last rites of the church. The physician came in soon after, and pronounced his disease to be a violent bilious pleurisy, which neglected too long, had now got beyond the reach of curative remedies. He bled him, and applied the usual local remedies, and administered the prescribed medicines, but without the slightest effect. The case was hopeless. A few hours would terminate the good man's life, and Father Holburg, tenderly and cautiously, told him his extreme danger, and bade him prepare to receive the holy viaticum. There was mourning and sorrow around him, but his long life had been one continuous preparation for death—and he was calm—resigned, and waiting in much peace for the moment which would release his spirit from the pangs of its prison house. He requested that his last moments might not be disturbed by the sound of lamentations and sighs, and his faithful companion, half stupified by the sudden blow, knelt by his side without uttering a word. Marie wept in silence, and assisted with great faith and humility in the last rites and prayers for the dying. It was a sublime sight! To see a man whose head was white with the frosts of time, like a weary pilgrim, laying down his staff at the goal which he had long toiled to reach, and in calm, holy expectation of the victor's reward when it was past. Filled with solemn awe and trusting faith, death alarmed him not with its physical and grisly terrors, and through the infinite merits of Christ, and the protection of holy Mary, his soul slowly unfurled its wings, to go forth to the presence of his Judge. He bore his agonies with extreme patience, and in the intervals between the paroxysms spoke words of consolation to his afflicted wife. Towards midnight, while Marie was reading aloud at his request the Litany of the Life and Passion of Christ, he breathed his last, so calmly and sweet, that none knew when life's turbulent stream heaved its last billow on the shore of death.

"Oh my God," cried his bereaved widow, "thou hast taken from my bosom my little children, and now thou hast called away my dear companion, and I am left alone and desolate on earth! My

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way is full of sorrows, oh my dear Redeemer, give me grace to bear my sorrows, or else call me also away, that I may not offend thee by my repinings!"

It was a sudden and a bitter trial; and while a just man was called home to meet the reward of his fidelity to God, the righteous ones whom he had left to struggle along through life's dim and changeful valley, were to be tried by bitterer, and more heart-rending sorrows than these. Krunfeldt had left nothing but his good name and the memory of his pious acts. The profits of his trade had afforded him merely a comfortable livelihood, and the few surplus dollars which were left after his necessary expenditures, were given ungrudgingly to the poor and in judicious charities. His illness so unexpected and his death so unlooked for by himself as well as others, left him no thought, or time, to attend to Marie's affairs, and she was left in perfect ignorance of the name of the merchant into whose hands her father had deposited the money for her use. She had understood that her uncle Krunfeldt was to attend to all her affairs for her, consequently she gave herself no concern about them—and now she was left—in a strange city without a friend on whom she could depend, without a dollar to supply her coming wants, with Katrine to support, and perhaps dame Krunfeldt, who felt as keenly the pang of parting from all her dearly loved comforts, which she had been gathering one by one for years together, in her pleasant home, as she did the separation from her husband, and who was so completely overpowered by her loss—approaching poverty, and all its deplorable adjuncts, that neither religion or necessity could rouse her. But Marie had a brave heart; a heart strong in its faith in God, which instead of bewailing senselessly her misfortunes, and indulging in the luxurious sentimentality of grief in supine idleness, shook off the great sadness which had oppressed her, and proceeded to get, a little at a time, the necessary instructions from dame Krunfeldt, as to what course was to be pursued. There was but one. It was painful, but it must be done. They had been in the habit of paying their rent yearly. It was now approaching Christmas, and it was due. There was nothing left for them to do, but dispose of their plain and neatly kept furniture, and remove to a more humble and retired part of the city, where they might subsist on the funds which were left after the rent was settled, until they could obtain work of some description, by which they might earn their daily bread. Father Holburg inquired in vain among the German merchants in the city for the person with whom Conradt had left his goods and money; none of them had ever heard of Conradt, and he was compelled to give up the search as fruitless. Marie had intended if she could have procured it, to pay the rent herself, and make the poor widow happy by securing her dearly beloved home to her at least another year. She wept incessantly. There had her children been born—there had they died, and there had she lived with her husband who also died beneath its roof many long and happy years, and how—how could she bear to leave it? she asked Marie.

"Dear mother!" she replied, "do not grieve so despairingly. Thou dost know that all places are alike to our Lord God when the heart is humble and resigned to his holy will. We will seek a nice little home, which I will with my own hands make tidy and comfortable for you, and until my father comes, I will toil for you, and Katrine shall wait on you as if she was your own child, then let us trust in God, good mother Krunfeldt! His promises are always sure, and on his word we can safely rely."

"Good child! thou dost forget thy own trials in mine! I *will* by the grace of God imitate the patient example of our Lord; but oh, child! child! such misfortunes as mine, are hard to bear."

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For the U. S. Catholic Magazine.

ITALY.

BY JAMES WYNNE, M. D.

I.

FAIR Italy, land of the sunny clime,
  Within thy bosom erst arose of old
Those monuments of ages past, which time
  Has rudely swept o'er, but has left to mould
  When those whose eyes gaze on them shall behold
No more the ivy on the crumbling wall,
  Or winding wild flower, whose long tendrils fold
Around the scattered heaps which formed the hall,
Wherein thy mighty ones once sate—perchance did fall.

II.

Thy page is one in which we turn to read,
  What sad and sickening changes have been wrought
Throughout a land, where tyrants strove to feed
  Their passions on its loveliness; nor thought
  What thou hast been, may be again; or aught,
Save that within thy borders might be found
  A people made for freemen: to be taught
That here, e'en on thy consecrated ground,
Beneath a despot's sway, man's hopes and fears must bound.

III.

The gaze of nations long was fixed on thee,
  As the proud arbiter, which held the sway
Of power and empire,—once thou seemed to be
  The patron of republics; Venice lay
  Upon thy shore, and Florence' natal day
Arose amid thy mountains, and the deep,
  Blue waters sparkling in Genoa's bay,
Along unfettered banks appeared to sweep
By her free shore with happier and more joyous leap.

IV.

Again the world turned to thee,—not to gaze
  Upon thy might and greatness; these had fled
With the last faint and melancholy rays
  Which saw thy empire fall—thy Cæsars dead,—
  But o'er thy mouldering ruins wide were spread
The lofty temples of the God who came
  To save the world, and for his people bled;
And from thy desert shrines arose the flame,
Of worship, which once more restored thy life and fame.

V.

And yet again the Alps are pierced, to see,
  Upon the spot where rests an empire's dust,
Thy gallant spirits struggling to be free,
  And shaking from their stiffened limbs the rust
  Which tyranny, in its insatiate lust,

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Has left upon the slaves it once oppressed,
  And roused anew to confidence and trust;
Moving still onward, with one common breast,
Beneath the potent sway of him who loves thee best.*

VI.

Thine is a glorious struggle; but, perchance,
  Those who from monarch's smiles their breath inhale,
May gaze and turn away, or look askance
  Upon a contest which will yet unveil
  Such interference as will turn the scale
Against those who, beneath the plea of right,
  Have spread from shore to shore a deadly trail,
And o'er thy land have cast a withering blight,
And seared and scarred what heretofore was bright.

VII.

More closely mayest thou rivet yet the chain
  Which Austria wraps with a corroding weight
Around the limbs of those she would retain,
  Where once in Venice freedom's triad sate;
  But the chain hath its limits to dilate;
And drawn beyond this tension, with a bound
  Its links are severed—then it is too late
For those who forced to escape the wound
With which it sweeping, crushing, bears them to the ground

VIII.

It has been thine too long to fall away
  Neglected and forgotten, but yet fair
And lovely, e'en when drooping in decay:
  But thou hast now a leader* who will dare
  To raise thee, Italy, from thy despair,
And with his lofty spirit re-illume
  Within thy classic land new ardor, where
Before thy children sate in saddened gloom,
Brooding, with contemplation sad, thy fated doom.

IX.

Yet not alone in Europe has thy name,
  And destiny inspired a kindred heart:
For on the ocean's surge is borne thy fame,
  And o'er it would America impart
  Her sympathies to thee, foremost in art,
Religion, poetry, and those sublime
  Mementos of the mighty past, which start
From every hill and vale throughout thy clime,
O'ergrown by moss and fern, and sanctified by time.

* Pope Pius IX.

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(From the Annals of the Propagation of the Faith.)

MISSIONS OF CENTRAL OCEANICA.

Rome, April 26, 1847.

GENTLEMEN,

HAVING returned from a journey through central Oceanica, I am gratified at being enabled, while the facts are still fresh upon my memory, to forward you a summary and sketch of its actual situation. I shall also lay before you its former state, in order that you may, by comparison of both epochs, more easily judge what great hopes we may entertain for the future. This mission appeared to me in a very forward state; I venture to state this, now that I am more aware of the difficulties which had to be surmounted in order to establish it in these savage archipelagoes, which are destitute of every thing. Yes, gentlemen, the alms of your holy work, and the blood shed by the children of the Society of Mary, have already produced the most happy results.

Having left Port Jackson upon the 6th of December, 1845, we perceived upon Saturday, the 27th of the same month, the reefs which border new Caledonia. A violent wind soon carried us over them, and we cast anchor behind the breakers upon a coral bank. We soon ascertained that we were not in the port that we sought for, and we were weighing anchor to bear out to sea, when the savages, who, some days previously, had feasted upon human flesh, arrived in their small canoes. They viewed us in silence, and did not seem to understand either our gestures or our words. But at length one of them cried out, "*Elelei, elelei, Bishop, Balade; —That is well, that is well, the Bishop is at Balade;*" and he showed us in the distance the coast where the establishment of the missioners lay. He was allowed to come on board, and we steered towards Balade.

How joyfully we embraced, a few hours afterwards, his lordship, Dr. Douarre, and our brethren! we were the first members of the congregation whom they saw for the first time at the extremity of the globe. We could not refrain from tears, and we proceeded together to bless the Lord! After the first conversations concerning the Society of Mary, the Association for the Propagation of the Faith, and country, we interrogated them on the state of religion and their labors since their arrival in the island.

"We experienced," they stated to us, "great difficulties at the commencement. The natives robbed us, with surprising dexterity, of our linen, instruments of husbandry, utensils, and all the pieces of iron which we had brought with us. They endeavored several times to burn down our hut and massacre us. Reduced to the last extremity by want of food, we had no longer any other expectation than death. Our first residence, constructed of wood by the carpenters of the ship which landed us here, was rotten at the end of a few months, and, although exhausted with hunger and sickness, we found ourselves under the necessity of building with our own hands this small stone house which now constitutes our palace.

"In the midst of these tribulations God has blessed our ministry. The islanders

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have become more humanised; the missioner can now visit the different tribes without peril, and the fruits which religion produces in hearts make us forget all our pains. Already some of the great chiefs are in course of preparation for baptism, and the population surrounding us will soon all become Catholics."

While his lordship of Amata thus addressed me, I contemplated these good savages squatted before us, for they had run in crowds at the noise of our arrival. Each figure indicated the happiness which our visit conveyed to them. They conjured us to remain with them in New Caledonia. On their side, some young individuals, who had come from *Puebo*, also invited us to settle ourselves among their tribe, where we should find, they said, quantities of cocoa-nuts and bread-fruit. Whilst all these savages were making the sign of the cross and reciting their prayers, to show me the eagerness with which they imbibed instruction concerning our holy religion, an old man in affliction came to report to me that he was ashamed not to know how to speak to God, but that he would know how on the following morning, if he should be obliged to pass the whole night making one of his little children repeat it to him.

I could not sufficiently admire, during my brief sojourn in their island, the mercy of the Lord and blessings of his grace on the hearts of these ferocious Caledonian cannibals. They thronged to the roadstead in order to aid me with their canoes in landing the provisions and domestic animals which I brought to the mission. And when, on their return from the brig, they carried with them the bars of iron, implements, and planks which I brought his lordship, Dr. Douarre, to complete the church he had commenced, they sang our European airs to hymns which our fathers had translated into their language.

During my travels with his lordship of Amata, for the purpose of becoming acquainted with this new country, we have been every where kindly received. The chief of the tribes invited us to eat their bread-fruit and their *taro-root*. Sometimes they offered their children to us to have them instructed at home with us; but as it would be necessary for us to provide board and lodging and dress for them, the impoverished state of the mission does not as yet enable us to receive more than a very small number. How I then appreciated the halfpenny of the Society for the Propagation of the Faith! It will permit us shortly, we hope, to found schools wherein the young savage will come to learn, together with religion, agriculture and the pastoral life.

New Caledonia appears to me destined to become one day one of the most important missions in Oceanica. Its mountains, rivers, waterfalls, pasturages, and forests, offer the advantages of continents. The population is estimated at 60,000 souls. These strong and robust men will easily become a population of shepherds, and the flocks once introduced into these countries, cannibalism will disappear. The New Caledonian is not destitute of inclination for the useful arts; his arms, his canoe, made with a shell or knife, or with a stone adze, prove his dexterity and his patience; his net-work, containing ammunition, and the sling he makes use of in battle, show to what advantage he will one day turn the filaments of the cocoa-tree and of other indigenous plants.

Before our departure from New Caledonia we were visited by the French frigate, *The Heroine*. On the invitation of its excellent commander, Capt. Lecompte, his lordship celebrated, on Sunday, mass on board, in the presence of the crew and a great number of natives, who thronged to this imposing ceremony. On the next day a cross was elevated upon a small island in the middle of the port, on a hill of coral rocks raised by the natives. This cross raised at the extremity of the world by the hands of united seamen, missioners and converted savages, over the unnoticed tomb of a French officer (Lieute-

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nant Kermadec), who died some years since upon these hitherto inhospitable shores, will serve as a beacon to the ships entering the port whilst they are coasting its dangerous reefs. Here, as elsewhere, it will be a sign of salvation presented by religion to all those who shall be threatened with the storm or the shoal.

After passing twelve days at New Caledonia, we embarked, to set sail for Tonga-tabou. I shall state but little concerning this island, the principal of the Friendly archipelago. You have received information concerning it by the former report of its missioners, Fathers Chevron and Grange. It lies low, is sandy, and sufficiently wooded; the population may amount to about 12,000 souls. The number of baptized Catholics and catechumens is about 600. A stranger arriving in their island distinguishes them, without previous knowledge, from the Protestants or pagans, by their modest and reserved air. I saw them in the church at their evening and morning prayers, which are recited publicly each day, and they edified me by their excellent demeanor; I was especially affected by the harmony and the piety with which they sang the hymns during the holy mass. Their taste for music is such that they repeat these hymns day and night; they even recite them alongside the sick and the dying: it is their mode of praying for them and testifying their friendship.

The Catholic missioners have found in this island great obstacles to their ministry, both on the part of the Protestants and from the natives, who despise strangers, and deem themselves the first people in the world. They have also suffered in consequence of a sort of community of property, which is really disastrous, inasmuch as it abstracts from labor and economy for the profit of vagrancy and idleness. Undoubtedly our brethren will, in due time, succeed in modifying a social system so opposed to true civilization.

I was eager to see his lordship, Dr. Bale of the island of Wallis. After sojourning a week at Tonga I embarked again with Father Calinon, and we sailed towards this earthly paradise of Oceanica. What a happiness I experienced in casting myself at the feet of this worthy bishop, my former school-fellow, whose letters I had perused with such interest in Europe; who had seen himself reduced in the time of his distress, to solicit and be refused permission to eat the refuse of swine, and whose modesty was always such, that we ascertained the greater part of his sufferings only through the native converts!

How gratified the heart of the bishop and apostle must now be! What a prodigious change has been effected in his island as to its moral and physical relations! All the reports I had received concerning it fell short of what I witnessed. Did the good times of the primitive church present a more affecting spectacle of chastity, union, and piety? The follies and superstitions of paganism have vanished. God, nevertheless, whose designs are impenetrable, has not wished that this people, recently become Catholic, should be free from trials; he has stationed, in the vicinity and on the same island, new Amalecites, in order to strengthen the faith and test the fidelity of the Catholic converts. These are 200 Protestants, brought over from Vavao, in 1843, by an individual named Poi, brother of the actual king of Wallis. This chief, who aspires to the crown, avails himself of this band of dissenters in order to maintain his pretensions against Tonga-hala, his rival; this occasionally disturbs the peace of the island, and exercises the virtue and patience of the Catholics.

The Wallis group consists of several small islands, the largest of which is scarcely three leagues in length by as many in breadth. Its population does not exceed 3,000 souls. It is visibly progressing in point of increased morality and the cessation of cannibalism. Two very neat churches have been erected, as well as an humble chapel. Besides these de-

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cent sanctuaries, Wallis also possesses several other establishments which evidence real progress in the arts, and which I merely mention inasmuch as they are already known to you. First, then, is the printing establishment, directed by one of our Fathers, and worked with rare intelligence by young neophytes. All the religious books, grammars and hymns, which we have given to each of the faithful, and which they carefully treasure, all those which our brethren commence to distribute in the adjacent archipelagoes, have issued from the presses of Wallis. Then there is a workshop for the carpenter's trade; lastly, there are schools frequented by the entire population. At nightfall, when the church-bell tolls the hour for school, you see each native, with his book in one hand and his lamp in the other, hurrying to the place appointed for public instruction.

This mission, I repeat, seemed to me an earthly paradise; I could have wished to fix my residence there, but duty required me to proceed further. I therefore again took to sea, and was still accompanied by Father Calinon and Brother Charles, whom his lordship, Dr. Bataillon, sent from Wallis to the Navigator's Isles. Having soon made these islands, we experienced some difficulty in entering the port. At length, arriving at Upulu, we reached the house of the chief, who had received Father Roudaire, and had a bamboo hut erected for him next to his own.

A solemn feast was prepared by the excellent chief in honor of us. We were placed next to the king, in a company of numerous guests, and every thing passed off with the politeness and decencies prescribed by the ceremonial of half savage people. I augured favorably from this reception, and in point of fact the dispositions of the natives give more hopes at present. In spite of all the efforts of the Protestant ministers to hinder the admission of our brethren into the archipelago, they had been there four months, and already they reckoned 300 catechumens, including those at Upulu and Latele, in the island of Savai. Our appearance in these islands will stimulate the tendency of the inhabitants towards Catholicism—a tendency which is rather increased by the preceding vexatious and fiscal exactions of the Methodist preachers.

I shall not enter into other details concerning this mission, which was only commencing at the period of my visit. The four missioners there impatiently expect new brethren to share their labors, and additional aid from the Propagation of the Faith, by means of which they will be enabled to raise to the Lord, in this hitherto infidel country, a few somewhat suitable temples, and some humble residences to shelter themselves against the inclemency of the weather.

There still remained to be visited the mission in Lakeba in the Figee group, and that of Futuna. I experienced extreme mortification in not being able to touch at these two stations. Engagements I had entered into with my ship-captain prevented me. But Father Matthieu, provicar of his lordship, Dr. Bataillon, had recently passed through them, and I gathered from him the information I transmit. The inhabitants of Futuna, who are all Catholics, are by no means inferior in their faith, their moral innocence, and their piety, to the Christians of Wallis. The king of this island exhibits the zeal of an apostle. He every where declares himself the protector of the missioners, and is as a father over his subjects.

At Lakeba, in the Figee group, our brethren have suffered persecution and all sorts of privations reserved in these islands for the missioners who commence their apostolic labors. God has not abandoned them; He came visibly to their relief in several circumstances, and now they entertain great hopes. This Figee group, which is one of the most important of Central Oceanica, consists of a great many islands more or less extensive, and divided into petty kingdoms, often tribu-

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tary to each other, and the population of which is not easily ascertainable. His lordship, Dr. Bataillon, has greatly at heart to accelerate the publication of the Gospel among these islanders, and earnestly solicits for additional laborers.

It was time to return to Sydney. After spending some days, which glided away too rapidly, with our dear brethren in the Navigator's Isles, we separated from them, leaving them comforted by our visit, and encouraged by the small relief which we conveyed them. We moored off the island of Tonga, where I left Father Calinon, and took on board Father Grange, whose exhausted constitution required a change of climate. Our passage was long, irksome, and dangerous. Our provisions fell short, and we were reduced to rations. Happily, we were off the coast of New Holland; the report of several discharges of cannon announced our distress; a vessel on its passage came to our relief; and at length, we again beheld Sydney, after five months of navigation.

From this station, which is my ordinary residence, allow me, reverend sirs, to trace an historical sketch of the religious establishments we have just visited, in order to fix the precise dates of the different epochs of their foundation.

Upon the 24th of December, 1836, his lordship, Dr. Pompallier, left France with four priests of the Society of Mary, and three lay brothers. One of these original missioners, Father Bret, died on the passage.

Upon the 1st of November, 1837, the ship anchored at Wallis, and landed there the Rev. Father Bataillon, without any other arms than the cross against heresy, which had its ministers installed in the adjacent archipelagoes, and against idolatry, which had pagan kings for protectors.

The island of Futuna, which is one day's distance from Wallis, received shortly after the Rev. Father Chanel. The [illegible] of that island, he became three [illegible]ently its first martyr: he had [illegible]tiful harvest, which he watered with his blood, and which the missioners now joyfully reap.

At length, upon the 10th of January, 1838, his lordship, Dr. Pompallier, disembarked at Hokianga, in New Zealand. He found upon this wide territory some Catholic colonists from England and Ireland, several tribes already won over to Protestantism, and the immense majority of the population still pagans. His lordship fixed his episcopal see in the northern district, and his church was then constituted.

The subsequent missioners swelled to forty-five the number of priests, or brother catechists, who were despatched towards New Zealand. The stations quickly multiplied, and the mission of Tonga-tabou was founded in July, 1842.

The numerous archipelagoes of Western Oceanica being separated by immense intervening distances, unfrequented by ships, the Holy See decided on multiplying apostolical vicariates there. His lordship, the Right Rev. Dr. Bataillon was named to that of Central Oceanica, and consecrated at Wallis upon the 3d of December, 1843. His jurisdiction comprised, in addition to other archipelagoes, the Figee group, which received in 1844 two priests and a lay brother, and Navigators' Isles, where two new missions were inaugurated one year subsequently. This vicariate numbered, in January, 1846, twenty-one religious of the Society of Mary. I do not include in this number his lordship, the bishop of Amata, coadjutor of his lordship, Dr. Bataillon, who was sent to New Caledonia, at the other extremity of Central Oceanica, and who, in conjunction with two priests and two brothers, began upon the 29th of December, 1843, this long-tried mission.

It now constitutes a third vicariate, which comprises New Caledonia and New Hebrides. His lordship, the bishop of Amata directs it, his sole fellow-laborers consisting of five religious, including priests or catechists.

A fourth vicariate, that of Melanesia

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and Micronesia, was established in 1844. His lordship, the Right Rev. Dr. Epalle, bishop of Sion, its titular, had brought with him twelve priests or brethren of the Society of Mary. You are aware that he watered with his blood this archipelago, where the mission has since been established in 1846. The Right Rev. Dr. Collomb, named his coadjutor, now replaces him with the title of vicar-apostolic.

The difficulty of holding communication, and the dangers encountered by the missioners, impressed upon the Society of Mary the urgent necessity of having correspondents at Sydney, in New Holland, for the purpose of relieving the apostles of Western Oceanica; two priests and one brother settled there in 1845.

Such, reverend sirs, has been the progress of events and the successive foundations since 1837, at which epoch the mission originated. I shall briefly sum up the religious and social results obtained by the preaching in Oceanica.

It becomes requisite for the due appreciation of these results to notice the main difficulties which obstructed the progress of the Gospel in these neglected archipelagoes, which are the poorest and most insulated upon the globe. I shall not allude to the thousand dialects, which are like so many fetters upon the zeal of the missioner, all these populations speaking languages which differ as widely as the color of their countenances; nor to the old superstitions, which arm in their defence the authority of time and the interested fanaticism of the priests who maintain them; nor of the calumnies which Protestantism has scattered before us all over the coast, in order to hinder us from finding there any harbor or asylum. But, contemplating alone the resistance of a corrupted heart, we may fancy what sort of morality that people exhibit who only fear the chief that commands them, and follow in every thing else the bent of savage nature. In the majority of the isles where the European has not yet penetrated, the natives still devour their enemies, and sometimes the inhabitants of the same tribe. Even family ties are as little regarded as those of humanity.

Now-a-days a new world has started up, as it were, under the hands of the Catholic priest. Wherever the influence of the missioner has been felt, the king, whose will was the sole code of his tribe, reigns like a father in the midst of his converted subjects: peace has come to the valleys which were for a long time battle-fields; their duties are fulfilled by all the members composing the family circle, and the child fosters his mother, to outrage whom he formerly deemed honorable. The people are not only ashamed of the state of cannibalism in which they lived, but also gradually lay aside the indolence so natural under the enervating effects of a tropical climate. They ask the missioner for implements, in order to imitate the operations they have witnessed him performing, either in the construction of his hut, or in pulverising the soil destined to receive the cereals of Europe, and naturalise in these islands the greater part of our fruits and vegetables. The native also essays to till, and we hope that he will shortly be enabled to gather, by the side of the indigenous yam, bread-fruit-tree, and cocoa-nuts, exotic almonds, apricots, peaches, oranges, citrons, figs and grapes. I shall not repeat what I have stated of their eagerness to frequent our workshops and schools, of their progress in the study of our languages, of their application to the manual arts, and their aptitude to rear flocks. These happy dispositions only await the necessary implements and more numerous instructors to diffuse universally over Oceanica the blessing of Christian civilization.

Viewed in a religious light, there is a general movement over all Oceanica in favor of Catholicism. Our holy religion, which was almost unknown ten years since in Western Oceanica, has at present fervent neophytes in New Zealand, the Friendly Archipelago, Navigator's Isles, Figee, New Caledonia, and even in

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lanesia. The cross now glitters in all the ports, over all the islands where the missioner has landed; it is hailed in the distance, like hope, by that multitude of chiefs who ask for priests, and to whom we have only been as yet enabled to convey promises.

Four apostolic vicariates have been erected by the Holy see in these savage countries. They already comprise sixty missioners and forty catechists of the Society of Mary. Wallis and Futuna, which are entirely converted, are the most precious conquest and sweetest consolation.

Thus, reverend sirs, scarcely eleven years have elapsed since Catholic Europe has been occupied with Western Oceanica, and you perceive what it has accomplished by means of the Association for the Propagation of the Faith.

(Translated for this Magazine.)

VOIGT'S CHARACTER OF ST. GREGORY VII.*

WE HAVE portrayed Gregory by his acts. During his lifetime a great number of miracles were attributed to him. The men of the middle ages delighted in recognizing something supernatural, something beyond this perishable clay, nay, something divine, in a genius so great, in a man of such piety and holiness. To historians of a certain class, these miracles have become an object of contempt, and sometimes the subject of bitter raillery, nevertheless, they proclaim a great historical truth: they bear witness in favor of the man to whom they are attributed; they are an irrefragable testimony of the holiness of his life; for men are not in the habit of ascribing supernatural power to one who does not possess some extraordinary virtues.

It does not fall within the line which we have prescribed to ourselves, to speak of the authenticity or number of the miracles attributed to Gregory; we shall content ourselves with the single observation that they proved that his contemporaries and friends considered him as a man endowed with a power more than human, as one who controlled the secret powers of nature, who read the hearts and thoughts of his fellow-men, who had the power of curing diseases, nay, farther, that they went even to the extent of believing that a certain secret virtue flowed from his garments, and that miracles were performed at his tomb.

To enlarge further upon the character of Gregory seems to us superfluous; there are his acts, his letters, his words: they pourtray his character, and display the principle and end of all his thoughts. To undertake his defence were useless;

* While the chair of Peter is occupied by a pontiff, whose position is, in many respects, like that of Gregory VII, it may be interesting to survey the character of the latter, as drawn by an eminent Protestant writer, whose views are so much more solid and just than those of many of his co-religionists, who have contented themselves with re-echoing the voice of prejudice, instead of consulting the facts of history. Pius IX, like Gregory VII, has been called to the reformation of practical abuses, in the removal of which the same profound wisdom and undaunted firmness are needed. Gregory VII had in view the independence of the church and its liberation from the trammels of temporal power: Pius IX is also laboring for the greater freedom of the church, in widening the bounds of true political freedom. Both pontiffs will ever be regarded as illustrious champions of liberty. The extract which we here present from Voigt's *Histoire de Gregoire VII et de son siecle*, was translated by Eugene Lynch, Esq., whose premature death, a few years ago, was so much lamented by all who knew him.—EDITOR.

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we know his life. Nevertheless, it is our duty to resist a mode of judging him, as opposed to fair dealing as to historical truth. It is rare in history to meet with a character which has been the subject of such diversity of judgment—which has been the object of so much blame on the one side and of so much eulogy on the other. The one beheld in him a bold bad man, full of schemes, a rash innovator, combining at the same time all the adroitness of a courtier, and the courage, energy and firmness of a hero. According to these, under an exterior of noble defiance he concealed all that is base and vile. He is a pretended saint, who is adored by his partizans, a man without religion, faith or belief, who was called by one of his intimate friends "*Saint Satan.*" The other side point to his patience, his unalterable kindness of disposition, his charity "that preventeth," and his holiness of life. The first admire the greatness of his genius, his extraordinary talents, his rare perspicuity, and his profound knowledge of the human heart, but charge him, at the same time, with dissimulation and perfidy, with indomitable pride, immeasurable ambition, with recklessness and obstinacy. The second paint him bold and courageous as a soldier, prudent as a senator, zealous as a prophet, and serene in his manners.

We do not wish to engage in the discussion. The facts which we have shown, the thoughts, the actions, and the object of this pontiff, prove on which side the truth is to be found, and form a far better reply to the partial opinions of his judges than any we could make. It is impossible to express an opinion on the character of Gregory which would meet the approbation of all parties. His great idea, and he had but one, is before us:—*the independence of the church.* This is the point from which all his actions, his writings and his thoughts, like so many luminous rays, diverged. *The independence of the church*—this was the idea which gave him that prodigious activity; it was to this idea he sacrificed his life; this was the soul of all his operations.

The civil power sought to be one, to become a perfect and homogeneous whole; Gregory labored in the same manner to secure to the church a perfect unity, and a superiority over every other power.* The church, according to him, ought to be great, strong and powerful; the state ought to be subject to it, because the church is established by God, whilst royalty takes its origin from men, and only exercises a limited and conditional sway. To gain this point, to consolidate it and make it dominant in every land and through every age; such was the constant end of Gregory's efforts, and such, according to the deep conviction of his soul, was the duty of his ministry. Such is the conclusion from his letters, which are, after all, the best sources to which we can refer, if we wish to form a just estimate of his character.

For the execution of such a plan, what was necessary to be done? Almost every thing that Gregory did. He wished to elevate the church above the state, in order to rescue its ministers from the oppression of the state; to withdraw their election, their dignity, their existence, their conduct, and their punishment from the control of temporal princes.—And who in those obscure periods was better able to make a proper selection of bishops—the church or the state? What was the principal object which guided the kings of those days in the selection of those dignitaries? Did they seek out men fitted to be the spiritual guides of the people; or did they not rather choose men better fitted to wield the sword? And were these selections such as suited the church? It was for these reasons that Gregory desired to render the church in-

* The spiritual power, which is the representative of God on earth, is in itself superior to the temporal power, because all men are amenable to the law of God. Order therefore requires that all men should obey the church: not indeed that civil matters should be administered or controlled by the ecclesiastical order; but that all men, whether in public or private life, should be obedient children of the church of God.—Ed.

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dependent, and withdraw the bishops from the control of the civil power.

It was not only important, but absolutely indispensable for the success of this pontiff's plan, to maintain and extend the belief in the subordination of the emperor and of all temporal rulers to the church.* So long as the contrary opinion prevailed in the minds of men, it was impossible to dream of realizing his grand idea. For whilst the emperor decided upon the election of the Roman pontiff, whilst he had the power of controlling and destroying the papal decrees, and whilst the will of the pope was subordinate to that of the emperor, there could be no hope of reform. And it was for this cause that Gregory insisted upon the submission of the emperor to the decrees of the church. He commenced by mildness, but when that proved unavailing, he used severity; Henry yielded. The freedom of the church required, therefore, the annihilation of the subjection of the Holy See to the imperial power.

If Gregory claimed a similar authority over France, Denmark, Russia, Dalmatia, Hungary, Corsica and Sardinia; if he considered himself authorised to demand the Peter-pence in England; it may be safely asserted in each and all of these cases, that the only object he had in view was the independence of the church. Profoundly convinced that religion could alone secure safety, happiness, and universal peace to the world; he was equally persuaded that the only organ of religion was the church, which in his eyes was the interpreter of the will of the Most High. But for the attainment of this end the church needed and was entitled to some means of subsistence; and the more she became disconnected with the state and broke the chains which until that time had held her in subjection, the more necessary it became to provide other means of support. Restored to liberty, she must look to herself and to her own intrinsic rights, and not to the benefactions of the state. The church was, wherever adorers of Christ were to be found. Jesus Christ had built her upon the rock, the apostle Peter; wherever, therefore, was the church, there was the right of Peter, the right of the vicar of Jesus Christ and the power of the pontiff.

To judge of the intentions and convictions of Gregory, we must examine his acts and his writings; we have no other source from which we can derive the truth. In seeking to discover the source of a stream, we are forced to stop at the foot of the mountain from which the water gushes; we cannot go further and examine the secret ways by which its waters are collected. If the stream be clear and pure, we call its sources pure.

Gregory has done enough to afford grounds of judging his character. His deeds are open to our view; he has in no manner concealed them. What do they prove? They prove that he had but one thought, one idea, one end. If then we find all the acts of his life which history has preserved, are directed towards this important end; if they have been maturely weighed; if they be found to have proceeded from a profound conviction, and conscientious sense of duty: if all are the expression of one leading idea that governed him through life, we have no right to find fault with the secondary and accessory acts which were essential to the achievement of this great end.

All then that we have to do, is to examine whether this one great end and idea of Gregory's life, merits our praise or censure. Gregory has shared the lot of all the great names of history;—motives have been attributed to him, the existence of which it would be difficult, not to say impossible to prove. It is pretended that he sought to establish an absolute and universal despotism,*—that he was led away

* Temporal rulers, as well as private citizens, are bound to conform their actions to the law of God, which it is the office of the church to proclaim and enforce. Such also was the universal belief in the time of Gregory VII; but the passions of men led them into a course at variance with their principles.—Eaton.

* Bower, *Hist. of the Rom. Popes*, b. 6, p. 569.

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by a boundless ambition and insufferable pride, and that to the gratification of these two passions he had sacrificed every thing;* and yet even those who are inimical to Gregory are obliged to admit that the leading idea of this pontiff—the independence of the church,—was indispensable to the propagation of religion, and the reformation of society; and that to attain this end it was necessary to break the bonds which had until his time held the church in subjection to the state, to the great detriment of religion;—that the church is and ought to be "*un ensemble*," a whole,—one of itself, and by itself; a divine institution, whose salutary influence over men ought never to be averted by any earthly prince. The church is a society of God, whose goods and privileges no mortal can wrest to himself; whose jurisdiction no prince, without crime, can usurp: and in the same manner as there is but one God and one faith, so there is but one church and one chief. The letters of Gregory are filled with this idea; he had a deep and abiding conviction that he was called to realize it, and he consecrated the labors of his life to the mighty vocation.

Is Gregory to be censured for nourishing this great idea? Is the idea itself to be combated as wild and exaggerated? Either assertion would be senseless and unjust.

The genius of despotism had perished with the Asiatic empire—the restless republics of Athens and Rome had disappeared; the political tendency of the age of Gregory was towards monarchy: every thing was modeled upon this form; each one sought to be something, first to himself and afterwards to the whole. Dukes surrounded emperors; princes surrounded dukes: after these followed vassals, arrier-vassals and feudatories; all ranged around their respective lords. In fine, all things were forming into monarchical corporations. Why then should the church, which is essentially monarchical, why should it not labour in the same path?* Why reproach the popes with having shared the spirit of their epoch? Of having followed the general movement of the age in which they lived? And when beyond this a man presents himself, announcing clearly what he conceives, who acts with energy and consistently with these views; who, urged on by profound conviction, overthrows the obstacles which oppose his great end, elevates all that sustains and supports it, who destroys that which seems to be injurious, and sows that which appears likely to yield good fruit; certainly such a man deserves our admiration and respect.

To have been other than he was, not to have the idea which animated him, Gregory would have had to pass through our schools of modern civilization and of rationalist doctrines; to have acted with less vigor and resolution, his destiny should have been cast in our day. Such, however, is not the fact. He lived in a gross age, in an age of iron which has nothing in common with ours; and consequently his acts cannot be judged by our principles or by our manners. If we wish to form a correct opinion of the character of Gregory, we must have a just conception of the age and circumstances of the age in which he lived. We must make ourselves acquainted with the situation and constitution of the church, its relations with the state and its disorders; we must seriously examine the state of the clergy,† its spirit, its tendency, rudeness, degeneracy, and forgetfulness of all duty and discipline; its ignorance and pride, and lastly, we must

* Sismondi, *Histoire des Repub. Italiennes*, tom. i, p. 262.

* The church, to use the words of Dr. Spalding, "is an elective monarchy, an aristocracy of merit, and a democracy without party factions." It combines all the excellencies of the various forms of civil government, without their defects. The object of Gregory VII was not to introduce a new mode of administration into the church, but to maintain the constitution which it had originally received from its divine Founder, and which had been violated by the usurpations of the civil power.—EDITOR.

† That is, a great portion of the clergy.—

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have a clear idea of the character of his adversary, Henry. When this course shall have been pursued in the consideration of his thoughts, his acts, his views, his efforts relatively to the age in which he lived, we shall then, provided we be free from prejudice, arrive at an opinion as to his character entirely different from those who would prescribe to the pontiff, as a rule of action, the views and ideas of their own age.

To attain the end which Gregory had in view, he could scarcely have acted otherwise than he did. For, to be pope, he must have acted as pope: he must have acted otherwise than the multitude, otherwise than his predecessors, to rise above all, and to be a great man.*

But it is asked, do we recognise in him that sincerity, that profound and so much boasted conviction of the justice of his pretensions and the goodness of his cause? Were not his actions governed by intrigue and perfidy? Did he not attempt to build up the fabric of his mighty monarchy upon false facts, groundless inconsequent induction and untrue interpretation of Scripture? The opinion which he maintained as certain and which ascribed to the pope a power so great, does it not deserve the name of the Hildebrand heresy? In fine, was not Gregory a heretic, a hypocrite, an imposter?† The answer to all this is obvious—either Gregory was the vilest and most wicked of all men who have ever appeared upon the earth, or he is what his acts and writings show him to have been. His letters are filled with the liveliest affection and ardent love of religion, and an unshaken faith in the divinity of Jesus Christ.

Every where throughout the whole course of his career, we behold a conscientious administration, a deep settled conviction of the justice of his cause and his acts, a firm belief in the rewards and punishments of another world—everywhere we discover traits of nobleness, of dignity, of greatness, throughout we find language the purest and most expressive of his piety, of his noble designs and constant efforts towards a high and generous end. Where then are you to find proofs to overthrow testimony like this? In his acts? This cannot be, for he acts as he speaks; the facts are his witnesses, and it is impossible to deny them. Gregory upheld, it is said, many things which history does not recognise as exact—which his contemporaries and posterity have often attacked. Granted: but is it not possible, nay, is it not extremely probable that Gregory regarded them as true? Is it required of him that he should have been acquainted with the critical knowledge, science, and ideas which have been the birth of a long series of ages? Grant that he was decisive without knowing it, was he therefore insincere? Knowingly, he never put forward what was otherwise. He acted according to the only ideas which in his day he could have, and of the truth of which he was convinced. Who will dare prescribe others for him? Who has seen him as he was within? Who has read his heart, who has sounded the depths of his soul? To condemn him in this manner is to pass sentence on ourselves. If Gregory had erred in the selection of instruments proper to realize his plan, if he had neglected to study the circumstances, and to take into consideration the spirit of the age in which he lived, we might censure his prudence or his judgment, but not his heart. But it is precisely against the very dexterity he displayed in these regards that the clamour is raised, without always giving him credit for the goodness of his heart. The genius of Gregory embraced, and ought to have embraced the whole Christian world—because the independence of the church was a gene-

* That is, the peculiar circumstances of the times required a policy attended with peculiar difficulty and danger, which it was the merit of Gregory VII to exercise with intrepid firmness: but many of his predecessors were also great and illustrious men, for the very same reason that they governed the church with wisdom according to the times in which they lived.—EDITOR.

† Bower, Hist. of Rom. Popes, b. 6, p. 563, &c.

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ral idea—his action ought to have been full of energy, because of the character of the times in which he moved—his faith and his convictions ought to have been what they were, because they grew out of the course of events in his day.

It is difficult to bestow an exaggerated eulogy upon Gregory, for he has laid the foundations of a solid glory. But each one ought to be ready and willing to award justice where justice is due; let no man throw a stone at him who is innocent, let him rather give honor to a man who has labored, with such large and generous views, for the age in which he lived, let him who feels guilty of having calumniated such a man, seek counsel of his own conscience.

(Selected.)

GUARDIAN ANGELS.

BY THE HON. MRS. NORTON.

Oh! he may brave life's dangers,
  In hope and not in dread,
Whose mother's pray'rs are lighting
  A halo round his head;
In wheresoe'er he wander
  Through this cold world and dark,
There white-winged angels follow
  To guard life's erring child.
Go! let the scoffer call it
  A shadow and a dream—
Those meek subservient spirits
  Are nearer than we deem;
Think not they visit only
  The bright enraptured eye
Of some pure sainted martyr,
  Prepared and glad to die:
Or that the poet's fancy,
  Or painter's colored skill,
Creates a dream of beauty,
  And moulds a world at will;
They live, they wander round us,
  Soft resting on the cloud,
Although to human vision
  The sight be disallowed.
They are to the Almighty
  What rays are to the sun:
An emanating essence
  From the great supernal One.
They bend for prayers to listen;
  They weep to witness crimes,
They watch for holy moments,
  Good thoughts; repentant times;
They cheer the meek and humble,
  They heal the broken heart,
They teach the wavering spirit
  From earthly ties to part.
Unseen they dwell among us,
  And when they watch below,
In spiritual anguish,
  The sepulchre of woe;
And when we pray, tho' feeble
  Our orisons may be,
They then are our companions
  Who pray eternally.

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INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*St. Peter's Institute.*—A Society has been recently organized by this title, chiefly among the members of St. Peter's congregation, the immediate object of which is to establish a *Catholic Library*. Besides the utility of such an institution to Catholics themselves, the number of inquirers and converts who are seeking for works illustrative of Catholic doctrine and practice, would seem to point to its particular necessity. The effort made some years since under the auspices of the "Calvert Institute," shows that the importance of the subject has been well considered before, and although the result of that undertaking did not prove finally successful, sufficient progress was made in accumulating books, &c., to justify the originators of the present society, in anticipating the collection at this time, by assiduous attention, of a library of at least tolerable pretensions. It is contemplated also to add a reading room for Catholic papers and periodicals, when circumstances will permit. The "Institute" possesses an advantage, in having a library already commenced, and the books in use, although as yet the number of volumes is small. The collection was begun during the last year by the pastor of the church, and a circular issued to invite contributions, from which we extract the following:

"Some years ago a Catholic Library was established for the use of the Sunday School of St. Peter's church.

"The consoling effects it produced among the children of the school, induced several zealous persons to wish for the extension of the same blessing not only to all the members of the congregation, but also to all the Catholics of the city at large.

"To be able to comply with this pious desire, it becomes necessary to procure a sufficient number of books, and consequently to call for assistance upon those who feel an interest in this good work.

"It is needless to expatiate upon the salutary effects which will flow from the diffusion of such books among all the classes of the Catholic community. The mind will be enlightened and faith strengthened; sinners will be converted from their evil ways, and the just confirmed in the practice of virtue; the examples of the saints will encourage the timid and the weak, and inspire them to renewed vigor to conquer the enemies of their salvation, and deserve the crown of heaven. The evils caused by licentious books will be counteracted, and the reading of the doctrine, maxims, and life of our divine Saviour, together with the written instructions and lives of his faithful followers, will produce the happiest results."

The many duties however of the pastor not permitting him to give the requisite attention to the charge, he has handed it over to the members of St. Peter's Institute, who have been engaged in soliciting contributions in money and books. They have also got up a course of lectures for the benefit of the Society, during the past season, which were delivered in the basement of the church, as follows:

Rev. John P. Donelan, "On the Influence of the Catholic Religion on Literature and the Arts."

Wm. A. Stokes, Esq., of Philada., "Observations on the Influence of the Catholic Religion among the people of Europe."

Joseph R. Chandler, Esq., of Philadelphia, "Italy: its condition and prospects."

Rev. A. Hitselberger, of Norfolk, "Ireland and her wrongs."

An additional lecture will close the course, to be delivered after Easter.

Whatever advantages the library may lose by not possessing a more central location, (being now kept in the basement of the church,) it is believed will be more than compensated by its being under the immediate supervision of a clergyman, and at the point of meeting of the greater portion of the members of the Institute. In truth, however, the great increase of the city in a western direction, the wants of the large congregation already worshipping at St. Peter's, and the number of converts constantly seeking instruction at the church, will doubtless occasion a demand for as many books as the society will be able to supply for a long time.

Donations in books have been received among others, from F. Lucas, jr., John Murphy, Mrs. John E. Howard, Jas. W. Barroll, Jno. McColgan, and H. H. Burgess. A number of other contributions are promised. To these

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and to the following contributors to the funds of the Institute, (particularly the first named gentleman,) the sincere thanks of the society are due: T. Parkin Scott, John Sharkey, C. Oliver O'Donnell, Basil R. Spalding, Dr. O'-Donnell, Daniel J. Foley, Edward Boyle and F. Dandelet Other contributions in books and money have been received from members of the congregation.

Although the establishment of the Library is the object to which the efforts of the Institute are now directed and its funds appropriated, it is not the sole comprehended in its organization, and as time permits, other fields of utility *not interfering with the scope of existing societies* will be developed. The attention of our Catholic brethren is solicited to the following summary of its constitution, which it will be seen, offers great inducements to them to become members, and to contribute their abilities in behalf of an undertaking likely to prove at once advantageous and honorable to Catholicity among us. "Its object," (article 1st) "shall be to advance the interests of religion generally, to sympathise with Catholic movements, and to aid in the dissemination of religious knowledge." The pastor of St. Peter's church is, *ex officio*, the president of the society, but the other officers are annually elective. The following were chosen in December: 1st vice president, John S. Sumner; 2d do., Jas. A. Williams; secretary, Dr. Joseph A. Keenan; treasurer, I. Casey Barry. No fee is required from members, and the names of those who wish to become members are handed to the pastor, to be reported by him for election at a succeeding meeting. None but Catholics are eligible, and of course those who are known to neglect their religion will not be reported by the pastor for membership. As the Institute is incurring no expenses other than attach to the Library, its regular resources are expected to be derived from subscriptions for the use of the books, which are upon a very moderate scale.

The regular meetings are held on the fourth Sunday of every month, and at present at the pastor's house, adjoining the church. Probably for some time the Library will be open only on Sundays, but as a regular librarian is now appointed, it will be open at other times or at all times, as circumstances may justify. Books can also be procured at 8 o'clock daily on week days: Peter Smith, librarian. The pastor can also furnish books when desired.

The president has also the privilege of selecting, once a month, some member or other person to deliver a discourse before the Institute on the day of its meeting. This will give an opportunity of bringing forward the talent and resources of some of our Catholic brethren, which, while it may do honor to themselves, will effectually subserve the edification of their neighbor. It will also afford an opportunity of hearing distinguished strangers from other places, when occasion will permit, or of having their productions read when sent.

Persons desirous of becoming members, (and we look forward to the great extension of the society), can hand in their names through the officers or members. In like manner, donations in money or books will be thankfully received, and will be taken charge of by the pastor, for the society. *Ad Majoram Dei Gloriam.*

Spiritual Retreat.—The retreat which was opened at the Cathedral on the fourth Sunday of Lent, was closed on Passion Sunday. The Rev. Samuel Mulledy, S. J., preached three times each day, and several clergymen were in constant attendance at the confessional. We have been informed that about three thousand persons approached the holy communion in the Cathedral and other churches. On the last day of the retreat, the M. Rev. Archbishop addressed the people, and gave the papal benediction.

Preamble and Resolutions, adopted by the teachers of St. Vincent of Paul's Sunday School Association, Baltimore, April 18th, 1848:

Whereas, it has pleased an All-wise Providence to remove from among us our fellow member, JOHN MCCAFFREY, and to call him prematurely from this land of trials, to reap the reward of his labors in a better world:

Whereas, the deceased during life was endeared to us all, and to all who knew him, by his integrity, his zeal for religion, and exemplary piety: and

Whereas, by his death society has been deprived of a valuable member; a fond mother of an affectionate son; a disconsolate wife of a devoted consort; and relatives of one, in whom were centred their deepest affections: Be it therefore

Resolved, That the members of this Association have received with the deepest regret the announcement of his death.

Resolved, That we sympathize with the

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latives of the deceased, in the loss they have sustained.

Resolved, That we wear the usual badge of mourning for thirty days, as a testimonial of our sorrow for his death, and our respect for his memory and virtues.

Resolved, That these resolutions be published in the U. States Catholic Magazine, and a copy of the same be sent to the relatives of the deceased.

Committee, { M. J. Kerney, chairman, E. J. Graham, V. A. Cross.

Young Catholic's Friend Society.—At a meeting of the Young Catholic's Friend Society held April 2, 1848, the following gentlemen were unanimously elected members: Wm. J. Wells, James Storm, John Sullivan, Michael Roach, Patrick Kernan, Edward Boyle, James Carroll, John Carroll.

Diocess of Richmond.—*Sisters of the Visitation.*—We are pleased to learn that the school, lately opened by these religious ladies at Wheeling, is prospering beyond their most sanguine expectations. It numbers already about fifty pupils.

Catholic Church on fire.—The *Baltimore Sun* states, that on Good Friday, the Catholic church at Richmond, Va., was considerably damaged by fire. After service, one of the lads attending the altar commenced extinguishing the candles in the sacristy, when the drapery caught fire, and immediately the whole was enveloped in flames. Every thing like drapery in the sacristy was almost entirely consumed, and several small paintings were likewise destroyed. The Rev. Timothy O'Brien, in his efforts to extinguish the fire and save such articles as were most valuable, had his face and hands severely, though not seriously burnt. A son of Mr. Henry Miller had his hands and face also badly burnt.

Diocess of Charleston.—*Episcopal Visitation.*—The Rt. Rev. Dr. Reynolds recently visited Macon, Milledgeville and Savannah, and at the last mentioned place he confirmed, on the 9th April, about forty persons, of whom one was a convert.—*Cath. Miscellany.*

Archdiocess of St. Louis. — *New Church.*—We learn from the *St. Louis News Letter*, that the corner-stone of a new church was laid at Westphalia, Osage county, on the 19th of March. The first church built there in 1837 was of wood, and being too small for the congregation, will be replaced by that now to be erected in brick. The church will be under the invocation of St. Joseph.

Religious Education in St. Louis.—"We are enabled to present a summary of the state of religious education in our city, from the report lately submitted to the Young Catholics' Friend Society, by the gentleman appointed to visit the various Catholic schools and churches, who has communicated to us the result of his inquiries from the Rev. pastors and teachers at our request.

Male Schools.	Average number attending.	Confirmed & made their first com.	Preparing for confirmation and first com. this year.
Cathedral school (English)	208	90	30
St. Mary's do. (German)	80	42	50
St. Joseph's school (Ger.)	90	12*	25
St. Patrick's do. (Eng.)	100	22	30
St. Francis Xavier's school, (English and German)	400		
Total Male children,	878	166	135
Female Schools.			
St. Philomena's sch. (Eng.)	180	26	30
St. Joseph's do. (Ger.)	180	20	30
S. Heart free school, (Eng.)	70	6	25
St. Vincent's (Eng. & Ger.)	300	80	100
St. Mary's Orphan Asylum school (Eng. and Ger.)	210	35	62
Total Female children,	940	167	247
Total Male and Female children,	1818	333	382

E. C. White.

* Seven of this number only confirmed.

In this enumeration are not included the students and pupils of the university, seminary, female academies of both convents, high, public or private schools, or children of the male and female orphan asylums."—*St. Louis News Letter.*

The News Letter. We regret to perceive from an announcement in this paper of April 1st, that it will be henceforth discontinued for want of sufficient patronage. The *News Letter* was a well conducted journal and should not have been suffered to retire from the field in which it had so usefully labored. When will the Catholics of the U. States begin to understand and to discharge their duty of sustaining the press which has been established for the defence of their religion?

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Diocess of New Orleans.—*New Church.* On Sunday, Feb. 27th, the corner stone of a new church was laid at Thibodeaux, by the Rt. Rev. Dr. Blanc.—*Cath Advocate.*

Dedication and Ordination.—On Sunday, March 19th, the church of St. Joseph, at New Orleans, was opened for divine service. The blessing of the church was performed by the Vicar General, Abbé Rousselon. Bishop Blanc afterward officiated pontifically, and conferred the holy order of priesthood on Mr. Cornelius Moneyhan, and the deaconship on Mr. Charles Sanson.—*Prop. Cath.*

Confirmation.—March 23, Bishop Blanc confirmed eighty-five persons in the church of St. John the Baptist, at West Baton Rouge; whence he proceeded to Iberville where he administered the same sacrament to forty-six persons. On the 2d of April, he confirmed eighty-one in the church at East Baton Rouge. —*Ibid.*

Diocess of Natchez. — *Confirmation.*—On the 26th of March, Bishop Odin confirmed eight persons at the Bay of St. Louis, where he also laid the corner stone of a new church.

Diocess of Nashville.—*Confirmation.*—On the 27th February, Bishop Miles, confirmed twenty-four persons at Memphis, three of whom were converts.—*Corresp. of Cath. Advocate.*

Diocess of Cincinnati.—*New Church.*—We learn from the *Catholic Telegraph* that, on the 19th of March, the Rt. Rev. Dr. Purcell laid the corner stone of St. Joseph's church at Cincinnati, corner of Linn and Laurel streets. The people were addressed in German and in English.

Diocess of Cleveland. — *Progress of Religion.*—We borrow from the *Cath. Telegraph*, the following remarks of the Cleveland *Daily Herald.*

"Bishop Rappe is just what every man who has important enterprises in hand should be, a real working man. His labors, too, are for the benefit of others—the present and the future—the temporal, social, and moral improvement of the people of his charge. Strict sobriety, industry, and economy, are virtues which he inculcates with hearty good will—the sure stepping stones to individual, family, and associated success.—Temperance supports the superstructure, and now over five hundred cold-water men are enrolled in the Cleveland Catholic Temperance society.

Education is another invaluable means of improvement. A free school for boys has been opened, under the auspices of Bishop R., in the Cleveland Centre Block, and he has made a purchase of an eligible tract of ground, including several buildings, on the corner of St. Clair and Bond streets for the purposes of a female seminary, which will be opened by competent instructors next autumn. It will be a day and boarding school, and a free school for small girls will be established in connexion with the seminary.

The Catholic population of our city and immediate vicinity, now numbers about four thousand, and the wants of the people require a much larger and more central place of worship than St. Mary's church. An effort will be made to build a cathedral the present year, and for this purpose the well known liberality of our citizens will be appealed to. We are informed that a committee to solicit subscriptions has been appointed, who will present the claims of the object in a few days.

A site for the location of the Cathedral, at the head of Superior and the corner of Erie and Meadow streets has been purchased, and we have seen a drawing of the proposed edifice, which will add very much to the good taste and inviting appearance of our beautiful young city. The cathedral will be 70 feet by 150, in Gothic style, with a tower, appropriately ornamented, and the cost is estimated at from 40,000 to 50,000 dollars."

Diocess of Little Rock.—A new church, under the invocation of St. Patrick, was recently dedicated at Fort Smith, by the Rt. Rev. Dr. Byrne. A college is soon to be opened in that place.—*Correspond. of Cath. Advocate.*

Diocess of Pittsburg.—*Reception.*—Miss Catherine Russel (Sister Mary Magdalene De Pazz), Miss Eliza O'Neil (Sister Mary Camillus), Miss Elizabeth Kennedy (Sister Martina), and Miss Johanna Fogarty (Sister Mary Johanna), were admitted as novices into the order of the Sisters of Mercy, and received the white veil from the bishop in St. Paul's cathedral, on Tuesday the 28th March.—*Pitts. Catholic.*

Profession.—Sister De Sales (Brown) and Sister Stanislaus(Fennessy) made their profession in the same order at the convent of our Lady of Mercy, on the 12th of Feb.—*Ibid.*

OBITUARY.

Communicated.

Rev. Charles Farrell was born in the county of Longford, Ireland, Sept. 20, 1821. After attaining as good a knowledge of the Greek and Latin languages and Mathematics as his native county could afford, he embarked for New York in 1839, from thence he proceeded to Canada, and having remained a year in the college of St. Sulpice in the city of Montreal, and having acquired a good knowledge of the French language, he started for

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Mount St. Mary's college, Md., where having pursued his studies for two years, he determined to consecrate his labors under the bishop of Richmond, in whose diocesan seminary he completed, with distinguished success, his theological course.

After his ordination in 1845, he was occupied for a brief period in the sacred ministry at Lynchburg, whence the bishop transferred him to a new and uncultivated field of labors in Western Virginia. In Kanawha and the neighboring counties he entered with warm and devoted zeal on the duties assigned him, and strove with frank and winning manners, eloquent speech and priestly deportment, to organize congregations, erect churches, and bring wandering sheep into the one fold of Christ.

Last year he was recalled to the important station of Lynchburg, and in the midst of his preparations to depart, God was pleased in his inscrutable ways to arrest him in his career of missionary usefulness, and bereave the diocess of Virginia of this young, talented and promising clergyman. He died August 6, 1847.

Rev. Mr. Farrell was from his earliest years dear to all who knew him. He excelled in his studies, and in every manly exercise. He was warm-hearted, generous, sincere, and undeviating from the ways of honor, piety, and truth. To a long tried friend he was devoted and sincere, the writer of this well remembers his sentiments upon the subject of friendship, and it is hoped that it will not be out of place here to record them, "that of all the temporal blessings which God in his overflowing goodness bestows on man, one of the greatest is a sincere and virtuous friend. Into the formation of such a character enter all the amiable and noble qualities our nature possesses: and in the intercourse of virtuous friendship we find the exertion of the noblest principles, and a display of the worthiest actions." His sentiments upon other moral subjects were equally sublime. But the tree was cut down at the moment the fruit began to ripen.

Every talent he possessed, every study he engaged in, every acquirement he made, every mental gift Providence blest him with, were dedicated to one great object, the service of God, the spreading abroad and defence of religious truth for the benefit of his fellow man, and the salvation of his own soul. He was fully impressed that it was "by the grace of God he was what he was," that he had no gift which he did not receive, and thus felt himself bound to use it in the service of the Giver. With justice may it be said of him, "he did not bury his talent," but like the good servant turned it to good account, and we trust that he had the consolation of hearing from his Divine Master, when his soul departed from this earthly scene, "Well done, thou good and faithful servant, because thou hast been faithful over a few things I will set thee over many, enter into the joy of thy Lord."

"Never," says the clergyman who travelled day and night to visit him in his last illness, but who was too late even to attend his funeral, "Never did bigotry or calumny attempt to cast a stain on his character, so pure and holy was his life." And again he says, "in his death has the diocess of Richmond sustained an irreparable loss." He was an ornament and an honor to the clerical body of which he was a member, and on this account, the writer of this poor tribute to his memory, would request all those former friends and acquaintances of Mr. Farrell, and who are now clergymen, that they would remember him at the altar, and offer up "the clean oblation to the Almighty Father of all, that his soul may rest in peace."

Communicated.

DIED, on the evening of the 7th of April last, MRS. ELIZABETH DAUGHERTY, widow of the late Neal Daugherty, in the sixty-fourth year of her age. At an early period of her womanhood she became a convert to the faith of our holy church. During the whole course of her life she discharged with the strictest fidelity her every duty as a Christian, a wife and a mother. Her constant solicitude for the salvation of her soul, her purity of life, and the calmness and resignation of her death, give us the consoling assurance that she is now in the enjoyment of that bliss which is eternal.

March 20th, at the Charity Hospital, New Orleans, Sister CLEOPHAS, (Ott). Born in 1804, in Alsace, she came to America very young, and entered the Society of Sisters of Charity in 1826. For the last fourteen years she had labored most assiduously in the institution where she died.—*Prop. Cath.*

At St. Joseph's Sisterhood, near Emmitsburg, on the 28th March, Sister MARY DE CHANTAL (Miss Sarah Miles), formerly of Washington.

At Chicago, on the 10th of April, the Rt.

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Rev. William Quarter, bishop of that see. His disease was congestion of the brain. Bishop Quarter was educated at Mount St. Mary's College, near Emmitsburg, and on leaving this institution went to the city of New York, where he labored zealously and successfully until he was called, in 1844, to a wider field and more responsible station, as the first bishop of the diocess of Chicago.

Since his removal to the state of Illinois, which formed the limit of his episcopal jurisdiction, religion has advanced with rapid strides, numerous churches having been erected, the body of clergymen increased, religious and educational institutions established, and various means adopted for the promotion of piety among the faithful.

Bishop Quarter was endowed with solid talents, which he had diligently cultivated. As a man he was of an amiable disposition, and pleasing manners, which were calculated to win for him many friends. As a chief pastor, he was distinguished for his zeal, which made him indefatigable in his labors for the interests of religion. The establishment of the theological conferences in his diocess, at which the clergy were assembled twice during the year, showed alike his energy and judgment, in providing for the welfare of the church.

April 28, The Rt. Rev. John Bazin, bishop of Vincennes, after a few days sickness. This melancholy intelligence reached Baltimore by a telegraphic despatch, on the 25th. Scarcely had Bishop Bazin, entered upon his episcopal career, when he was called away, in the inscrutable providence of God, from the field of his labors, his first efforts in which gave promise of extensive usefulness.

FOREIGN.

Recent Events.—Since the issue of our last number, the intelligence from Europe has been of a most startling character, the whole continent having been thrown into commotion by the general up-heaving of society, old institutions every where making way for a new order of things. The impulse given by France to the attempts at political reforms and the establishment of popular liberty, has spread throughout all the nations of Europe, and so far has resulted in consequences equally vast in extent and thrilling in their nature. Despotic governments have been forced into constitutional monarchies, and monarchical forms have been superseded by republican institutions. In Italy, Austria, Prussia, and the other German states, the progress of liberty has been marked by the most rapid strides, while in Great Britain the people are loudly clamoring for the redress of their grievances, especially in Ireland where, it is to be hoped, the fruits of civil and religious freedom will be the more rich and lasting, as the oppression which has weighed upon its inhabitants has been the more cruel and protracted. One of the most striking features in this universal setting aside of despotic thrones, is the comparatively little loss of human life. Battles have indeed been fought, but in an informal manner, and with such preponderance in favor of popular rights that arms have been unable to oppose any effectual resistance to the force of public opinion. In France the election of members for the national assembly was to take place on the 23d of April, Easter-day. The assembly is to meet on the 3d of May. Several clergymen, and among them the celebrated Father Lacordaire, are candidates, with a likelihood of being elected. In Italy the pope is keeping pace with the grand march of reform, of which he is justly regarded as the prime mover and the most influential patron. He has published a constitution for the government of his states, which will be found in another column. It is not true, as stated in several papers, that he issued a proclamation sustaining kingly power. His proclamation was addressed only to the citizens of Rome, calling upon them to abstain from all demonstrations of violence, against the residences of foreign powers in Rome. These powers have a right that their representatives should be respected, and it was this right that the pope was desirous to protect. The north of Italy has been completely revolutionized: the duchies of Parma and Modena have annexed themselves to Piedmont and Lombardy. Lombardy itself and Venice have expelled the Austrians, with the aid of King Charles Albert, who marched into the country at the head of his troops. Austria has a constitutional government, and Hungary has declared itself an independent monarchy, with the Arch-duke Stephen for king. The king of Bavaria has abdicated, and a constitutional government has been proclaimed; the same has been done in Hanover and Denmark. Liberal governments have also been conceded in Baden, Wurtemburg and Saxony.

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In Prussia the king has been compelled to grant important reforms. Cracow has declared itself a republic, and the grand duchy of Posen has begun to reorganize an independent government, with the connivance of the king of Prussia. In England, the Chartists are making grand preparations for presenting their petitions to the ministry, while in Ireland all hearts are beating high among the repealers and confederates, in expectation of a favorable crisis for enforcing rights, which have been so long most tyrannically denied them. We give below more copious information on these various heads, from the latest advices.

FRANCE.—*M. de Montalembert and the Pope.*—M. de Montalembert having addressed his late speeches on the affairs of Switzerland and Italy to his holiness, has received a letter in reply, in which Pius IX ascribes the moderation shown by the revolutionists towards the church in a considerable measure to the impression produced by the eloquence of M. de Montalembert and the other Catholic orators.—*Tablet.*

The Interdicted French Clergy and the Revolution.—The following statement is made by the *Voix de la Vérité* of the 1st instant, a journal edited by the Abbé Migne:—"The interdicted priests of all the dioceses, and even those in that position of all nations to be found in Paris, imagine their time is come, and propose to associate themselves, with the view of claiming their restoration to the exercise of the priesthood from their respective bishops, or from the episcopate collectively. If, as cannot be doubted, our prelates refuse to entertain such a proposition, then they talk of setting up a particular church of their own." The Abbé Migne utterly disclaims all sympathy with these criminal purposes.—*Ibid.*

The provisional government has instituted a committee to receive and organise the voluntary and patriotic gifts offered to the country under the presidency of the ex-Abbé Lamennais and the vice-presidency of the national poet Beranger. The latter has declined the honor proffered him of being a candidate for the department of the Seine.—*Ibid.*

The provisional government received on Saturday the following letter from the Archbishop of Paris. "It is a fine example," says the *Moniteur*, "given by the chief of the Parisian clergy, and a noble association with the popular generosity which brings daily so many patriotic gifts to the Hotel de Ville:

"PARIS, March 31.

"I send you my small offering, consisting of some silver covers—the only plate belonging to me. I should have hastened much sooner to bring them to the treasury of the republic, had I not been obliged first to satisfy the obligations of justice and charity, which this year are more extensive than all the resources I am able to dispose of.

"I remain, &c.,

"DENIS, *Archbishop of Paris.*"

The Expulsion of the Jesuits from Avignon.—The *Union Nationale* has an interesting article on the recent expulsion of the Jesuits from Avignon by the despotic commissary. We quote from it as follows:—"What was the reason for assailing them? If the decree is silent, a thousand absurd rumors fly over the town, and are seized upon by the crowd because they are absurd. People say, that hole-and-corner meetings were held at their house; the fact is false; there is not the faintest evidence to prove it. They say that strangers coming into the city, still for the elections, are housed for a night in the house; this again is false, and was shown to be so by the domiciliary visit effected by the commissaries. They say that these priests assist at the assemblies held at Avignon, with a view to the elections; this would be their right, as citizens; but certain it is, they never have assisted at such meetings. Always this pretext of the elections; merely hinted at obscurely, that they may contradict it in open day. Lastly, it was asserted that they were rich, and that their wealth was a contrast to the misery of the poor man. Yesterday the commissaries visited their house; they found there potatoes and vegetables; they saw cells containing a chair a-piece, a mattress, and some old clothes! But why these idle pretences? Say simply, 'they are *Jesuits*, and that is their crime.' The decree which suppresses the Jesuits at Avignon is not headed with the usual motto of Liberty, Equality, and Fraternity. It is because they well knew in issuing that decree liberty was violated, equality disavowed, and fraternity trampled under foot."

Paris.—As a proof of the excellent feeling which animates the great majority of the Parisian operatives, I shall produce another example. In the celebrated and ominous Fau-

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burg St. Antoine, a certain number of workmen had planned a club. Cabet, the head of the Communist school, volunteered to preside over it with two of his brothers, who acted as secretaries. He had hardly begun to lay his ideas before the audience when the latter broke into strong remonstrances against such tendencies. They expostulated that though they had but little, that little they were resolved upon keeping to themselves, and were decidedly against any general spoilation of property. And, as if this was not enough, the bearers dashed at the bureau, overturned the whole, forcing Cabet and Co. to take to their heels.

The students, you may well imagine, are not behind-hand in forming associations and clubs. At the *Ecole de Médecine* a very numerous club has been established, and its sittings are by no means of the most pacific character. As the forthcoming elections are now the all-engrossing subject, many evenings have been employed in canvassing for the candidates. Father Lacordaire having been proposed, his name, though popular, excited general murmurs in the assembly. He was, however, invited to attend the next meeting, in order to answer any interpellation that might be addressed to him. The famous Dominican was not a man to refuse the offer, and consequently he came to the sitting that took place the day before yesterday. For nearly three hours he was constantly attacked on every subject, and his presence of mind was so great, his eloquence so admirable, that he drew enthusiastic cheers from his most decided antagonists. Whether they would or not, did they say, they were forced to acquiesce in his opinions. On his leaving the club more than a thousand young men accompanied him to his dwelling with cries of *Vive Lacordaire!* Had he not positively refused, they would have borne him in triumph to his modest little house. It is almost certain that he will be returned a member of Parliament. The same probability exists for a few other members of the clergy.

Upon the whole, we may affirm that the ensuing elections will be of a peaceful character. France seems determined upon putting an end to the revolutionary spirit, when once the republic is firmly established. It would, indeed, be highly desirable that no retrograde tendencies should be manifested by the national assembly, for, if the contrary were the case, we must, alas! look forth to bloodshed and anarchy. Much is said about the discontent of the latter against the capital, but this, I believe, to arise much more from the financial crisis than from any political distrust.

The Catholics, thank God! are not forgetting their own interests. They continue to work on steadfastly, so as to secure their votes to such men as may offer every guarantee of religious freedom. As a remarkable specimen of this, I may adduce their promise to vote for M. Coquerel, a Protestant minister, provided the latter engages to adopt and support our programme, which he has already consented to do. Indeed, this was first offered by the Protestants themselves, a circumstance which may secure us 12,000 votes in Paris alone. With the view of promoting the success of every sincere and honest candidate, the committee for religious liberty has started a periodical, called *l'Election Populaire*

The religious movement, far from losing ground, seems to be growing daily in strength and numbers. You may observe that the priests are constantly called on to bless the trees of liberty which have been planted in all Paris. On one occasion the people refused the interference of a Protestant minister, declaring they would hear of none but Catholic priests, *priests of Pius IX.*; and when the ceremony ended, they all broke out into cries of "Vive la Religion!" "Vive Jesus Christ!" an exclamation frequently accompanied by many a heterogeneous oath. Several priests have lately become the objects of popular favor by their noble and enlightened conduct. Indeed, every where they are listened to with respect.

On the other hand, we must confess that there are many dark spots in our sky.—*Tab.*

The Jesuits.—The members of this illustrious order have suffered the most outrageous injustice, amid the political convulsions now agitating Europe. In some instances it has been the effect of mob violence, in others, it has been connived at by government officials. The latter was the case in France, at Lyons and Avignon, in direct violation of the liberty which the government professes to secure to all. But the press is not silent in the face of such outrages, and it is to be hoped that religious bodies in France will ere long enjoy, at least as much liberty as is conceded to political clubs. Such must be the case, unless

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French liberty be a mockery. Pius IX has openly declared his determination to protect the Society of Jesus.

The French Constitution.—Mr. Walsh, the American consul at Paris, is preparing, at the request of members of the provisional government, a synopsis of the Constitution of the U. States, with his views of the practicability of adopting it for the French republic.

FUNERAL ORATION OF DANIEL O'CONNELL, BY THE REV. PERE LACORDAIRE.

Concluded from p. 218.

It is not alone the church which is persecuted here below—humanity suffers also. Humanity, like the church, is by turns persecuted and delivered, and for the same reason. The church is persecuted because it possesses rights and imposes duties; humanity has also within its domain rights and duties. Justice visits us, no matter in what hands it be placed; we seek to escape it, not only to the detriment of God, but to the injury of man; we deny the rights of man as we deny the rights of God; and it is a mistake to believe that there is but one conflict on this earth, and that if the church sacrificed its eternal interests, there are no others for which we should combat. No, undeceive yourselves: the rights of God and the rights of humanity are conjoined—the duties towards God and the duties to humanity have been mingled in the Gospel as well as in the law given from Sinai; all that which is done for or against man. When God is persecuted so are we—when God is delivered we are freed also. The history of the world as well as the history of the church has its persecutors and its liberators. I could make you a list of them, but time presses; let us pass them by, and return to that beloved and glorious O'Connell, to view him as the son of man, after having recognized him as the child of God. He was fifty-four years of age when he carried emancipation. Fifty-four years—it is a terrible age; not because it borders on senility, but because it is strong enough to feel ambition, and yet is disposed from lassitude to be content with the past and to dream of repose from glory. There are few men who, having obtained by thirty years labor a single triumph, and, above all, so lofty a triumph as that of the act of emancipation, would have sufficient courage to commence a second career, and to expose their fame to strokes of fortune whilst they could enjoy a fortunate and glorious old age. Others would be ensnared by vulgar ambition. We see these tribunes of the people, after having served in their youth the cause of liberty and of justice, detach themselves from that cause under some pretence of duty, persuade themselves there are two ways of serving it, and, misled, make the second part of their lives an insult to the first.

O'Connell knew how to avoid both these rocks; he remained young, and unconscious of years, to the end of his life. I see youths in this audience. O'Connell was no older than you when he disappeared from amongst us—he lived and died in the purity of an uncorrupted youth. Hardly glanced he at his triumph—scarcely had he forced the doors of parliament by a second election, when he left his position, and to the astonishment of all England, went to Ireland. What sought he there? He went to announce to Ireland that to give liberty to conscience alone was not sufficient; that God and man are inseparable, and that after having served the kingdom of heaven, there remained for him the duty of benefiting his native land. He had only fulfilled the first commandment, not the second; and as both together make but one commandment, not to have fulfilled the second, was to be wanting in the full accomplishment of the first. He acknowledged himself to be old, to be at the climax of glory; yet his intention was to recommence his life, and never to rest a single day until he had obtained perfect equality of rights between England and Ireland. For inasmuch as concerned human law, such was the state of the two countries, that the one was merely the satellite of the other. England had annihilated the property, commerce, the industry; all the rights of Ireland to increase her own; and this odious system placed Ireland in such a state of inferiority, as to make it difficult for its people to drag out existence. Such is despotism, my brethren, and we are all less or more inclined to it; we all to a certain extent seek to diminish the rights of others, to augment our own; and the man who is free from this blot, so deeply fixed in our race, may believe he has arrived at the fulness of perfection of human nature.

O'Connell kept his word. No day passed over in which he did not insist on the equality of rights between England and Ireland, and he spent in this work the last seventeen years of his life. He succeeded so far that the ministry presented several bills for the purpose of establishing equal rights between the countries.

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but parliament constantly rejected them. The Liberator was not dejected, he had the gratification to see the corporations of Ireland, hitherto exclusively Protestant, fall under his blows, and, the first Catholic for two hundred years, he saw on his breast the insignia of Lord Mayor of Dublin.

This constancy in vindicating the rights of man for his country, without ever permitting himself to be cast down by age or want of success, would have been sufficient to mark the place of O'Connell among the liberators of the human race; for whoever serves his country in the general sense of the rights of all, is not a man of one age or of one locality. He speaks for the existing people and for those to come; he gives them the example of perseverance, and he throws upon the world seed, which, sooner or later, the human race shall reap the benefit of. We shall be better able to estimate the political conduct of O'Connell if we examine the base on which he founded it, and the doctrine which he has left us a legacy of, on the subject of resistance to oppression.

To demand your right, such was the strong principle which O'Connell urged against tyranny. There is in right as in all which is true, an inherent force, eternal and indestructible, which never can disappear until rights themselves are no longer named. Tyranny would be invincible could it succeed in annihilating the idea of right with the name, and to silence for ever the mention of it. It endeavors to arrive at this goal, and to stop by every means of violence and corruption the mouth of justice. As long as there remain, a just soul with courageous lips, despotism is uneasy—it trembles—it thinks eternity conspires against it. Any other means are indifferent to it, and do not alarm it much. Do you make an appeal to arms?—a battle settles that. A riot? Is an affair of police. Violence is of time, right is of heaven. What dignity! what strength is in rights which are advocated with calmness, with honesty, with sincerity from the heart of a good man. His spirit is contagious—when we hear him our souls acknowledge and adhere to him; a moment is sufficient, sometimes, to influence a whole people—to proclaim him, and to throw themselves on their knees. It may be objected, it is true, that the demanding of right is not always possible; that there are times and places where oppression is so inveterate that the thought of speech for right is as chimerical as the reality of right. It may be so, but such was not the position of O'Connell and his country. O'Connell and Ireland could speak, write, petition, associate, elect magistrates and members of parliament. The rights of Ireland were disavowed but not disarmed, and in this state of things the doctrine of O'Connell was that of Christianity and of reason. Liberty is a work of virtue—a holy work, and, in consequence, a work of the soul. But the demand for right ought to be unceasing, the liberation of a people is not the affair of a day; it encounters infallibly in the ideas, passions, interests, and intricate relations of human affairs, a thousand obstacles accumulated by time, and which time alone, aided in its course by a parallel and uninterrupted action, is able to remove.

It is not enough, said O'Connell, to speak to-day and to-morrow—to write, to petition, to associate for the present, we must speak always, associate always, until our end be attained and our rights granted. We must tire out injustice and force the hand of Providence. You see here, my brethren, this is not a school of vain aspirations and without resolution; it is the school of tempered souls, who know the value of the good they seek, and are not astonished that they must pay a dear price for it. O'Connell, moreover, practised as he preached—that which he said he did; no life was ever more indefatigable than his. He labored for the future, as if inspired by the certainty of the present; he was never surprised, never discontented at not reaching his aim; he knew he could not attain it during his life, at least he had doubts about it, and yet you would say from his enthusiasm that there was but one day, one step between him and liberty. Who can reckon the number of assemblies he addressed and presided over—the petitions he dictated, his journeys, his proceedings, his popular triumphs, that indescribable arsenal of ideas and facts which composed the miraculous tissue of his seventy-two years? He was indeed the Hercules of liberty.

To the perseverance in the demand for rights he had another condition—that was, to be ever an irreproachable organ of it; and to explain this maxim by his conduct, we see, first, that he understood that every advocate of liberty should seek it equally and efficaciously for all, not only for his own party but even for his adversaries—not only for his own religion but for all religions—not only for his own country but for the entire world. Humanity

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one, and its rights are the same in all places, even though the exercise of them differ according to the state of manners and of mind. Whoever excepts a single man in petitioning for right—whoever consents to the enslavement of a single man, were that man only bound by a single hair, is not a true man, and is not worthy to combat for the sacred cause of the human race. The public conscience will reject that man who demands an exclusive liberty—one careless of the rights of others; for exclusive liberty is only privilege, and the liberty which cares not for others is treason. We see nations arrive at a certain development of their social institutions, and there stop short or retrograde. Do not ask why. You may feel assured that within that people there has been some secret sacrifice of right, and that these apparent defenders of liberty, incapable of wishing the same to others as to themselves, lost the illusion which conquers and saves—which preserves and extends liberty. The degenerate descendants of holy conflicts, their enervated discourse rolls in a vicious circle, which it is sufficient to fear to know they are already replied to.

Never did this occur to O'Connell; never, within fifty years, did his discourse lose for one moment the invincible charm of sincerity. It vibrated for the rights of his enemy as well as for his own. He branded oppression, no matter from whom it came, or on what head it fell; thus he attracted to this cause—to the cause of Ireland, souls separated from his by the most profound abysses—brotherly hands sought his hand from the farthest parts of the globe. There is in the heart of an honest man who speaks for all, and sometimes seems to speak against himself—there is, I say, an immense power of logical and moral superiority which almost infallibly produces reciprocity.

Yes, Catholics, understand this well—if you wish liberty for yourselves, you must wish it for all men, and for all under heaven. If you ask only for yourselves it will never be granted. Give where you are masters, that it may be given to you where you are slaves.

O'Connell understood in a further sense, the maxim that we must be irreproachable in demanding our rights. He wished that a sincere and religious respect should be paid to authority, and to the law, which is its highest expression. For authority also is a liberty, and whoever wishes and yet attacks authority, knows not what he says nor what he does. Authority is an integral part of liberty, as duty is manifestly co-relative with right, the right of one man implies the duty of another. Hence it is that political charters, as well as the great charter of the Gospel, consecrate at the same time right and duty, liberty and authority. The hand which separates them destroys them, and never shall any people who do not equally respect both, be capable of becoming a free people. O'Connell pushed to the extent of superstition his respect for the law. He indulged in every liberty until he encountered a law in force; and yet no man ever made so surprising a use of the small space which persecuting laws left at his disposition. His profound knowledge of law was of great service to him in his magic advances and retreats, and he had the honor to die after forty-seven years of political agitation without even having incurred one final judicial condemnation. Once, at the time of the celebrated meeting of Clontarf, he feared he was caught in a snare from which he could not escape without soiling the baptismal robe of his popular and Christian leadership. On the eve of the meeting, when Dublin and Ireland were gorged with British troops, the viceroy proclaimed that the meeting should not be held. O'Connell shuddered at the thought of the inevitable conflict between the people and the army. Pale and agitated he sent off expresses, courier after courier during the entire night, and at length at the dawn of day, after a frightful night, he had the happiness to learn that not one soul would be at Clontarf where half a million was expected.

This was the occasion of his latest triumph. You know how England wished to punish him for the half century of agitation in which he had plunged the third of her empire—how he was cited, condemned, imprisoned—and how he appealed to the House of Lords, where he knew he had so many enemies. Illustrious epoch! when all Ireland came to visit its captive Liberator in his prison!—when the assembled bishops offered up prayers to God that the man of Erin might be comforted in his tribulation, and come forth victorious! This prayer of the nation was heard, and after a magnanimous decree, which declared that O'Connell had not been in the wrong, Ireland had once more the pride and consolation to carry its venerated father forth in all the glory with which she had surrounded him, and without diminution of increase or of termination.

In the opinion of men, O'Connell ought to

have died that day; but the Arbiter of Destinies and the Judge of hearts had otherwise decided. O'Connell was a Christian—the faith and the love of God had been the vivifying principles of his entire existence; and yet, truly faithful although he was, perhaps he had not been insensible to the seductions of his magnificent triumphs. Glory is a subtle poison, which penetrates the shield of the best regulated minds. O'Connell merited that God should purify him whilst alive, and after so many crowns which had never been disgraced, he should place on his head the crown of adversity, without which no glory is perfect on earth or in heaven.

O'Connell saw a portion of his friends detach themselves from him; his soul was wounded in pride and in friendship; it was also stricken in his people, whom he had so tenderly and efficaciously served. A horrible famine mowed down under his eyes the children of Erin; he saw evils against which eloquence and genius availed nothing, and he felt in his inmost soul the emptiness of glory. But whilst he was a prey to this woe-fraught agony, suddenly, on the sacred banks of the Tiber, a voice was heard, which stirred in their centres the world and Christianity. Each expected a father who felt the wants of the times, who would take them under the direction of his pacific and pontifical hand, and elevate them from the earth to the level of religion. This expectation and these vows were heard. O'Connell might die —Pius the ninth had appeared in the world; O'Connell might be silent—Pius the ninth spoke; O'Connell might descend into the shroud of the tomb—Pius the ninth was in the chair of St. Peter. The old and dying athlete of the church and of humanity was not deceived; the strength and the weakness of his life were revealed to him; he knew that he had been but the precursor of a greater liberator than himself; and as John the Baptist went to visit in the desert the Messiah he expected, and whose shoe-string he deemed himself unworthy to untie, O'Connell turned his eyes towards Rome, and making a last effort over age and over misfortune, he set out in the simplicity and in the joy of a pilgrim. But it was too late—the breath of life departed from him on the shores of the Mediterranean, when he almost saw in the distance the cupolas and the horizon of Rome. All Rome expected him, and prepared arches of triumph for his reception. His heart alone arrived in the city, where Pius IX received it. The pontiff, placing his hands on the son of O'Connell, said these words to him—"Since I am deprived of the happiness so long wished for, of embracing the hero of Christianity, I have at least the consolation to embrace his son." Seek not the tomb of O'Connell elsewhere then, brethren; it is not in Ireland, worthy though she was to possess him eternally. The tomb of O'Connell is in the arms and in the soul of Pius IX. It is there we must look when addressing to the Liberator our last words, the words of prayer and of adieu.

Let us recall our attention for a moment.

My brethren, the interests of the church are those of humanity, and the interests of humanity are those of the church. Christianity, of which the church is the living body, arrived at its present degree of lofty power by means alone of the profound relations which exist between it and humanity. Modern society is the expression of the wants of humanity, and in consequence it is also the expression of the wants of the church; these few words give you the key to the life of O'Connell. O'Connell has been in our age of dissensions, the first mediator between the church and modern society, which is the same as to say, he was the first mediator between the church and humanity. We must follow his footsteps, my brethren, if we wish to serve God and man. Without doubt, it is the world which has separated itself from us, which wished to exist and govern itself without us; but it is of little moment how the evil arose, or whose was the pride which led to the separation. We perceive today how much we need each other; let us make the advances to the world which seeks and expects us. The admiration it pays to the memory of O'Connell, the encouraging cheers it raises around Pius the ninth, are vows made in the face of heaven, and a proof that it is not insensible towards him who understands its afflictions and its necessities. Let us understand these things; let us march at a distance, but with faith, on the glorious footsteps we have this day contemplated; and if now you perceive in yourselves a will, if the vain shadows of the past are dissipated, if strength returns to you, and with it a presentiment that you will not be useless to the cause of the church and of humanity, give credit to the true cause—say God spoke to you once by the soul of O'Connell.

ITALY.—*La Lega Italiana* contains a formal proclamation of the new Roman fun-

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mental constitution, by his holiness Pope Pius IX.

The college of cardinals (chosen by the pope), is to be constituted a senate, inseparable from the same, and two deliberative councils for the formation of the laws are to be established, consisting of the "high council" and the "council of deputies."

The judicial tribunals to be independent of the government, and no extraordinary commission courts are to be in future established. The national guard is to be considered an institution of the state.

The pope convokes and prorogues the legislative chambers, and dissolves the council of deputies, being required to convoke a new chamber within three months, which will be the ordinary duration of the annual session. The sessions are to be public. The members of the senate are to be appointed by the pope for life, and their number is not limited. The qualification of a senator is the age of thirty years, and the plenary exercise of civil and political rights.

The senate will be chosen *par preference* from the prelates, ecclesiastics, ministers, judges, councillors of state, consistorial lawyers, and the possessors of an income of 4,000 scudi per annum.

The pope will appoint the president and vice-presidents.

The second council will be elective, on the numerical basis of one deputy to every 30,000 souls.

The electors are to consist of the *gonfalonieri* (mayors), priors, and elders of the cities and communes; the possessor of a capital of 300 scudi; the payers of direct taxes to the amount of 12 scudi per annum; the members of the colleges, of their faculties, and the titular professors of the universities; the members of the councils of discipline, the advocates and attorneys practising in the collegiate tribunals, the *laureates ad honorem* in the state universities, the members of the chambers of commerce, the heads of factories and industrial establishments, and the heads of scientific societies and public institutions assessed for certain amounts.

The qualifications of a deputy is the possession of a capital of 3,000 scudi, or the payment of taxes to the amount of 100 scudi per annum, and the members of colleges and professors of universities, &c., will be eligible *ex officio*. The profession of the Catholic religion is indispensable as a qualification for the exercise of civil and political rights. A distinct and rectorial law will regulate the election of the deputies.

The discussion of financial matters exclusively appertain to the council of deputies.

The rights of temporal sovereignty exercised by a defunct pontiff are vested in the sacred college during the interregnum.

There will be a council of states, composed of ten councillors, and a body of auditors not exceeding twenty-four. This council will be required to draw up projects of law, and to give its advice on administrative effects in cases of emergency. Ministerial functions may also be conferred upon it by special law, The proclamation is dated the 14th March, and is authenticated by the sign manual of his holiness.

Rome.—"On March the 13th we witnessed here a disgraceful scene. The church of the Jesuits (il Gesu), was entered by a band of the lowest canaille headed by Ciceruacchio, and one *Sterbini*, one of the selfsame water, and as well a late guest of Lord Minto. The moment chosen for this outrage was the hour of the daily Lenten discourse; the pretext for coming was to wreak vengeance on the preacher of the previous day, who was stated to have used some irritating expressions in his sermon. Illness, however, prevented the intended victim from appearing in the pulpit. Some of the ruffians held stones in their hands —one presented a pistol at one of the poor old lay brothers—many had cigars in their mouths in the church. The Rev. Mr. Hearne, late of Manchester, remonstrated with some of them in indignant terms, and on his leaving the church they showed a disposition to assault him. When this got noised abroad, amongst the English and Irish Catholics, the feeling was one and the same—of disgust and indignation. It was immediately determined to address His Holiness. Accordingly, an address was prepared; some fifty signatures were immediately found, and the following gentlemen, all Irishmen, were deputed to wait on the Pope:—Colonel Bryan, of Kilkenny; Mr. William Connolly, of Green Park, Westmeath; Mr. Stephen Segrave, of Dublin; and Mr. Meagher, of Waterford. The reception of these gentlemen by the Holy Father was warm in the extreme. Finding that they were all natives of Ireland, he asked most eagerly if the prospects of the poor were bettering? To

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one of these gentlemen, who spoke to him of the zeal of our clergy, and of the unjust calumnies of late heaped upon them, not by Protestants alone, but unfortunately by members of the same church, his Holiness emphatically answered, 'that he did not believe the accusations.' He dwelt on the strange improbability of an English Government tolerating the imputed conduct of the priests in Ireland, where the existing laws would always afford the means of punishing a guilty party. His Holiness could scarcely imagine this extraordinary degree of forbearance in an English Government when dealing with Ireland, and more than all with Irish priests. 'I have written about ten days back,' said the Holy Father, 'to the Irish Bishops; I trust that my letter will give satisfaction to all.'"

Another deputation of the Irish and English gentlemen residing in Rome waited on His Holiness to thank him for the proclamation he had published in favour of the Jesuits. The Pope received these gentlemen most graciously, and expressed his determination to defend the persecuted Jesuits by every means in his power.—*Tablet.*

Before his departure Charles Albert received a sword, presented to him by the pope, bearing the following inscription:—"To the magnanimous King Charles Albert, the sword which will make Italy free.—Pius IX." In the absence of the king, Prince Eugene of Savoy-Carignan is appointed lieutenant-general of the kingdom.

On the first appearance of Charles Albert in Lombardy he was saluted alternately by the titles of King of Lombardy and King of Italy. He, however, declared that he would adopt no measures in regard to the States of Italy emancipated from Austrian rule, except at the express instance and invitation of the regular constituted authorities of the respective provisional governments of those states.

The provisional government of Milan has issued the following proclamation:

"*To the Inhabitants of Lodi and Cremona:*

"The provisional government to whom have already given their adherence the towns of Como, Lecco, Varese, Bergamo, Brescia, Cremona and Pavia, has henceforth secured the welfare of the country.

"Every thing tends to favor its designs. The archbishop of Milan has given his benediction to the barricades; justice and religion are with us.

"Inhabitants of Lodi and Cremona hasten to participate in the benefits of the new government.

"Salt has already been reduced one-half in price; the millions of which we have been annually robbed by the Germans will now go to benefit our own people.

"Piedmontese are on our territory. By the union of their forces with our own, it will be easy to drive the great enemy of Italy beyond the Alps.

"Let your cry be 'Long live Italy!' 'Long live Pius IX!'

"The miracle of our deliverance can only have been the work of God.

"Salutation and fraternity."

Milan.—The Provisional Government has addressed the following to the Pope:

"MILAN, March 27.

"The great cause of Italian independence, blessed by your Holiness, has triumphed in our city. We have not refused the testimony of our blood, and we are not without hope that this blood will be washed out in our regeneration and that of all Italy.

"In your name, Holy Father, we prepared to fight. Your name has been inscribed on our banners and on our barricades. In your name, almost unprovided with everything, but strong in the virtue of our rights, we opposed the formidable military organization of the enemy; in your name old men and young fought and died; and in your name we speak the joy of our hearts to that God who has conquered in us his battle.

"Yes, God has conquered in us; the people declare it with loud voice; in it they forget the past sorrow, and turn full of hope to the future—certain of not being deceived, as it has already received, oh holy father! your blessing. Intrepid in the struggle, we have been merciful after victory, and in your name we have exercised clemency and granted pardon. We have committed no excesses, and even in the severe trials of war we have respected the image of the Almighty in the persons of our enemies.

"The enemy without pity while he fought, without pity in his defeat, flies in despair, barbarism attending all his steps, and converting our fine country into a desert. Churches are violated—their pastors dispossessed or punished—houses are destroyed—the people tortured—every where are fire and bloodshed. We are likewise in despair and almost

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out pity: because the enemy, not content with having left so many marks of his blind rage amongst us, has carried with him many of our fellow-citizens, treating them with opprobrium and with marks of slavery—respected magistrates, youths in the flower of their age and hope, fathers, husbands, and sons. We live in deep anxiety for their fate, dependent as it is on the will of a wild soldiery and of authorities nearly as much depraved. This is the anguish which diminishes the joy of our victory. But after having deposed in the paternal heart of your Holiness our sorrows and our fears, we feel ourselves already consoled, and hope arises out of a favorable interposition for them. Holy Father, we ask for your sacred authority, for your propitiatory voice.

"Strong in our rights, purified in the blood of our own combatants, strong in the aid which at our request the magnanimous King of Sardinia has given, strong in your names we prepare to pursue the war and not to lay our arms down until the independence of the Italian soil be secured. Whilst making war against the common enemy we maintain order, the more necessary within when the battle rages without; and we seek, together with other Provisional Governments of Lombard cities which have suffered under the Austrian yoke, to unite, without contest for any particular form of Government, for our common country, Italy. That cause being conquered the nation will decide, and certainly with us the sentiments of our Italian brethren will have the greatest weight, resolved, as we are, to labor to the last for that Italian unity without which Italian independence can never exist.

"But at present we have nothing to think of but to fight and to drive from the Alps the common enemy, the enemy who has ere this sorrowed the paternal heart of their most holy father, and who converted your name into a sign of contradiction and scandal. We ever return to you as the first citizen of Italy, as the initiator of this grand voluntary movement which unites to our common father as to Christ all free nations of the earth. Add, then, to the force of our arms the force of your benediction. Bless us in the fulness of your great soul as you have blessed all Italy. Bless our struggles, bless our victory—our final victory, which will cause one sole voice to be heard from the Alps to the two seas—"Viva Italia, free and one' 'Viva Pio Nono!"

[Signed by all the members of the provisional government.]

Rome.—The events of Lombardy have produced a profound sensation in Rome. Young men enlist in great numbers to march to the frontiers as volunteers. On the 23d all assembled at the Coliseum, where Father Gavazzi, Colonel Ferrari, and other persons delivered patriotic speeches. The government had ordered the troops to march to Bologna. Three battalions of infantry, a body of dragoons, and a great number of volunteers had already left Rome. The last battalion of Fusiliers was to march on the 24th, and to be followed in a day or two by the battalions of moveable National Guards, several thousand volunteers, and a battery of field artillery. Orders had been issued throughout the provinces to concentrate all the troops towards Pesaro and Bologna. The Piedmontese General Durandi had been appointed commander-in-chief of the army of operation, and is stated to have left Rome for the Milanese with 12,000 men. The pope gave them his blessing. Colonel Ferrari, who fought in Spain and Algeria, was to take command of the volunteers. The Jews had offered to take arms, and numbers had already enrolled their names among the volunteers. The most perfect tranquillity prevailed at Rome and in the provinces.

The Roman Ministry.—Secretary of State, Cardinal Antonelli; Minister of the Interior, Signor Recchi; Minister of Justice, Sturbinetti; Minister of Finance, Mgr. Morichini; Minister of Public Works, Signor Minghetti; Minister of War, Pr. Aldobrandini; Minister of Police, Signor Galletti; Minister of Public Instruction, Card. Mezzofanti; Under Secretary of State, Mgr. Bedini.—*Tablet.*

PRUSSIA.—The *Allgemeine Preussische Zeitung* of April 1 contains the following important royal rescript, by which Frederick William takes the rank of a "constitutional King;"—"Concurring in the views and proposals of the Ministerial report, which has this day been submitted to me, I from this day refer all petitions relating to constitutional affairs to my Cabinet Ministers, and authorise them to reply to the petitioners.—(Signed) FREDERICK WILLIAM.—Potsdam, March 30, 1848."

The military have been recalled to Berlin at the will of most of the inhabitants, the Civic Guard being much harassed with their new duties. The working-classes at Berlin are quiet, though pervaded by a revolutionary

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spirit. The concessions required by them are as follows:—The appointment of a "ministry of work" (*arbeits ministerium*), composed of working men and employers, and elected by those classes. 2. The reduction of the standing army, so that it may only serve as a preparatory school for the armed people at large. The general education of the people at the cost of the state. 4. The providing for the operatives when unable to work. 5. Cheap Government. 6. Universal suffrage for all men of age, and no qualification for the elected. 7. The non-convocation of the united Diet, and the immediate convocation of an assembly elected by universal suffrage.

PRUSSIAN POLAND.—In Silesia the peasantry are in an excited state, numbers of them refusing to pay imposts or feudal dues. The King's promise about the national re-organization of Posen has not given entire satisfaction in that Duchy, and a second petition is in course of signature for the appointment of a Pole as head president, and of Poles, to the judicial offices. On the other hand, the Germans, who on the frontiers, greatly outnumber the Poles, protest that they wish to remain German, and not to live under Polish rulers. They entreat that sympathy from their German brethren which has been extended to Schleswig and Holstein. In the centre of the Duchy, however, the Poles and Germans work together for the restoration of Polish nationality.

AUSTRIA.—A fresh army of 60,000 men is now in rapid march to Italy, with an enormous train of artillery. Depend upon it, every effort will be made to subdue the revolted cities. A fearful sacrifice of life must take place, whatever the final result may be. Vienna is perfectly quiet. Not a single bankruptcy has taken place.

ENGLAND.—*Chartist Preparations for the 10th.*—On Sunday evening the Chartist delegates returned to the national convention and the executive committee of the Chartist Association assembled at the Bell Inn, Old Bailey, to effect the arrangements for the monster procession to convey the people's petition for the charter to the house of commons. The chair was taken by Mr. M'Grath. Deputations from upwards of 100 trades' unions and trades' benefit societies were in attendance, who stated that from their returns 500,000 persons at least would join the procession. After considerable discussion it was decided that the different trades bearing their banners and insignia, should assemble on Kennington-common on Monday morning, the 10th inst., each individual carrying a baton for his personal protection and the preservation of the public peace (no interference on the part of the police to be allowed), and from thence proceed to the house of commons. The petition, which is nearly two hundred yards long, and weighing upwards of one cwt., being borne on the shoulders of six men, will be carried into the house and presented by Mr. Feargus O'Connor; the procession will then move through the metropolis to Highbury barn, where a banquet will be held. The election of delegates from the metropolis to the National Chartist Convention is appointed to take place this day on Clerkenwell-green and Kennington-common. The special constables are ordered to be in readiness. Police will be stationed near the meetings to prevent tumult.

Morning Chronicle.

IRELAND.—The *Times'* correspondent has the following:

Conservative Repealers.—There is just now in course of signature a "declaration" addressed to the Earl of Clarendon, which from the high respectability of the promoters, and the number of influential names already appended to it, must be regarded as another portentous sign of these eventful times. I am not at liberty to mention individually the gentlemen who have been instrumental in forwarding the movement, but it may be stated that it has the sanction of some of the leading men of the learned professions, and that a fellow of Trinity College, a conservative, is one of its warmest supporters.

The "Declaration" repudiates all sympathy with the anarchists, but speaks of the "growing desire for a return to our ancient constitution," arising out of the failure of imperial legislation, as instanced in the poor law, centralization, refusal of inquiry, &c., and adds the following prayer:

"We humbly beg to represent to your excellency our opinion that it would be expedient to treat the violent demonstrations which have lately taken place, rather as evidences of the prevailing desire for a change of policy, than as individual offences against the law; and pray your excellency to recommend to your government the speedy adoption of measures which may restore to her majesty's Irish subjects their old feelings of respect for the laws and of confidence in their rulers, by such a return to the ancient constitution of this realm, as will at least secure to the Irish people their former exclusive power of taxing themselves for their local purposes, and of regulating and administering their local affairs, through their sovereign, lords and commons, in an Irish parliament."

Repeal Conversions.—The *Drogheda Journal* states that several highly influential Protestant gentlemen of that town and neighborhood, hitherto anti-repealers, have recently declared themselves favorable to a repeal of the union. This same Drogheda paper contains the following paragraph:—"On Saturday last the unprecedented sum of £6,000 was withdrawn from the savings' bank of this town. The lower and middle orders must be aware of some threatened danger else they would not run on an institution which they considered heretofore so secure."—*Drogheda Journal*, quoted by the *Times*.

Another sign of the times.—Mr. Butt.—We have just learned, with much pleasure, that Mr. Butt, Q.C., advancing with the ma-

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the times and the progress of enlightened liberty, has determined to join the national movement. Mr. Butt will give his adhesion to the confederation.—*Cork Examiner.*

The aspect of affairs here is hourly becoming more menacing. Disaffection is spreading far and wide. A movement has commenced amongst the Roman Catholic clergy, in some parts of the county of Cork, which cannot fail to increase the popular sympathy on behalf of the defendants in the state prosecutions.—Correspondent of the *Morning Chronicle.*

On this subject we extract the following from the *Cork Examiner:*

The Catholic Clergy.—The Commencement of the revolution.—The following important communication, received this morning, is the commencement of a movement which we have long wished for, and earnestly advocated. The communication is so pregnant, and yet so pithy, that commentary would mar its effect.

"*The State Prosecutions, March 28, 1848.*—On this day, at a meeting of the clergy of the Mill-street deanery, held at the presbytery, Mill-street, a very liberal subscription was entered into for the defence of Mr. O'Brien and his co-patriots. Not an individual clergyman present who did not pledge himself to support them by every means in his power. It is only justice to add, that the feelings of their respective flocks are in perfect accordance with those of their priests."

The preparations of the government are now marked by a degree of energy and decision which show that they deem it necessary to be well prepared for any sudden emergency, as the surest means at once of intimidating the disaffected and maintaining tranquillity. I have already described the military arrangements—the very large reinforcements that have arrived, and the vast increase of barrack accommodation.

LITERARY NOTICES.

The Primacy of the Apostolic See Vindicated. By Francis Patrick, bishop of Philadelphia. Third edition. New York: Dunigan & Bro. Baltimore: J. Murphy. 8vo. pp. 527.

The valuable work of Dr. Kenrick on the primacy, has obtained a high reputation and a wide circulation, abundantly attested by the increased demand for it both in Europe and the United States. To supply this demand, it was necessary to publish a third edition, which the learned author has considerably improved, by a more methodical and perspicuous arrangement of the subject which he treats. The work "is now divided into three parts, the first of which regards the dogma of the supremacy of the bishop of Rome, in matters of faith and morals; the second contains the explanation of many historical facts, in which he appears clothed with secular attributions; and the third shows the influence which has been exercised over literature, science, art and civilization, by the succession of Roman pontiffs." The volume is handsomely printed, and altogether forms one of the most valuable works that can be introduced into a clerical or miscellaneous library.

The Saints and Servants of God. New York: E. Dunigan. London: F. Richardson & Son. 12mo.

We have received from Mr. Dunigan four volumes of this series, two of which comprise the life of St. Philip Neri, and the two others the lives of St. Thomas of Villanova, St. Francis Solano, St. Rose of Lima, Blessed Colomba of Rieti, and St. Juliana Falconieri. In these translations, made by Messrs. Faber and other recent converts in England, they display a most fervent and enlightened zeal for the true interests of religion: for nothing can be more conducive to the spread of truth, or to the establishment of its influence over the heart of those who already profess it, than the events recorded in the lives of the saints. The editing of these volumes has in general, been judiciously made, and the Christian reader cannot fail to be richly rewarded by their perusal. The typographical execution is beautiful.

A new method of teaching French Spelling and Reading. By Hippolyte Vannier. Revised and enlarged, by Gustave Chouquet.

First Lessons in learning French. By Gustave Chouquet.

The Guide to French Conversation. By J. L. Maberé. Revised and improved. Fourth edition.

Mrs. Barbauld's Lessons for children, translated into French. Second edition.

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These are all publications of Roe Lockwood & Son, New York, and form an excellent collection of works for the student of the French language. For sale by J. Murphy, Baltimore.

A School Compendium of Natural and Experimental Philosophy, &c. By Richard Green Parker, A. M. A new edition, with additions and improvements. N. York: A. S. Barnes & Co. Baltimore: J. Murphy. 12mo. pp. 388.

In this compendium are embraced the elementary principles of mechanics, hydrostatics, hydraulics, and the other branches of natural philosophy. Besides its being adapted to the present state of science, and containing an unusual amount of information, the volume before us is enriched with engravings of the Boston school philosophical apparatus, and a description of the instruments: it contains also a representation and description of the locomotive and stationary steam engines, an account of the new sciences of electro-magnetism, magneto-electricity, &c.: it presents the most important principles of science in large type, while the deductions from these principles are contained in smaller letter. The copious list of questions at the bottom of each page, and at the end of the volume, contribute likewise to make it a valuable book for school purposes.

The Irish Improvisatrice, a legend of Ulster, a prize tale, by Mrs. Anna H. Dorsey, authoress of Blenheim Forest, &c. Second edition. Baltimore: Wm. Taylor.

The writer of this work is already favorably known to the readers of the Magazine as the authoress of several interesting sketches both in prose and poetry, which have appeared from time to time in its pages. The work whose title heads this article was originally written for the Boston Pilot, and received the prize awarded by that paper, for the best tale on a subject connected with Irish history. Mrs. Dorsey has selected for her subject, a most eventful country, at a most eventful epoch: *Ireland in* 1795. As might be supposed, its pages abound with incidents of the most thrilling character, told in a manner which certainly does not abstract from their interest. It performs a part which writings of this character too frequently fail in, viz. to instruct while it pleases.

New Works in press. Mr. Murphy is about to publish *A History of Maryland*, by James McSherry, Esq., of the Frederick Bar. This work will embrace a narrative of events in Maryland, from its settlement, in 1634, to the close of the year 1847, with an account of its first discovery, and the various explorations of the Chesapeake Bay anterior to its settlement, to which is added a copious appendix, containing the names of the officers of the old Maryland Line; the lords proprietary of the province, and the governors of Maryland, from its settlement to the present time, chronologically arranged; the senators of the state, in the senate of the United States; together with tables of the population of the counties, at each census, of the whole state, from its foundation; and a chronological table of the principal events in its history, for the use of students.

"In this work the author has endeavored to compress together, in a popular form, such events in the history of Maryland as would interest the general reader, and to give a simple narration of the settlement of the colony—its rise and progress—its troubles and revolutions—as well as the long periods of peace and serenity, which beautified its early days: —to picture the beginning, the progress, and the happy conclusion of the war of independence—the fortitude and valor of the sons of Maryland upon the field, and their wisdom in council. He has, therefore, dwelt upon those portions of the revolutionary battles, alone, in which they bore a conspicuous part. From the close of that war, and the adoption of the constitution of the United States,—mingling and identifying the most important portions of the history of the state, with that of the nation—he has only attempted to sketch out a few of the results, which have denoted its progress and prosperity, avoiding carefully, as unsuited to the object of his labors, the strifes and contentions of parties, however interesting a portion of its political history they may present."

The work will be printed in one handsome volume octavo, embellished with engravings. Though we have not seen the manuscript of the author, we anticipate from his well-known ability, a valuable accession to our historical literature.

Mr. Murphy has also in press, *The Flowers of Love and Memory*, being a collection of poems by Mrs. Anna H. Dorsey. We are pleased to see that Mrs. Dorsey's poetry will be given to the public. It will be acceptable to all who like to roam among the flowers of Parnassus.

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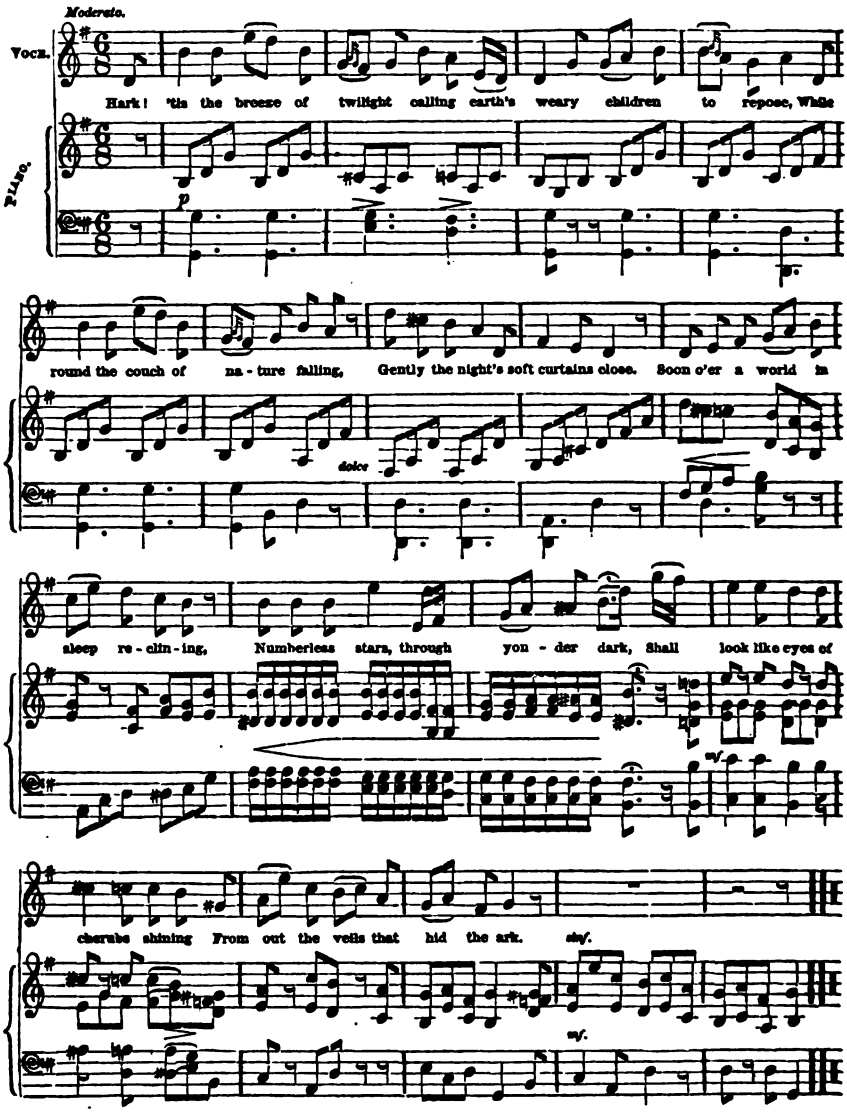
Composed expressly for the U. States Catholic Magazine.

HARK! 'TIS THE BREEZE.

WORDS BY THOMAS MOORE.

MUSIC BY PROFESSOR DIELMAN.



Guard us, oh Thou who never sleepest,
Thou who in silence throned above,
Troughout all time, unwearied, keepest
Thy watch of glory, power, and love.

Grant that beneath thine eye, securely,
Our souls awhile from life withdrawn,
May, in their darkness, stilly, purely,
Like "sealed fountains," rest till dawn.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

JUNE, 1848.

INFALLIBILITY OF THE CHURCH.—No. II.

The Churchman, No. 882; Feb. 12, 1848; New York.

E reviewed, in our last number, the doctrines of the New York *Churchman* 1. on the subject of infallibility in general, and 2. in regard to the pretended infallibility of the reformed churches. It remains for us to examine the application which he makes of his views to the Roman Catholic church. This latter part of the question is still more important than the first, and will not, it is hoped, be less satisfactorily settled on our side. It will complete what we have to say in answer to the *Churchman*, on the great question of church-infallibility. He opens the discussion under this new aspect, in the following manner:

"The Church of Rome also claims to be infallible: not infallible in the faith, but simply infallible: not infallible in virtue of her adhesion to the fundamentals of faith, but so infallible that she may make a doctrine to be fundamental which before was not fundamental; not infallible on condition of her following the Holy Spirit, but necessarily and absolutely infallible, so that say or do what she may, what she says is the truth of God and what she does is righteous in His sight."

Were we to inquire of the *Churchman*, from what other source than preconceived and misled opinion he drew the above statement of the case, he would, very probably, be at a loss to answer. Who ever heard such propositions? "The church of Rome claims to be infallible, but not in the faith!" In what then does she claim infallibility? Did our opponent reflect, when he penned this assertion? Or was he ignorant of what the veriest tyro in history or theology knows, that doctrines of Christian faith and Christian morality are the very matters in regard to which the Roman church claims to be infallible, not, indeed, by taking an effect for the cause, not in virtue of an adhesion which must itself be the effect of infallibility, but in virtue of the promises of Christ? To a reflecting mind her claims must certainly appear to be very solidly grounded, since they cannot be better as-

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sailed than by such shallow statements and suppositions.

We should also be glad to learn from the Churchman what he means by *fundamentals of faith*, or by *essential faith*, as he calls it elsewhere. Would he have the kindness, 1. to give us an exact definition of what constitutes the *fundamentals* or *essentials* of faith; and 2. to point out what these fundamentals are in particular, and that, too, with accuracy and certainty, lest a mistake about any fundamental truth should itself be a FUNDAMENTAL mistake, and a sure way to eternal perdition.

In doubt whether the desired explanation will be given,* we will confidently assert on our side, that the Protestant distinction between fundamentals and non-fundamentals of faith, is perfectly groundless. When Almighty God has spoken, he ought to be believed in all things, and as firmly on one point as on another. When he has once made known his revealed truths, all are so essential and fundamental, that not one can be rejected without offering a grievous insult to his divine veracity. In enjoining strict submission to his church, Christ did not say that she should be heard with regard to some articles, and not with regard to others; but he said, without the least restriction: "If thy brother will not hear the church, let him be to thee as the heathen and the publican."† In another place, far from allowing any distinction to be made between essentials and non-essentials, as Protestants would fain have it, he positively excluded it, by saying: "Teach all nations . . . . teaching them to observe all things whatsoever I have commanded you."‡ In fact, he could not have ordained otherwise, without denying his own wisdom and infallibility.

Our opponent is equally incorrect in supposing, as he does, that the Roman church claims to be infallible, in such way that she may at pleasure create new articles of faith. He might have saved himself the discredit of expressing such a rash judgment, had he taken notice that this church, on the contrary, professes to decide and propose nothing as an article of faith, but what was originally contained in the written or unwritten word of God, that is, in the holy Scripture or apostolic tradition. Such, and no other, is the principle which she has adhered to at all times, and never more so than in her last general council. For the right information of the *Churchman*, we refer him to the sessions of that council, in which doctrinal decrees were enacted: e. g. sess. 4, 5, 6, 7, 13, etc. He will find there all that is necessary to refute the unjust assertions of Calvin, which he has too easily adopted.

Unfortunately, we have not yet reached the end of his erroneous statements. He proceeds to ask, "on what grounds does the church of Rome make her claim (of infallibility in religious matters)? What are the proofs of its validity?" After putting this question; as if he were afraid of receiving an answer from Catholics, he hastens to give the answer himself. It is this:

"She boasts of antiquity, but she does not rest her claim on ancient tradition. She boasts of Scripture, but gives us to understand that she refers to Scripture in condescension to those who are without her communion, and not for the satisfaction of her own members. She boasts of miracles, but the less said of them, as a foundation of this claim, the more agreeable to her champions."

Here it is difficult to say which is the more wonderful, the total opposition of these assertions to the truth, when we compare them with the real state of things, or the numerous contradictions which they display when considered in themselves. Let us begin with the latter.

1. According to our opponent, "the church of Rome boasts of antiquity, still

* Fifteen months ago the *Churchman* promised to *controvert* the testimonies that we would adduce in favor of the papal supremacy. See vol. vi of this Magazine, p. 61. We have yet to receive his answer to our article.—EDITOR.

† Matt. xviii, 17. ‡ Matt. xxviii, 20.

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she does not rest her claim on ancient tradition."—Pray, how can the one be done without the other? how can the Roman church boast of antiquity, without resting her claim on ancient tradition? What difference is there between the words *antiquity* and *ancient*, except that, with the same meaning substantially, the one is a substantive and the other an adjective?

2. "She boasts of Scripture, but gives us to understand that she refers to Scripture in condescension to those that are without her communion, and not for the satisfaction of her own members." Suppose this to be granted, what would follow from it, except that the Roman church, having a variety of proofs at her command for the support of her claim, has no need of adhering exclusively to any one of them for the instruction of her children? She may as well satisfy their minds, by placing before them the signal, evident and constant marks of God's favor in her regard, as by crowding their memories with scriptural passages more or less difficult to remember; exactly as St. Peter, St. Paul and St. Barnabas, in the Council of Jerusalem, showed as plainly the abolition of the Jewish observances by the prodigies which accompanied their labors, as St. James did by adducing the testimony of the ancient prophets.*

This is plain enough; but the *Churchman* would intimate that the church of Rome is deficient in scriptural proofs, and that she cannot adduce any in behalf of her claim, that are really capable of affording satisfaction to her children. This is quite false; but supposing it to be true, these scriptural texts would be still less capable of giving satisfaction to her adversaries. It would be her interest, in this case, 1. to abstain altogether from citing the Scripture against the latter, not to give them an opportunity of attack and easy triumph; and 2. to reserve all scriptural quotations for her children, who would be inclined to receive them with greater docility. Yet according to the *Churchman*, she does exactly the reverse. Who will believe it, besides himself?

3. "She boasts of miracles, but the less said of them, as a foundation of this claim, the more agreeable to her champions." This is the third contradiction implied in a statement which consists of only three sentences. If the Roman church *boasts* of miracles, how can it be that her champions are afraid to mention them and speak of them? and on the other hand, if they speak as *little* as possible on this subject, how can it be said that there is in the Roman church a boasting about miracles?

But is it true, that our church 1. does not rest her claim to infallibility on ancient tradition; 2. that she does not refer to Scripture for the satisfaction of her own members; and 3. that her champions are not disposed to say much about the miracles of which she boasts, as a foundation of that claim? Alas for the *New York Churchman;* these assertions, far from being true, are utterly at variance with the truth, as every one may learn by consulting the large folio volumes of our principal divines, or even our elementary treatises on theology or controversy, and books of instruction for the faithful, such as Milner, Challoner, etc. If in these or other controversial works miracles are not so much insisted upon as proofs drawn from Scripture, tradition, the decrees of councils, and the like, the reason is chiefly because our opponents, aware of their utter destitution and our overwhelming advantage, prudently endeavor to avoid this field of battle, and prefer to sneer at miraculous events, than to attempt a reply to the unanswerable argument which they afford to the Catholic cause. According to the fashionable notions of the day, there may have been miracles in former times; but, whether Christ is unmindful of his promise,* or his power has been curtailed, miracles certainly have not taken place in these

* See Acts, ch. xv.

* Mark xvi, 17, 18; John xiv, 12.

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latter ages of progress and light! These are the views, directly or indirectly, of all our dissenting brethren, and this is the reason why Catholics write and speak much less on that subject than they would do, if their adversaries would afford them a better opportunity, and patiently listen to their arguments. Let the *Churchman* try the experiment. Let him open his columns to a fair discussion on the subject of miracles in general and the miracles of the Roman church in particular, and he will see whether Catholic writers will be wanting to respond.

After the extraordinary assertions already quoted, he closes the paragraph by a no less extraordinary question. "On what then," says he, "does the church of Rome rest her claim to absolute infallibility? On the promise of Christ that He would be with His church always; that the gates of hell should not prevail against her?" etc. Truly admirable question and answer. As if the promise of Christ were not contained in the Scripture; or as if the *Churchman* had destroyed, not by any proof, but with a dash of his pen, all the other evidences of the Catholic church, and her claims to active infallibility! But so it goes: our opponent lays down principles without foundation, makes assertions without proofs, draws conclusions which are not contained in his premises, and then triumphantly advances, as if nothing had been wanting to his argument.

The following is another instance of this convenient mode of reasoning. After mentioning in a very queer way, some of the scriptural passages which contain the promises of Christ to his church, the *Churchman* exclaims:

"How do Romanists know that the books containing these passages are authentic and canonical? Or supposing them authentic, how do they know that they have the true meaning of these passages? They are perpetually telling us that we have no other proof of the Books of Scripture being authentic and canonical than the word of their own Church: and that the Scriptures are a dead, senseless letter, of which their own Church alone can express the sense. The proof-texts, then, which they offer of their Church's infallibility rest on her own word: *i. e.* on *their* word; so that they themselves come under the same category with '*private reasoners*,' whose only foundation of faith is their own word or opinion.

"But let us admit them by courtesy to the ground which the Reformed Churches occupy, but to which they have forfeited all right."

Of all the specimens of ludicrous assurance united with laughable assertion we have ever seen, this is certainly the most curious. The Roman church, then, the only existing church whose origin is identified with that religion; the church against which all the powers of hell have fought to no purpose, and all the billows of the sea have dashed in vain; the church of all ages, as well as of all countries by the extent of her spiritual dominions, and the mother of all the saints; the church without which Christianity would have long since disappeared from the earth; in a word, the only church whose pontiffs, councils and fathers have transmitted to us the various parts, the canon and the genuine sense of Scripture: such a church not knowing what are the inspired and canonical books! Such a church being in ignorance of their true meaning! Such a church having forfeited all right to the use of them; and that right being transferred to churches of a novel origin; to churches which have never agreed about faith and government; to churches whose founders were distinguished by characteristics the most opposite to those of a divine mission and true sanctity; to churches, in fine, whose defenders are put to the rack when asked to prove the inspiration or canonicity of the Bible, who cannot as Protestants prove it to be a revealed doctrine and an object of *divine faith*, and cannot even claim it as an object of *moral certainty*, except by inconsistency and a striking deviation from their own principles!*

* See what has already been said on this subject in the preceding number.

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Who would have believed, or even imagined these things, if they had not been proclaimed by the *New York Churchman* in the middle of the nineteenth century? Who can fail to view with equal pity and surprise the idea thrown out by the Churchman, that Catholics are admitted to the use of Scripture, by an act of courtesy, and very great courtesy, on his part? *Risum teneatis, amici?*

We will spare our readers the trouble of considering a lengthy paragraph of our adversary, which has scarcely any other aim than to extol his uncommon generosity towards *Romanists*, and repeat the same ludicrous idea over and over again. Yet, we cannot forbear noticing another gross inaccuracy contained in this passage. It is where he says, that "*Romanists* have thrown away their birth-right for a mess of pottage . . . . . that they have abjured the use of tradition as an introduction to the holy Scriptures, etc., in order that they might make the authority of their present church the sole ground of *divine faith.*" Let this statement of our adversary be compared with the following words of the Council of Trent: "The œcumenical synod, following the examples of the holy Fathers, with an equal feeling of piety and reverence, receives and venerates all the books of the Old as well as of the New Testament, both of which have God for their author; and likewise the traditions belonging to faith and morals, which were taught by Christ, or dictated by the Holy Ghost, and preserved in the Catholic church by an unbroken succession."* Shortly after comes the decree strictly forbidding any one, in matters of faith, morals and piety, "to interpret the holy Scripture according to his own private sense, and contrary to that sense which is and ever was held in the church, or contrary to the unanimous interpretation of the Fathers."†

From these two decrees, which so clearly express the whole Catholic rule, it is evident that the Roman church, far from abjuring the use of Scripture and tradition, far from constituting herself, exclusive of them, "the sole ground of divine faith;" on the contrary, considers them as the only repositories of the revealed truths which she proposes to the belief of her children. It is evident that, far from repudiating them, she, on the contrary, proves herself to be their faithful guardian and interpreter, and makes use of all the authority which Christ has vested in her, to prevent their sacred meaning from becoming the sport of the illusions, passions and prejudices of men, and from being miserably "wrested by the unlearned and unstable to their own perdition."* In fine, she not only does not "add new and pretended articles of faith to the Catholic creed," as our opponent is bold enough to assert elsewhere; but she explicitly professes to decide nothing as of faith, that is not contained in Scripture or apostolical tradition. The maxim NIHIL NOVANDUM, NISI QUOD TRADITUM EST, has been, from the earliest ages, her motto and the constant rule of her conduct.

Such is the doctrine of Catholics, and no other can be imputed to them without a flagrant injustice. If the *Churchman* was not aware of this, was it not rashness in him to hazard his remarks on the subject? and if he knew it, was it not still worse to present it, as he has done, in such a false light?

In vain has he attempted to involve Catholics in the same difficulty in which he himself is necessarily implicated. Catholics, of course, in proving the infallibility of their church, do not set reason and reasoning aside; they, on the contrary, make the best possible use of reason, by attaching themselves to those evident motives of credibility which exist in her favor, and which lead them, through her unerring guidance, to the easy knowledge of truth, without the least fear of error. But the principle of Protestants

* Conc. Trid. sess. iv, Decret. de Canon. Scripturis.

† Ibid. Decret. de usu sacror. librorum.

* 2 Pet. iii, 16; Ib. i, 26.

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does not permit them to follow the same secure and easy path. On both sides, indeed, there is quotation of Scripture; but, at the same time, there are three essential points of difference between Catholics and the reformed churches, which will always keep them at an immense distance from each other.

1. It is no arduous task for Catholics to show, even from Scripture, that Christ has given to the pastors of his church, a promise of infallibility in teaching. They have not to read, examine and interpret the whole Bible for the purpose of finding out whatever God has commanded them to believe and practise, in order to be saved; they have merely to consider a few texts, which, having reference to the constitution and prerogatives of the visible society founded by Christ, are neither difficult of access, nor difficult in their interpretation. For instance, he plainly said that he himself and His Holy Spirit, the Spirit of Truth, would be *all days** and *for ever*† with the apostles, and consequently with their successors, since the apostles were not to live on earth for ever and till the end of the world. Now, it is certain that Christ and the Holy Ghost cannot be with those who teach error. Therefore, error never will be taught by the successors of the apostles. In this interpretation, every thing is plain, obvious and adapted to the capacity of every one. It includes no abstract reasoning; it contains no deep mystery. It is a matter of fact, clearly implied in the words of Christ, and the more easily understood by every humble Christian, as he is sensible of the necessity of an infallible living tribunal, to learn from it the other truths of Christianity without the possibility of a mistake, and to relieve him from the impracticable task of searching after them himself.

The duty which a consistent Protestant imposes upon himself is infinitely more arduous, nay, impossible. According to his principles, he must form his own faith from the Scripture. He must himself discuss those profound and difficult passages in which it discloses the mysteries of faith. He is bound to read and examine by himself its various parts from beginning to end, because in every part there may be something essential to salvation. Now, this we maintain to be morally impossible for him to do. An investigation of this kind, requires time, learning, attention, a dispassionate mind, disengagement from earthly objects, etc., and these qualifications are not less wanting among the generality of Protestants, than in any other portion of the human race. But even if we supposed some few of them possessed of all these necessary qualities, how would they be certain of having attained to the knowledge of truth, more than so many others who, as enlightened as themselves, widely differ from them in religious doctrine and belief? If you say that the former have interpretative tradition in their favor, the others may just as well deny it, and interpret ancient tradition very differently from you. Moreover, what a fearful increase of the difficulty for every individual, no matter how learned he may be, if he must attentively read, not only the various parts of the Bible, but also the voluminous writings of the Fathers, before he can make an act of faith! If you say again, that the former are supported in this important investigation by the scriptural teaching of the Reformed church, by her adhesion to the truth, by the testimony of Archbishops Laud and Tennison, etc., all this will also be denied, as a mere begging of the question, viz. whether the Reformed church possesses the truth and Scripture at all; also, as a violation of the Protestant principle, and a falling back into that doctrine of church authority against which you had before so loudly inveighed.

The position of the reformed churches in regard to the Scripture, is like that of a country in which every citizen, in order to judge for himself, would have to make himself acquainted with all the intricate

* Matt. xxviii, 20. † John xiv, 16, 17.

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and multifarious questions of law. But, suppose a country where the citizens have merely to know the constitution of the state, and the tribunal to which they must apply for the decision of all particular cases; such is the religious position of Catholics. The comparison holds perfectly good in this two-fold point of view, without pushing it farther. We leave it to every sincere mind to judge on which side are the *private reasoners*, and on which side is the security of right. This is the first essential difference between the two respective methods concerning the use of Scripture.

2. Even in their obvious and manifestly reasonable interpretation of the promises of Christ in reference to church-authority, Catholics are not guided by reason alone. They are led to this interpretation, chiefly by the constant belief and practice of the church from the earliest ages. She always acted in matters of faith, as "one having authority" from her divine Founder, and being invested by him with the privilege of infallibility. Among other instances, such was her conduct in those ancient councils of Nice, Constantinople, Ephesus and Chalcedon, which are respected by our adversaries themselves. Entire submission to their decrees was required of every one, under the penalty of being separated from her communion, that is, from the society of the children of God.* This could not have been done without injustice and tyranny, if there had been no infallibility in such decrees; for, it is neither just nor reasonable to demand, under the severest penalty, a full and unconditional assent to definitions which may possibly be erroneous. To insinuate, by way of answer, that the dogmas then solemnly defined, were "the essentials" of faith and evidently contained in the Scripture, would be no answer at all; because the condemned parties, at that time, far from acknowledging the fundamental importance of these dogmas, or the evidence of them in Scripture, rejected both. Hence, the conduct of those venerable assemblies manifestly implies a firm belief of their own infallibility in interpreting the word of God. What is also very remarkable, is that they grounded this infallibility on the words and promises of Christ contained in the Scripture,* as Catholics do against their modern adversaries.

The *Churchman* then is reduced to the following dilemma: Either he appeals, in support of his views on church authority, to ancient tradition as interpreter of Scripture, or he does not. If he makes this appeal, his defeat, as we have just seen, is inevitable. If he declines it, he plainly shows himself to be *a private reasoner*, and proves that his boasted reference to ancient and interpretative tradition is with him, as with his reformed brethren, a mere shift which they make use of when they please, and discard also when they please, that is, according to the exigencies of the moment. They resort to it readily enough, when attacked by Anabaptists and Unitarians; they set it aside just as readily, when they are pressed by Catholics.

A 3d essential difference between the Catholic and Protestant method of proving the doctrines of religion, is this. As Protestants acknowledge no other rule or ground of divine faith than the Scripture, it follows that, in those points of doctrine which they generally admit with us and which are not found in Scripture, e. g. the inspiration of Scripture itself, *the obligation* of keeping the Sunday instead of the Sabbath, etc., it is impossible for them to give an account of their belief and practice. Catholics are not in the same perplexing condition. Although, as the *Churchman* acknowledges, they make use of Scripture to refute those among their adversaries who admit its authority, they have, besides, a variety of other evidences to support their position. To confine ourselves

* See their definitions of faith against the Arians, Macedonians, Nesterians and Eutychians.

* See particularly the 3d session of the Council of Ephesus, and the synodical letter of the Council of Chalcedon.

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to the point now at issue, it is easy for them, without any Scriptural testimonies, to prove and vindicate the active infallibility of the Roman Catholic church. They have merely to exhibit, as the great St. Augustine did in his refutation of the Manichees,* the perfect unity of that church in faith and government; her universal diffusion and real Catholicity; her wonderful preservation amidst the dangers and storms of eighteen hundred years; the uninterrupted succession of her chief pastors from the time of our Saviour; the utter impossibility of ascribing to her any other origin than that of Christianity itself; the holiness of her institutions; the extraordinary sanctity of many of her members; the continual splendor of her miracles, etc.

After such a powerful array of evidence in favor of the Roman church, and the Roman church alone, the following conclusion is irresistible: this church cannot possibly deceive her children, nor at any time be the teacher of false doctrines. Otherwise the error would fall upon God himself, who has encompassed her with such numerous and signal works of his favor and protection.

Such is the obvious method by which Catholics triumphantly vindicate the doctrine of church infallibility, even independently of scriptural proof. Thus do they easily maintain the certainty, unity and unchangeableness of their faith on all other points of religion. But, as "the reformed churches" can neither allege any thing like this in their defence, nor even attempt to claim unerring authority for the body of their ministers, and in this only are they perfectly right; it must happen that they have no solid ground to rest upon; that there is no unity, no consistency, no steadiness of religious doctrine among them; that they are "always learning, and never attaining to the knowledge of the truth;"† always cavilling, discussing, wrangling, quoting the Bible at random, and never possessing that firm, unshaken and supernatural faith, "without which it is impossible to please God."*

In what we have said, we do not mean that the champions of the reformed church are deficient in words and bold gratuitous assertions, to defend their position. These are never wanting to the *Churchman*. According to him: 1. "The Catholic creeds have defined all truths necessary to salvation; and these with the holy Scriptures are sufficient to guide all who humbly and faithfully use them in the way of God's appointment, to everlasting life." 2. According to him, also, "To say that the Fathers held Roman infallibility, is to insult their memory." 3. He undertakes, at great length, to explain in a limited and conditional sense the promises of Christ to the pastors of his church, especially the passage in S. Luke (x, 16), *He that heareth you, heareth me;* and that in S. John (xiv, 17), *He (the Spirit of truth) shall abide with you, and shall be in you.* Such are the *views* of the *Churchman;* let us *review* them all in succession, and test their accuracy.

1. His assertion about "the Catholic creeds," instead of being accurate, expresses a two-fold error. It is not true, in the first place, that "the Catholic creeds," by which he means, we suppose, the Apostles', the Nicene, and perhaps also, the Athanasian creed, "have defined all truth necessary to salvation." For, they have defined neither the inspiration of Scripture at large, nor that of its several books in particular; neither the existence of original sin, nor the necessity of divine grace, etc., yet, does not the *Churchman* admit these, with many other dogmas not defined in ancient creeds, and are they not necessary to salvation?

But, though it were true that the earlier symbols of faith contain every necessary article, it would not follow that they are sufficient. There would always be wanting a faithful guardian, a living interpreter, an authoritative and unerring tribunal, to watch over their integrity, and con-

* Contra Epist. Manich. n. 5. † 2 Tim. iii, 7.

* Heb. xi, 1, 6.

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stantly preserve their genuine meaning. Without this living authority, the dead letter of the holy Scriptures and of the Catholic creeds would not more effectually save the Christian faith at the present, than it did in former ages. We speak even of those revealed truths, which the generality of Protestants have thought proper to retain as essential. Notwithstanding the Apostles' Creed, the mystery of the Holy Trinity was denied by the Arians and Macedonians in the fourth century; and, notwithstanding the Nicene or Constantinopolitan Creed, the Incarnation of the Son of God was attacked in the fifth age, by the two opposite extremes of the Nestorian and Eutychian heresies. Let the *Churchman*, with Archbishop Tennison, ascribe these and other alterations of the divine truth to pride or some other wicked passion; (and, indeed, the origin of the reformation and its many branches has proved too well that this is the usual cause of religious innovation); the following difficulty always remains to be solved: what would become of the Christian faith, especially in circumstances like those just mentioned, if there were not in the church a divinely appointed tribunal, ever ready, on the one hand, to point out with unerring certainty to the faithful, the straight path which they ought to follow; and, on the other, to raise an insuperable barrier against the passions of men, against pride, against "profane novelties of words, and oppositions of knowledge falsely so called?"*

There are other causes of damnable errors which the apostles mention in their epistles, such as ignorance, inconstancy of mind,† imprudence and frailty.‡ Are not the faithful to be also efficaciously protected against these dangers? Are they not to find a sure remedy in the divine constitution of the church? Alas for them, if Christ had cherished no other ideas than those of Archbishop Tenison and of the New York *Churchman!* But he has not done so. In the riches of his mercy and power, he is not less willing and able to assist the weak, than to resist the proud and the wicked. For this reason, "He gave some to be apostles, and some prophets, and others evangelists, and others pastors and teachers .... that we may not now be children, tossed to and fro, and carried about with every wind of doctrine."* In another place, the apostle St. Paul calls the church "the pillar and ground of the truth."† This is what removes from Catholics all danger of hesitation and division in their religious belief; while their *reformed* brethren, for want of the same advantage, the principle and the possession of church infallibility, must necessarily be, as they really are, involved in endless dissensions on the subject of faith.

II. The *Churchman's* assertion about the Fathers, is equally untenable; nor does it derive the slightest weight from the affected confidence with which it is put forth. He tells us: "to say that the Fathers held Roman infallibility, is to insult their memory!" He then adds: "Vincentius may speak for them, who teaches us to resolve our faith, not into the word of the Catholic church of his day, much less the Roman church, but into the authority of Scripture, and to the use of tradition as a help and guide to its meaning." What does the writer mean by these insidious remarks? Has the Roman church abjured the use of Scripture and tradition? Does she not openly profess to adhere to them? (See above, p. 285). Did the Fathers, in speaking of the true church, make that distinction between the *Catholic* and the *Roman* church, which exists in the imagination of our opponent? Is it not certain that they knew no other *Catholic* church, than that which acknowledges the *Roman* pontiff for her chief pastor, visible head, and necessary centre of unity? The *Churchman* may easily satisfy himself on this point, by reverting to several passages already cited for his own use in the pages of this Magazine;

* 1 Tim. vi, 20. † 2 Pet. iii, 16, 17. ‡ Jude i, 23.

* Ephes. iv. 11, 14. † 1 Tim. iii, 15.

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for instance, in Vol. VI, p. 65. To answer more fully his present demands, however unreasonable they may be, we shall here set before him those testimonies only of the Fathers, in which the supreme and unerring authority of the *Roman church* is plainly signified.

St. Irenæus writes as follows: "We ought to obey those who have succeeded the apostles, and who, together with the succession of the episcopacy, *have received the sure gift of truth*, according to the will of the Heavenly Father. But since it would be tedious to enumerate the succession of all the churches; by pointing to the apostolic tradition of the greatest, most ancient and most illustrious church, founded at Rome by the two most glorious apostles Peter and Paul, we confound all those who in any improper way gather together, either through self-complacency, or vain glory, or through blindness, or perverse disposition. For *with this church, on account of its superior authority, it is necessary that every church, that is, the faithful who are in every direction, should agree.*"*

St. Cyprian, speaking of certain African schismatics, says: "They dare to set sail, and to carry letters from schismatical and profane men to the chair of Peter, and to the principal church, *whence the sacerdotal unity took its rise;* not reflecting that these are the Romans whose faith was praised by St. Paul, and *to whom perfidy can have no access.*"†

St. Vincent of Lerins, so strangely quoted and misunderstood by the Churchman, says: "*It is necessary*, on account of the various mists of error, that the line of the prophetical and apostolical interpretation should be directed *according to the ecclesiastical and Catholic sense.*" A few lines after, he shows, by a manifest illustration, that this rule is not a dead letter, but resides in the body of bishops with the pope at their head. "Pope Stephen," says he, "of blessed memory, and bishop of the Apostolic See, in conjunction, indeed, with his colleagues, yet more than they, resisted the innovation, judging it fit, as I think, that he should excel all the rest in the devotedness of his faith, as much as he surpassed them by the authority of his station."*

St. Augustin, in one of his works against the Donatists, speaks thus: "Count the successors of St. Peter in his chair; behold the regular order of their succession: *this is the rock which the proud gates of hell do not conquer.*"† And against the Pelagians: "The decrees of two councils have been sent to the Apostolic See; the rescripts from thence have also reached us: *the cause is conclusively decided.*"‡ But, how thus decided, and why is the Roman Catholic church represented as invincible against the powers of hell, if not infallible in her teaching and definitions of faith?

St. Jerom writes to Pope Damasus in these terms: "Following no other than Christ, I am united to your holiness, that is, to the chair of Peter. I know that the church is founded upon this rock. Whoever eateth the Lamb out of that house, is a profane man. *Whoever is not in the ark, shall perish by the flood. He that gathereth not with you, scattereth.*"§ Just the reverse of all this should have been said, if the Roman Catholic church can teach erroneous doctrines.

Such is also the language of St. Peter Chrysologus, Archbishop of Ravenna, in his letter to Eutyches. "The blessed Peter," he says, "who lives and presides in his own see, *proclaims the true faith to those who desire to find it.*"‖

We have a still more imposing and convincing testimony, in that of the numerous Fathers who composed the general Council of Chalcedon. In their synodical letter to Pope St. Leo, they have the following words: "*Being appointed, in regard to all, the interpreter of St. Peter's*

* Advers. Hær. l. iv, c. 36; and l. iii, c. 3.
† Epist. 55, ad Cornel.

* Comm. I.
† Psalm. in partem Donat.
‡ Serm. 131.
§ Epist. 14 ad Damasum.
‖ Epist. ad Eutych. inter acta Conc. Chalced.

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voice, you have preserved and exhibited to all the precious chain of faith. Wherefore, using you as a guide, we have declared the truth to the faithful, not by private interpretation, but by one unanimous assent. If, where two or three are gathered together in the name of Christ, he has promised to be there in the midst of them, how much more must he have been with five hundred and twenty priests (bishops)! *Over these, as the head over the members, you have presided* by those who held your place," etc.*

From these evidences, the reader may judge whether the Fathers admit the infallibility of the Roman Catholic church, and who those are who, in modern times, misapprehend their meaning, misrepresent their doctrine, and *insult their memory.*

III. We come now to the third incorrect view of the *Churchman*, viz. his interpretation, in a limited and conditional sense, of the scriptural texts and promises concerning the church. The large space devoted to his argument on this point would lead us to suppose that he considered it a matter of the highest moment, and a favorite part of his system. But we shall soon make it appear that it is the most prolific source of his errors.

1. Christ said to his disciples and their successors: "He that heareth you, heareth me; and he that despiseth you, despiseth me."† "He (the Spirit of Truth) shall abide with you, and shall be in you."‡ There is evidently no limitation expressed in these words of our Saviour; what right then has the *Churchman*, even supported by Archbishop Laud, to limit their application? Christ added no *if* or *unless* to his declaration: why then is he made to speak thus, and his positive asseveration transformed into a conditional promise? Is it not manifest that, with all the boasting of the reformed churches about the Scripture, the rule of their belief is not the Scripture itself, but what they are pleased to substitute in place of the Scripture, that is, the mere word of man?

2. It is equally unreasonable to say that the limitation, although not expressed, is at least understood in the promises of Christ: for if he were made to speak according to this idea, his language would be altogether ridiculous and insignificant. We should then read as follows: "He that heareth you, heareth me, *if* you preach, not your own word, but mine!" —"The Spirit of Truth shall abide with you, and shall be in you, *unless* you abandon his holy Scripture and apostolic tradition; that is, *unless* he departs from you!"—"I am with you all days, even to the consummation of the world, *unless* I abandon you to your own frailty long before that time!" To speak thus would be the same as to say: "that house will stand, provided it does not fall;" or, "this man will live, as long as he does not die!" Such are the marvellous discoveries implied in the *Churchman's* interpretation of Scripture.

3. Not only is there no limitation expressed or understood in the words of Christ, but limitations and restrictions are positively excluded. We read in St. John: "I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever . . . . he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you;"* and in St. Matthew: "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations . . . . . teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world."† It would certainly be difficult to find expressions as broad and comprehensive as these: *The Paraclete will teach you all things—abide with you forever—teach all nations—I am with you all days till the end of the world;* etc.—yet, Archbishop Laud and the *New York Churchman* discover "a limitation" in the following words:

* Relat. S. Synod. Chalc. † Luke x, 16.
‡ John xiv, 17.

* John xiv, 16, 26. † Matt. xxviii, 18, 20.

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Teaching them to observe all things whatsoever I have commanded you. How admirable is the system of the reformed church! How clear-sighted are its abettors! But, poor benighted Catholics are simple enough to find in these same words the very reverse of a limitation, and to believe that Christ has included all his revealed doctrines and precepts in the commission given to his apostles and their successors; that he has placed the commission itself under the shield of his almighty protection, pledging to it his continual assistance to the end of ages; and consequently, that the pastors of his church will always teach the revealed truths and never teach error. If the contrary happen, or has already happened, as our adversaries assert, what becomes of this grand and solemn promise? What becomes of the power, sanctity and veracity of Christ? Of his power, if he is unable; of his veracity and sanctity, if he is unwilling to redeem his pledge?

4. What will the *Churchman* answer to these questions? Will he say again that the promise was limited and conditional? But we have just proved that limitation and condition, far from being implied, are excluded by the very words of the promise. Will he appeal to tradition as the interpreter of Scripture? This, indeed, he ought to do, if ever so little consistent with himself. But we have shown in the preceding remarks, that tradition is unconditionally against him. He opposes to us, it is true, a certain passage of Venerable Bede, as quoted and relied upon by Archbishop Laud; but does he consider Bede alone, an author, however respectable, of the eighth century, as constituting all tradition, and especially the tradition of the first five centuries? Is he certain, moreover, (supposing the quotation to be perfectly correct,) that Bede speaks of the body of the pastors in the church, and not of individual preachers? This should be well understood: for the true state of the question must not be changed, nor our real doctrine misrepresented. We do not claim infallibility for every particular preacher and bishop; but we claim it for the episcopal body, that is, the Roman pontiff and the bishops united with him, because the promise was made to St. Peter and together with him to the apostles, whose successors they are. Hence, the quotation from Venerable Bede is of no advantage to the *Churchman*, and cannot save his system from being condemned by all ancient tradition, as well as by the holy Scripture.

5. Will he farther defend himself, by alleging that he admits an unconditional promise, but only for *the whole* church, and for its perseverance in the *essential faith?* This is, in fact, his doctrine, and he puts it forth with a great show of complacency in the following words:

"The promise of our Lord, 'Lo, I am with you always,' is a promise that He will be continually present with His Apostles during their life time, and with their successors in office afterwards unto the end of the world; present with His Apostles to bring all things to their remembrance whatsoever He had said unto them and to guide them into all necessary truth; present with their successors to keep them in the same. What then? Is every particular bishop and every particular church, made hereby indefectible? St. Paul himself feared lest he should become a castaway. 'But the whole Church shall never fall away.' True; and because CHRIST has promised that *the whole* Church shall never fail from the *essential faith*, but that there shall always be a Church on earth, therefore, the Church of Rome, having once had, must always hold the faith without admixture of error! 'Once in grace, always in grace,' has been an anodyne to the consciences of other men than Oliver Cromwell."

We have already disposed of the shallow artifice in this paragraph, by which the *Churchman* loses sight of the body of bishops united with their head, to whom the divine protection was pledged for ever; and considers it in reference to every particular church and every particular bishop, to whom the same assurance was not given. The concluding words of the paragraph being altogether irrelevant, we

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shall let them pass unnoticed. The question is not about the anodyne of Oliver Cromwell, or the Calvinian inamissibility of justice; but about the promises of Christ relative to the infallibility of his church.

According to the *Churchman*, a certain unconditional meaning may be admitted in these divine promises, provided it is applied only to *the whole* church and to the *essentials of faith*. But why this proviso? If the language of Christ is most comprehensive and unlimited, how can our opponent venture to restrict it? If the divine assistance, so repeatedly and solemnly pledged, can maintain the church in the *essential faith*, why can it not as well preserve the same church from all error? Why that distinction again between essentials and non-essentials of faith, which is so injurious to the divine veracity, and so directly at variance with those words of our Saviour, "Teach all nations . . . . . teaching them to observe *all things whatsoever* I have commanded you?" Why will it always be presumed, by an unpardonable solecism in the eyes both of reason and religion, that the Son of God will favor with his protection a certain *whole church* which exists no where except in the imagination of our opponents; a church which would be a monstrous compound of opposite societies, a real tower of Babel or confusion, and a house divided against itself, whose ruin is inevitable?* How is it possible for him to favor a church of this description, instead of that church which he founded upon the rock Peter,† and which he has made *one* in faith,‡ as well as in hope and charity;§ one body;‖ one undivided kingdom, and one fold under one shepherd?¶ It is plain then that the reformed system is a complete failure, and in every way opposed to the views of Christ in regard to the constitution of his church.

6. It tends, moreover, by a necessary consequence, to undermine Christianity itself. Infidels, by taking up the principle of the *Churchman*, may fairly challenge him to prove that there remains any true church and doctrine of Christ upon earth. They may with as much right deny that there is any divine promise of the continuance of the true church and of its lasting adhesion to the essential faith, as he denies the divine promises which establish the active infallibility of the church; and since he believes that Christ was either unwilling or unable to preserve his truth from any admixture of error, they will tell him that they do not conceive how the author of Christianity was more willing or able to preserve his doctrine at all. The Mahometan might also come, in his turn, and assert on the same ground that the privileges granted to the Christian society by its founder, were all to be understood *with a limitation*, and were, in a short time, made void by the sins of Christians; whence it was necessary that a great prophet (the famous impostor Mahomet) should be sent upon earth, to establish a new worship. Then the Jew will present himself, and urge, for a similar reason, that the ancient prophecies relative to the coming of the Messiah, were by no means absolute, but conditional, and were prevented by the sins of his people from receiving their fulfilment. From these premises, which the *New York Churchman* cannot *consistently* reject, our Jew will conclude that the Messiah is yet to come, and that there is no such thing as a *divine* Christian religion. If the one objects to the miracles of Christ and his apostles, the other will sneer at them with the same facility with which the *Churchman* himself sneers at the miracles of the Roman Catholic church.

Such then is the nature of the new exegesis or scriptural explanation which we have been reviewing. Besides being at variance with tradition, it violates the plainest rules of scriptural interpretation, attaches a ridiculous meaning to the divine word, impugns, at least indirectly, the

* Matt. xii, 25. † Matt. xvi, 18.
‡ Eph. iv, 5; Phil. iii, 16.
§ Eph. iv, 4; John xvii, 21.
‖ Col. iii, 15; Eph. iv, 4.
¶ Matt. xii, 25; John x, 16.

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power and veracity of Christ, and delivers his holy religion, bound hand and foot, to the assaults of Jews, Mahometans and infidels. Such are the consequences of the reformed system, so warmly advocated by the *New York Churchman*. Let our reformed brethren look to them in due time, and retrieve their fatal errors before the coming of that awful judgment when "time shall be no more."* Let them no longer argue from their preconceived and mistaken ideas against the infallibility of the Roman church, but conclude from the infallibility of the Roman church, which is so well substantiated and supported on every side, that they themselves have been hitherto laboring under a most terrible and pernicious delusion. Let them, in a word, practically recognize their present danger in regard to the salvation of their immortal souls, and apply to themselves that sentence of the inspired record: "O that they would be wise, and would understand, and would provide for their last end."*

* Apoc. x, 6.

* Deut. xxxii, 29.

For the U. S. Catholic Magazine.

THE TEACHINGS OF THE SKIES.

How far above ye spread, blue, laughing skies!
  How far!—and oh, to you fain would I fly,
But when my struggling spirit seeks to rise,
  Your sunny glory seems so high and holy,
Her pinions droop, and then, with many a sigh,
  She yields her to her earthly fetters slowly,
    Saying, "Oh weary world!"

Decked with fair clouds, like snowy rose leaves, strewn
  O'er the still sapphire of some tranquil sea,
Or by the soft winds' gentle breathings blown
  Across your azure depths in graceful motion,
They seem to look upon me lovingly,—
  With love more pure than e'en the best devotion
    Of this most weary world.

Wrapped in your dusky drapery of storms,
  High thoughts alone, far heavens, do ye inspire,—
The sinking heart to nobler action warms,
  To know beyond ye glow, unclouded shining,
The sun's warm rays, in all their genial fire
  Full many a rainbow's brilliant hues entwining
    Above this weary world.

And oh! what peace ye teach, when starry eyes
  Look down by thousands from your mighty sphere,
Calmly and sweetly, yet with sad surprise
  That men, beneath their burdens weakly bowing,
Learn not to gaze on you, even though through tears,
  And lift the lofty brow, with brave heart vowing
    To scorn the weary world.

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Oh world! though bright and beautiful thou art,
Thy Saviour smiled not while he dwelt on thee,—
Nay, oft from those soft eyes the tears would start,
To see thee thus so fall'n from that first glory
Creation shed around thee; so may we
Learn but this lesson from life's mournful story,
"What joy to leave the world." V. S.

For the U. S. C. Magazine.

PIUS IX.

Though we have already published a biographical notice of this illustrious pontiff, the following, which has been arranged from the *Rambler*, an English periodical, contains some further details of his life before his elevation to the papacy, which will be read with interest.

GIOVANNI-MARIA Mastaï-Ferretti was born at Sinigaglia, in the march of Ancona, on May 13th, 1792, and is descended from a family of considerable distinction in that province. All accounts ascribe to young Ferretti great sweetness and "innocency" of life, a devotion and active charity beyond his years. A poor *contadino*, named Guidi, is related to have rescued him when a child from drowning, and has lived to see his little charge on the highest throne upon earth, and to remind him personally of his childish escape. The almost oriental easiness of access to Pope Pius IX's person makes his biography somewhat remarkable for these touching recognitions.

At the age of eighteen, Ferretti left Sinigaglia for the imperial city, as his family were connected by private friendship with the reigning pontiff, Pius VII, and it was intended he should enter his holiness' service, in the Noble Guard. Providence, however, had other intentions for him; he was attacked by a serious indisposition—we believe an epileptic affection—which seemed to close all his prospects of a military life. Pius VII, who had contracted a great regard for his young soldier, wrote him a note one day, bidding him call, as he had "something to say to him from God." Ferretti came, and was asked by the pope, whether the holiness of the ecclesiastical state had ever crossed his mind? He replied, that he had often thought of it, but that his malady was an insuperable difficulty. It could not be cured. The doctors had said so. "The doctors are not infallible," replied the holy Father; "the Son of God, who healed old Lazarus, can heal young Ferretti, if it so pleases Him. And I have a presentiment that He *will* heal you, if only your faith is strong enough, and your soul ready for the visitation of His grace." His holiness went on to tell him to spend the next nine days in praying for this blessing, promising to join him; and at the end of this *novena*, he was to come and receive the holy communion at his hands. Ferretti was not disobedient. For nine days he constantly went to the church of Sta. Maria-degli-Angeli, with head and feet bare, in token of penitence; and at the end of that time received the holy communion at the hands of the aged pontiff. Considering how manifestly the finger of God has marked out the course of Pius IX, we shall hardly shock the most

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sceptical when we relate, that from that hour his sickness left him.

He naturally looked upon this as an immediate call to devote his services to God, and addressed himself to the priesthood. Little is told us of his seminary-life, except that it was passed in unobtrusive self-denial: his virtues, however, were not so hidden, but that when as yet he was only sub-deacon, a venerable priest, his superior, is reported to have expressed his delight in knowing, that "in Mastaï, he was cultivating a plant which would one day produce a great pope." His first sphere of duty as a priest was the hospital of *Tata Giovanni*. This is an institution for educating poor orphans, and was founded by an excellent man in humble life, to whom Ferretti attached himself, and labored much, as well as devoted a considerable part of his private property, in carrying out his plans. But he was destined speedily to be transferred from the superintendence of young orphans, and the companionship of Christ's poor, to duties totally different, and to a country very distant.

The first important office, however, to which Pius VII appointed Ferretti, was that of auditor to Mgr. Mugi, the vicar-apostolic of Chili (now bishop of Cita-Castello), whom he accordingly accompanied to that country. But he did not remain there any great length of time, Chili being in a very unsettled state, and disputes having arisen between the government and the nunciature, which ended in their being compelled to return. A mind like Ferretti's would doubtless make full use of whatever opportunities such a mission naturally afforded him of gaining political experience, and knowledge of the ways and doings of men, in the great ocean of affairs. To politics, indeed, the state of his own country had early directed his attention; and he presents a striking instance of the possibility of several very diverse characters being united—that of the blameless, hard-working parish priest, the earnest high-souled patriot, full of aspirations after the ideal happiness and regeneration of his country; and the clear-headed, practical politician, capable of managing men of the world, who have all their life been immersed in business and diplomacy. So careful an attention, indeed, was the young priest paying to all that went on around him, that long before there was any expectation of his attaining to the papacy, it is said, that he had fully systematised his political ideas relative to the amelioration of Italy, and had bequeathed the MSS. which contained them to whoever, at his death, should be the occupant of the chair of St. Peter. No details are supplied us of his mission to Chili, in its public relations; but M. Balleydier relates a beautiful anecdote of an adventure which befell him whilst travelling through some of the thinly-peopled and desert regions of that part of the South American continent. We extract his narrative as follows:

"In one of Ferretti's apostolical journeys, a great way into the interior, and far from the settled country, he met with a forlorn hut, into which he entered, and there found a sick man, lying on a wretched pallet, almost at the point of death. His wife and several children were standing helplessly around him. Here indeed was suffering to be assuaged, and a soul to be saved. Ferretti immediately halted, and caused his tent to be pitched by the side of the cabin. There was but little time—the sick man was near his end, and the hours fly fast when death approaches: it appeared, too, that he and his family were miserably ignorant of the faith, and had never even been baptized. Ferretti, however, spoke such living words to him, shed over him such tears of Christian charity, making him look at the sign of our faith—Jesus nailed to the cross to redeem men—that the dying man's heart melted within him, and he was touched by divine grace, so that he asked and received holy baptism. The same hour his wife and children were also converted, and received that blessed sacrament. It

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must have been a beautiful and solemn sight to see those poor creatures bending under the hand of the holy priest, whom God had sent in their utmost need, to admit them to His church. Some hours after, the man expired in Ferretti's arms, after receiving the last consolations. Ferretti closed his eyes, tore up one of his own shirts to make a winding-sheet to bury him decently, and laid him in a grave, which he had dug with his own hands, at the foot of an oak. He did not leave the place till he had planted a rude wooden cross over the grave, and made the poor family promise, that if it were blown away, they would plant another instead of it,—for it was the sign of salvation. Then, after having given them his blessing, with holy exhortations and alms, he went his way."

On Ferretti's return from Chili to Rome, he found his kind patron Pius VII was no more; but his apostolic virtues were not less appreciated by Leo XII, who now filled the chair of St. Peter. The pope appointed him prelate of his household, and president of the great hospital of S. Michael in *Ripa Grande*. This was an important dignity, as it gave him the entire control of that establishment, the largest of the kind in Rome. He continued the diligent discharge of his duties as priest, and was active in preaching, and in giving retreats, especially retreats for the poorer classes, and in promoting the religious education of youth. On this part of the pontiff's life the Roman people are fond of dwelling, even more than on the unexampled brilliancy of the recent months of his career.

In 1829 Leo XII raised Mgr. Ferretti (now in his thirty-eighth year) to the archbishopric of Spoleto, whence, however, three years after, on Dec. 17, 1832, his late holiness, Gregory XVI, transferred him to the bishopric of Imola, with the title usual in such cases, of archbishop-bishop. This was immediately after the revolution in the Romagna, which was the gloomy commencement of that pope's reign, and the translation of Mgr. Ferretti was probably caused in a great measure by the necessity that existed for a prelate of profound judgment in so unsettled and excited a province. He very soon won the love and obedience of his flock, by his primitive simplicity and heroic charity as well as his prudence. In reading some of the anecdotes related by his biographers, we might almost imagine we had before us a chapter out of the life of S. Martin, who bestowed his own garment to clothe one who was in need, and it was revealed to him that he had clothed Christ. Whatever came first to the holy bishop's hands, was devoted immediately to the poor, if they were in urgent necessity, and if his purse was already exhausted; so that often his steward hardly knew where to turn in order to meet the ordinary expenses of the house. Once, it is even related, that the bishop sent out his watch to be sold, to provide dinner for himself and a guest, his charities having absolutely exhausted all the money then at his disposal. Even supposing (which we had no reason to do) that these and similar stories were to be attributed to affectionate exaggeration, they still shew what he must have been, what saintliness and heroism he must have shewn in the episcopal character, when as yet his name was hardly known out of Italy.

Early in the pontificate of Gregory XVI Mgr. Ferretti also discharged the office of apostolic nuncio to Naples. This was in the year of the cholera; and most readers will probably have heard how, during that visitation, his noble charity shewed that the spirit of the Borromei and the Belzunces is not extinct in the Catholic church; how he disposed of plate, furniture and carriages, to relieve the poor, giving up the etiquette of rank, and walking on foot; since, as he said, "when the poor of Jesus Christ are dropping down in the streets, His ministers ought not to ride in carriages."

In 1840 he was elevated to the rank of cardinal, by the title of SS. Peter and

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Marcellinus. At Imola he remained till the death of Gregory XVI in the faithful exercise of his office. During the last year of his residence at this place, he carried on an interesting correspondence with a view to establish in his diocess the "Sisters of the Good Shepherd." It will be known that that sisterhood is chiefly employed in the charitable work of instructing and relieving female penitents, for whom Cardinal Ferretti was founding a house of retreat, for the success of which he was exceedingly anxious, seeing, to use his own words, "the lost daughters of the world soliciting admission into the fold of Jesus." At first, there were difficulties for want of means; but at length, in September, 1845, four sisters arrived from the convent at Angers, and were joyfully received in the cardinal's palace. By October the house of retreat was ready, and at its opening, the cardinal himself said mass, and made an exhortation before his clergy, "that they might know," as he said, "how dear this undertaking was to him." M. Liancourt supplies us with two beautiful letters which he wrote on this subject to the abbess at Angers. We shall give a short extract, in which is a letter from one of the good sisters themselves, not only pleasing from its simplicity, but important also, as shewing that Pius IX has that characteristic of the great Catholic mind, in a high value for *seemingly* trifling "rules;" a disposition often condemned as formal, but forming, as it were, the body of holiness, animated by the spirit of love and Christian cheerfulness and zeal.

"The archbishop of Imola provided for every thing. He it was who regulated the whole of the domestic arrangements of the religious and penitents. 'His great care,' writes one of the religious, 'is to keep constantly at his side the *coutumier*, in order that every thing may be done according to the rules; he himself reads to the architect the rules concerning the *grilles*, &c. Our least desire is immediately ordered by him to be done; he gives directions for it to his steward. He finds that all we make use of is too simple and too little. He nevertheless admires this simplicity. This morning he took great pleasure in reading before us the penances, the *coulpes*, and concluded by saying, 'Come, come, you are all so good that this will not be necessary.' But he declares to our mother, that if by October she does not speak Italian, she shall eat dry bread and drink cold water for three months, as a penance."

In less than a twelvemonth after this, he was interrupted in a retreat preached by the Jesuits, to attend the conclave which terminated in his own election to the papacy.

Affairs in the papal provinces on the accession of Pope Pius IX were in about as bad a state as it was possible for them to be, short of the anarchy which, but for his appearance, they must almost immediately have produced. The finance department, from the system of farming the revenues, and from other causes, was so disordered, that the government was on the verge of bankruptcy; and yet the taxation was so capricious, so heavy, and in the shape of such offensive monopolies, so cruelly worked, that it was beyond the endurance of the people. The most clumsy and demoralising methods had been taken to adjust affairs; such as, the sale of government offices, the creation of sinecures for loans, and the raising of supplies by means of loueries; the army consisted of mercenaries, and peculation prevailed among its chiefs; the higher civil functionaries were greatly overpaid, and the lower ones defectively in proportion. There was, of course, no representation, and civilians were excluded from all political affairs. An attempt had been made to remedy this under Gregory XVI, and a scheme of administrative reform was proposed by the Five Powers, when the disturbances broke out in 1831, but it was almost directly laid aside. There was very inadequate security for life and property; but for political offences a mos.

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jealous system of espionage was maintained, which kept in employ an immense number of worthless informers, the seed of last July's conspiracy, destroying all social happiness. An accusation from one of these persons was enough to imprison an innocent man for years; whilst the great difficulty of getting at the government or the pontiff, destroyed all hopes of redress. It is true that the outbreak of 1831 had justly alarmed them; but to such an unheard-of extent had they been carried by the dread of insurrection, that when Pius IX came to the throne, there were no less than two thousand subjects of his holiness either in exile or in prison for political reasons. The same miserable principles were in application throughout. The censorship of the press was extremely rigid. All meetings and clubs, even of a convivial kind, were prohibited; learned societies were discouraged; postal arrangements were in a very doubtful state: in short, corruption reigned every where. Added to all this, was the consciousness which rankled in the minds of the people, that it was the interest of the hated Austrians to keep matters in that state, and that their assistance had been exercised, and was always ready, to hinder them from ever emerging. Such was the state of things which Pius IX, *homo missus à Deo*, found on the day of his election in June, 1846.

He decided at once, as every one knows, to strike the first blow at this mass of social corruption by a general amnesty, the conditions of which were based on the largest principles that good order could possibly permit. A solemn declaration of loyalty was the only stipulation required of those availing themselves of "the pardon;" and it extended to all, with the exception of persons guilty of other than political offences, and a few ecclesiastics, state-functionaries, and military. The rest were recalled, if in exile; released, if in prison; and restored to the full exercise of civil rights, if incapacitated, or under the *surveillance* of the police.

This decree was published on the 18th July, and immediately produced an ecstasy of joy throughout the papal dominions. Happiness was now restored to thousands of families—mutual confidence succeeded to that miserable cowardice and cunning that had so long poisoned all the peace of society, and in many ways altered and degraded the national character; men were not afraid to propose schemes of amelioration, now that a sovereign was willing to hear them; and crowds of intriguing and desperate men suddenly became devoted partisans of him whom they recognised as at least the great political chief of Italy. The crude, yet suggestive, material, for which able pamphleteers would have been, in former times, merely lodged in S. Angelo, was now examined with kindness and discrimination; the very name of Pio Nono became a watchword that disarmed public strife, and reconciled even private feuds, diffusing hope and peace wherever it was heard. It seemed as if a Christian Numa had appeared in the Eternal City, "quum ipsi se homines in Regis, velut unici exempli, mores formarent."

Such was the basis of that noble superstructure which Pius IX proposed to erect, and which is still in progress under his skilful hands. Were he to die to-morrow, his year's pontificate will have left to the papal states, either in actual working or in germ, a native military organization; a reformed prison-discipline; a tolerant policy towards the Jews; a mild censorship of the press; the abolition of the exclusive use of Latin in courts of law; the admission of civilians to political functions; a constitutional government; a better-regulated system of taxation; the introduction of railways throughout the country; a "customs-union" with other Italian states, which will destroy those local animosities so ruinous to Italy, and lay the basis of a new era for commerce; and lastly, the principle of Italian nationality and independence. If we speak of other nations; to the Christians of the East, languishing

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under the careless eye of France, he has given an efficient protector—a Catholic Patriarch of Jerusalem; the idea of a reference to the pope was at least not derided by the haughty Diet of Switzerland; a papal nuncio will soon reside at Washington, whence a *charge d'affaires* has been sent to Rome: a British ambassador will ere long be despatched to the Eternal City and a minister sent from Rome to London. For Ireland Pius IX has asserted the principle of education, and repelled the calumnious assailants of her laborious clergy. For England he has created a Catholic hierarchy.

For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER IV.

Trials. The Crown of Thorns. The Pearl.

ONE of Krunfeldt's old friends superintended the widow's affairs, and managed every thing to the best advantage. He secured two small though pleasant rooms for her, in a house situated some distance farther up in the western part of the city, where, through his exertions and Marie's active industry, she was comfortably settled before the sale took place. She was thus spared the pain of witnessing a scene which would have harrowed her feelings to the last degree of suffering. When, accompanied by Marie and Katrine, she arrived at her new place of residence, feeling sadly enough at this separation from the place she loved so well, and the breaking up of ties to which from long remembered associations her heart clung affectionately, she was agreeably surprised at the comfortable and neat appearance of every thing around her. Some few of her favorite plants were blooming sweetly and brightly in the window, and the winter sunshine, clear and warm, fell streaming through them, in chequered beauty on the floor. A brisk fire blazed on the shining red hearth, over which the tea kettle sang its own merry song; and her pet cat lay dozing in the corner, as peaceably as she had been wont at home. The tea table was set out, with its fine white cover and neat service, and added so much to the home look of every thing, that the murmurs and complaints which naturally arose in the unsubdued heart of dame Krunfeldt, died away on her lips, and embracing Marie in silence, for she felt too much emotion to speak, sat down in her own arm-chair, with a sensation of satisfaction which she had little expected to feel in her strange home. After the funeral expenses and rent had been paid, there was only a little left, but that little enabled them, added to the small sums which they earned time after time by sewing and netting, to live for some weeks in frugal comfort. They met with much kind sympathy from their former friends, but from them they could expect no assistance whatever, as they generally belonged to a class like themselves, solely dependent on their own exertions for a support. Father Holburg, loving the poor, through the Holy Redeemer under whose divine auspices his order had been instituted, and whose name it bears, was a true and faithful minister

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of God. His life was a close imitation of the example of Christ; he was in the world, but not of it, and if the rich heard of his sanctity, the poor—the needy—the prisoner—the hungry, and naked—were those who experienced and acknowledged gratefully, the great benefits which they derived spiritually and temporally from it. The world, that keen observer and judge, which from its throne of folly watches with penetrating eyes, for purposes of scandal and ridicule, the slightest causes for either, in the conduct and characters particularly of those who as legates of God stand between them and mankind, paid its willing tribute to those virtues which demanded its respect, nor could the greatest enemies of religion detect the least shadow of that worldliness of spirit which would so scandalously have dimmed the lustre of his sacerdotal character. Knowing their need, and Marie's anxiety of mind concerning her father and Henrich, he visited them frequently. They needed his consolations, and Marie always felt more tranquil and inspired with greater mental courage, after hearing him talk in familiar and cheerful tones of the way by which afflictions and tribulations might be offered as a precious and available sacrifice to God. But dame Krunfeldt had been a summer Christian! While the tide of prosperity flowed brightly and uninterruptedly on, and nothing occurred to disturb her tranquillity or try her faith, she loved and adored God through his blessings and good providences; it was no trouble to her to worship and serve Him who had made her ways in life so easy, and having abundance of the good things of life it was without an effort that she had sometimes fed the hungry and clothed the orphan; therefore when the sudden blow fell on her which deprived her of all that had made her existence calm and pleasant, she could not recognise with humble and trusting love the hand which dealt it. It was the same which had poured out years of blessings around her, until, in the pride of her heart she had begun to think they must last for ever; but she shrank away from it with repining and sullen dread—she would have thrown the cross far from her, and rejoiced only in the glory of Christ, while she was unwilling to share his sufferings. Her spirit's warfare was only just begun; her position and trials were new, and though she struggled against all sinful regrets, her efforts were feeble, and at first unavailing. She became peevish and fretful with all around her, notwithstanding which, her soul's eye was looking through the misty shadows of earth's storm, towards God, whose mercy would at last reward its perseverance by dispersing them and revealing himself in all his clement majesty to her. Marie pitied and bore with her, and served her with all the filial piety of a child, teaching Katrine who had become useful and industrious, to do the same. Hoping and fearing, she daily wended her way to the post office to inquire in her sweet broken way for a letter. But the constant reply to her plaintive inquiry, was, "*None*," and her heart, sick and almost fainting within her from continual disappointment, sought refuge, as she returned slowly homeward, in the church, where bowing her weary head to the marble floor, she poured out her tears and sorrows at the feet of Jesus and Mary. The winter had set in severely, with every prospect of its being a long one, and their means were daily decreasing. The streets were almost impassable from continued snow storms, and the wood-boats being kept out of the harbor by the violent winds and tempests which prevailed, made fuel so scarce and high that many a poor family suffered extremely from the rigors of the season, and more than one instance occurred in a populous and Christian city, of individuals being frozen to death. Added to these evils, provisions increased in price, and every thing seemed to be adding additional gloom to the clouds which were gathering around the head of Marie, whose way was hemmed in by trials of every kind,

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as guant want approached and brought with it its own peculiar crosses. Dame Krunfeldt, so long accustomed to comforts and delicacies, grew sick, and feeling for the first time chills through her frame, which there was but a handful of fire to warm, and hunger which a crust of bread was insufficient to appease, became loud and wearisome in her repinings. Still Marie's patience was enduring and sweet, but when she saw Katrine's cheek growing pale and wan, and the child suffering the pangs of cold and hunger without a murmur, an emotion, like the failing of a long cherished and last hope, wrung her soul—but it fainted not—her young heart trusting in Almighty promises, bravely weathered the storm—there was one comfort—one friend—one joy to which it clung with trusting faith! God was the beginning and end of her hopes. Recollected in him—meditating on his sure and steadfast promises, and hanging with all the love of a child for its tender mother, on the protection of Mary, she found serenity for her spirit amidst the storm. At night her dreams were filled with bright visions of the past; and on her sleeping fancies was painted in beauteous colors their cottage home in Faderland, under whose peaceful shelter were gathered those she loved. Her father and Henrich smiling and healthy were ever by her side in those happy dreams—sometimes her mother's face, sad though calm, smiled on her—once again it came—and filled with joy Marie sprang forward to kneel at her feet, but the beloved shade, placing a garland on her brow, glided from her wondering eyes. Sharp pains pierced her head, and she lifted her hand to remove it—it WAS A CROWN OF THORNS—and with a low, troubled cry she awoke. The watchman was crying the hour of "two," and she heard the sleet dashing furiously against the rattling windows, so, commending herself to the care of her Heavenly Father and the Blessed Virgin, she crossed herself devoutly, and soon fell asleep again. She still dreamed on. The thorns of her crown began to blossom, and the tears which she had wept while wearing it, had become splendid jewels which glittered like stars among the mystic blossoms, and amidst all she saw Henrich's pearl, fairer and more beautiful than ever, in a splendid setting of gems. Then her fancy became disturbed—and her dreams confused—her guardian angel had whispered to her spirit all that it was permitted him of the future, and folding his pure wings around while she slept continued his holy vigil. Sunshine and plenty filled Marie's dreams—perplexity and want were her waking realities—but like the hunted deer, seeking the cool covert's shade and the refreshing stream, she sped frequently to the sacred rites of religion, and found that through its holy sacraments, sweet drops distilled from the cross, to soothe and replenish with new grace her faithful soul, amidst its tribulations. There was much of anxiety and sorrow to make nature war against her trust in God—but there was more of peace, and amidst her sufferings, her mind calmly stayed on Him rejoiced.

"Marie," said dame Krunfeldt, a few days after her singular dream, "I feel so feeble and sick. Make me some hot broth with spice and wine in it."

"Alas! good mother, our last loaf is gone, and there just remain a few pennies of our little store, to buy one to-morrow. How then can I make a spiced broth?" asked Marie.

"Ah Lord! what trouble! you should have gone out to be lady's maid or nurse long ago, Marie, and got a place for Katrine, instead of which you have both hung like a dead weight on me all the winter. I, a lone woman, could have lived comfortably until spring on my little means—but now—the Lord help us—I don't know what to do!" she said sharply.

"It would have been better, mother Krunfeldt," said Marie patiently—"but I was a stranger in a strange land, and thought I would try and be a comfort to you, while I maintained myself by sew-

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ing, and whatever work I could get, until my father comes home. When he comes, we shall all be very happy and comfortable again!"

"Come indeed! you forget he has never taken the trouble to write but once to you. No, he's glad to get rid of an encumbrance, and he'll settle out there with that wild fellow, Henrich, and marry again, and forget you are in the world!" replied dame Krunfeldt, angrily.

"Oh no! no!" cried Marie, who felt her heart swelling with indignation at this unjust construction of her father's conduct; but making a single pious aspiration to the holy name of Jesus, she quelled her rising anger and said gently, while tears slowly trickled over her pale cheeks, "he will come very soon now, I am sure. He never intended we should be a burthen on any one, but God has willed it so. He left means for us, and oh, mother Krunfeldt, if I only knew where to find the good gentleman in whose hands he placed them, how soon should you have every comfort your heart might desire."

"Now thou ungrateful one—dont—dont reproach the dead in their graves. You dont show the patience of a Christian, Marie! My poor man was called off so suddenly, God help his soul, that he did not even remember me, how then could you expect him to attend to a stranger's affairs? But I am fainting with hunger—go out and buy bread, and a gill of wine, and a few grains of spice, to make me a hot broth."

"I will, mother," said Marie, putting her cloak and bonnet on. "Thou art old and sick, and shouldst have it. God help thee in these great sorrows which have fallen on thee in thy age!"

"Thou art a good child, Marie, to bear with my ill tempers so well. O Lord! help us all," said the old woman, covering her face with her shrivelled hands, "but go on—I shall faint with hunger and cold!"

Marie went with a sinking heart to the nearest shop for the articles she needed. It was kept by a bluff, good hearted German, named Schaff, who, besides accumulating cents and dollars, had scarcely an idea beyond his sauerkraut and pipe. His wife was remarkable in the neighborhood for her regular piety and charitable acts, and he was wont to say, laughingly, that "his vrow had religion enough for both of them!" When Marie entered he was reading aloud, from a German newspaper, the report of a terrible steamboat explosion on the Ohio river, and did not perceive her. She caught a few words as she went in which arrested her attention in a painful degree, and leaning on the counter, her face as white as a flake of new snow, she listened to the horrible details of wreck and death. He paused, and was about folding up the paper, when another paragraph caught his eye. "Ho! ho!" he cried, "here is more of it. 'In addition to the names we have already furnished of those who perished in the wreck, we have ascertained those of two respectable Germans, who were going westward with several hundred dollars to purchase lands. Their names were —— Conradt and Henrich Stiener.'"

Marie heard no more. Uttering a heart-rending cry, she fell fainting to the floor. Poor Schaff was stupified with fright and horror. He had not seen her when she came in, and did not know that any one was in the shop until he heard her shriek; but his wife, raising her in her arms, rubbed her with stimulants until she recovered, and then they discovered, from her agonized and incoherent ravings, that her father, and almost brother, were lost, far away in that awful wreck on the western waters. Her grief was inexpressible, and her pangs more readily imagined than described. It was a pitiable and heart-rending sight to see the young stricken girl, bowed like a blighted blossom to the earth, while with sublime courage she tried to yield her nature, its agonies and her soul, altogether, as a

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holocaust to God. She now indeed wore the crown of thorns. Her cup was full, and from her soul she prayed, that if it might not pass away from her, the will of God, not hers, might be done. After she had recovered a little composure, Schaff and his good wife, knowing where she lived, calling in one of their boys to attend to the shop, assisted her home. Dame Krunfeldt, provoked at her delay, was ready to assail her with harsh reproaches when she came in, but when she saw her led in by two strangers, looking so pale and woe-begone, she raised up her hands with affright and knew not what to think, but when she heard from Mrs. Schaff the shocking events which had occurred, all her feelings of human kindness asserted their sway in her bosom, and leaving her bed she feebly approached Marie and fell weeping on her neck;

"Pardon me, child, for all the trials I have given you! I little knew the good Lord was about sending thee such a cross for thy weak shoulders!"

She sobbed "Oh suffering Redeemer, pity—pity me—let my wounded soul repose on thee—withdraw not thy arm when all else like broken reeds have failed—oh dear Redeemer, pity me!" was all she could utter. Her cheeks were as white as the blanched leaves of a lily, and her eyes, burning in their sockets, refused the relief of a single tear.

"Ah! my child," said the shop keeper's good wife, "when all fails on earth, the dear Redeemer embalms with his own tender love and consolation the aching hearts of those who trust in him. And what, after all, is life? We struggle—we toil—we weep and brood over our pangs as if there was no end to it all—no rest in the grave—no peace at last in heaven! Thou art right, poor child, to lay thy cares where they will be the soonest healed!"

"Pity me, oh dear Redeemer," she still gasped out, and it seemed as if life itself was fleeting with every word.

"Go home, Schaff," whispered the excellent woman to her husband, "and send Christian hither with bread, wine, and tea, and if there's a fresh chop left, put it in with the rest. These people, who were once better off than ourselves, I do believe are starving."

"Ah Marie—good Marie—my dear sister!" cried Katrine, throwing her arms around her, "thou art now left as I was once; my heart was breaking, and I expected to die in this strange country with hunger and cold, when I found that no one noticed me, and every one was leaving me alone. I am a simple, foolish child, but, Marie, I trusted in God, as my mother taught me—and thou—thou, my dear Marie, didst come—like one of the angels of God, to comfort and protect me. Thy father—the good Conradt——"

A flood of tears gushed at last from Marie's eyes; her father's name and the simple words of the child had unsealed the fountain, and her heart relieved of its iron bound pressure, yielded to more natural and gentle grief.

"Oh my father! my kind father! my poor Henrich, shall I never see you again? Did we leave our dear home in Germany—the grave of my mother—and all our friends, for this? Thy ways are mysterious, oh God, but full of wisdom and love, teach me then to resign my will entirely to thine in this tremendous trial!"

"What *will* become of us all now?" thought dame Krunfeldt. "I am afraid I am getting very wicked—it is not right for me to struggle so proudly against Providence, and I will no longer do it. I will be like Marie with the help of heaven! If we cant get work, and if we starve, there'll be an end of the matter, and we shall get on our way to heaven so much the sooner."

Marie, with her head on Katrine's shoulder was weeping—not bitterly—for religion sweetened the bitter waters of grief; and Mrs. Schaff, sitting on the bed beside dame Krunfeldt, was telling her the circumstances as they occurred, and

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how much they had pitied Marie, when they discovered that her father had perished in the wreck. It was an old paper that Schaff had got round a bundle which came to the shop, and she was quite astonished when she heard him reading, for he seldom read any thing more than his prayers at church. In return, the dame related her history and bewailed her fallen fortunes, and told how she had sent Marie out with their last penny to buy ingredients to make a spiced broth.

"And now I cannot tell," she continued, in a low voice, "how we are to live, we have tasted nothing but bread and water for two days. I try and say, God's will be done—I wish from my soul I could say so—but, neighbor, it is a hard thing to say thank'ee for hard blows, and sometimes when I lie down at night, I feel afraid because I think God has forsaken us."

"But how wrong," said Mrs. Schaff, "I once heard a Gospel read in church when I was in great trouble myself, which made a wonderful impression on me. Our dear Redeemer was telling his disciples how foolish it was to be solicitous about what they should eat, and drink, and wear, fearing that if they bestowed too much of their time on such matters, they would forget in a measure their own souls; for you know, neighbor, it is like having two masters, to be too anxious about the things of this world, and trying to serve God at the same time—and he told them they could not do it, for if they tried it, they would sustain the one and hate the other, and you know, the world is very apt to be the one that is sustained and loved. Then he says, 'Behold the birds of the air, for they neither sow, nor do they reap or gather into barns, and your Heavenly Father feedeth them!—And for raiment, why are ye solicitous? Consider the lilies of the field how they grow: they toil not, neither do they spin; But I say to you, that Solomon in all his glory was not arrayed like one of these.' I tell you, neighbor, we must become like little children, who, without a thought or care for their raiment or food, depend with trusting love on their parents for them; so must we do, and the good Lord will provide for us in his own good way."

"Thou art right, neighbor! thou art a most excellent person to give us such good advice, but it is easy for people who have never had misfortunes of their own to talk pleasantly about the will of God. I would care but little though for any thing now, if I only had a bowl of nice spiced broth!" said dame Krunfeldt sighing.

"Well," said Mrs. Schaff, smiling pleasantly, "thou wilt get thy spiced broth, never doubt it. Thou dost need it, I see. But what a mistake thou hast made. Trouble! I have had it of every kind; cold, hunger, sickness and death, have all in their turns distressed me, but I clung fast to the promises of God, neighbor, and as he lives, he never has forsaken and never will forsake those who trust themselves and their affairs with simplicity of heart and fervent faith to his keeping!"

Just then a sturdy boy entered the room with a basket load of provisions on his arm. It was Christian Schaff, and his mother, as soon as he had set the basket on the floor, despatched him back for an armful of wood, which he speedily returned with. Very soon the active and benevolent Mrs. Schaff had a cheerful fire kindled on the hearth, and every thing sounded the note of preparation for a plain, but plentiful repast. Dame Krunfeldt's broth was first attended to, and it warmed and strengthened her so much, that she was in a short time quite busy. Tears still rolled over the pale cheeks of Marie, who sat quite still with her hands folded together, apparently forgetful of every thing except the fiery trial which was wringing her heart.

"Nay, now, child, take it," said Mrs. Schaff, offering her a bowl full of the broth, "do not refuse this. Thy poor stomach needs something warm and com-

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forting, take it, child, thou mayest fall into a long and dangerous spell of illness from neglect, and thou knowest right well, that it is wrong for us to do any thing which might be an injury to ourselves."

"Thank you, you are very kind!" said Marie, drinking the broth, while more than one scalding tear mingled with it.

This good Samaritan remained with them throughout the day, comforting and consoling Marie in her pious and sensible way, and listening patiently to dame Krunfeldt's lamentations, proffering every now and then, when an opportunity occurred, a word of good counsel. Katrine's face reflected every shade of expression which flitted over Marie's countenance. If she ceased weeping a moment, the child smiled, but when her tears again flowed, her cheeks also became wet, and her eyes drooping and sad.

When the excellent Mrs. Schaff left them late in the evening, she promised to interest herself busily the next day to procure them sewing, or netting, which had become quite fashionable, for certain ornamental articles of dress for ladies and children, and in which dame Krunfeldt excelled, the prospect of which quite cheered her desponding spirits, and she slept that night in more comfort than she had done for weeks.

After a sleepless night, Marie arose before dawn to prepare herself, by meditation and recollection, for confession and holy communion, that she might, in her Father's house, unbosom her anguish and sorrows to her pious director, and receive as from heaven that counsel, comfort and advice, which she so much needed, and feast on that immortal food which would strengthen her soul with more abundant graces and fortitude for life's conflicts. But when she got to church, and was kneeling in her usual place near the confessional, some one whispered and informed her that Father Holburg had been sent away unexpectedly by his superiors to a distant mission. She felt this to be an additional trial under existing circumstances, but she did not allow her disappointment to interfere with the pious object which had brought her hither. She knew full well that every priest, duly commissioned, could exercise the same divine functions, and that the same sacramental graces flowed alike through all, and she was too well instructed in religion not to feel conscious, that it would be wrong in her to delay confession and holy communion, because the clergyman to whom she had been in the habit of confessing was absent. It was repugnant to human nature to carry its humiliation to a stranger's ear, and Marie, like many others, shrunk from it, but faith and the demands of her soul triumphed over these suggestions, and with a contrite heart she approached the sacrament of penance. And well was her pious soul rewarded. After receiving the holy communion, a sweet calm diffused itself through her mind, she felt, that now, left alone on earth, she belonged more entirely to God, and determined to devote herself more perfectly to him through life. Her sorrows were sweetened by those hopes which religion alone can give; she knew that her father's life had been blameless and almost perfect, and Henrich, as long as she had known him, remarkable for his cheerful trust in God and love of religion, and the consoling idea began to pervade her soul of their being in the enjoyment of eternal rest beyond sorrow, disappointment and suffering, for ever. Thus were her bitterest tears wiped away by the hand of Him in whom she confided. Long did she kneel before the altar in calm and profound meditation, and unconscious of the lapse of time would have remained there much longer, although the morning sunbeams streamed brightly in through the rich windows and filled every object with beauty; but a lady, who had been observing her for some time, approached her and touching her on the shoulder, told

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her that the church doors were about being closed, and if she would oblige her by following her out, she had something of importance to say to her. Marie's face became suffused with a modest blush at the idea of being noticed by a lady of her appearance, and after making her act of adoration to the blessed sacrament, she left the church and found the lady waiting for her on the steps.

"Thank you," said the lady, who had a fine benevolent countenance, "for coming. But I wanted to know if you could tell me of any honest, particular person, whom I could employ to do fine washing and clear-starching. My woman got married last week and has gone to New York with her husband, and my sister and myself are so very particular about our collars, caps, and handkerchiefs, that we do not like to trust them with an inexperienced hand."

"I am a stranger, lady," said Marie, casting down her eyes, "and know but very few people in this country—I do not know any one who understands the business you have—unless—I—do not know any one, lady!"

Marie was a neat hand at such work herself, and was about telling the lady so, but confused at her own boldness, and fearing it would appear too forward, she checked herself.

"Unless what, child?" asked the lady, who began to feel an unaccountable interest for the young foreigner. "Perhaps you understand clear-starching yourself?"

"Oh yes, lady! my mother taught me. She used to do up fine laces and muslins for the duke's sister when they were at their castle, near our forest in Germany, and I always assisted her!"

"I like your face, child!" replied the lady, putting on a pair of fine gold spectacles, and surveying Marie more closely. "But tell me one thing—are your circumstances easy?"

"Very poor!" she replied in so low a tone as scarcely to be heard.

"Humph! if I thought you could do them to please me—for we are very particular—we pay one dollar per dozen, and between us, we generally have three dozen pieces of various kinds to be done up a week; if I thought you could do them nicely, I would engage you at once to come to my house, where I could instruct you in whatever you are deficient."

"Oh lady, it would be a great charity and blessing"—said Marie, clasping her hands together; but again confused, she hesitated a moment, and looking down, said more quietly—"I could try, lady!"

"Well! come and see now where I live, and to-morrow morning, you may come before breakfast, if you choose!" said the lady, "I do not live very far from the church, so you will not have far to walk after mass."

Marie looked at the house. She had observed its elegant and spacious exterior frequently before, on her way to and from the post office, and wondered, simple child, if grief or anxiety had ever entered so luxurious an abode. Promising the lady to come early on the following morning, she respectfully bade her adieu, and hastened home.

Dame Krunfeldt was quite elated and rejoiced at the prospect Marie had of earning from two to three dollars a week, while she, grateful and humble, regarded it only as an instance of the kind care of God over his children. Her heart was lightened of a heavy load, and though the thought of her father and Henrich frequently dimmed her eyes with tears, her heart was tranquil, and she performed her usual daily task with cheerful industry. Her heart was chastened sorely, but she knew that such wounds brought with them, to a resigned soul, their own healing balms; therefore, when a sigh stole from her lips, or tears from her eyes, there came with them neither murmurs nor repinings. Dame Krunfeldt regarded her with wonder and admiration, and began to think, while she put on a clean cap and a more tidy dress, that Marie was the most holy young person she had ever seen

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Late the next evening, after Marie returned home from her day's work, as she was going down stairs, to run over to Mrs. Schaff's for a loaf of bread, she encountered a rough, rude looking man at the door. He told her in an abrupt manner that if their rent, which was two months in arrears, was not paid on the morrow by twelve o'clock, he had a warrant from their landlord to seize all their effects, and turn them out to seek lodgings elsewhere. He then turned away with a sullen and dogged air and walked off, leaving Marie overwhelmed and almost stunned at this new misfortune.

"Oh my God!" she cried, clasping her hands together, "thou dost see fit to try thy servant's faith by many strange and mysterious events—all is dark and uncertain around me, I am encompassed around, like a bird in the fowler's net, wherever I turn I meet with sorrows—yet oh adorable Redeemer, I complain not—it is all right—all just, only do thou, my heavenly Father, guide and direct me, and I shall fear no evil!"

She put her hand into her pocket to draw out her rosary, that she might contemplate for a moment the image of her crucified Lord, which was appended to it, and the benign countenance of the holy and suffering mother, whose medal also belonged to her beads, and by comparing her sorrows with theirs, see how little, after all, she had to bear, and with an humble heart offer up her afflictions in union with theirs. As she drew her rosary from her pocket, something fell on the floor, and as the last sunbeams of the closing day streamed in through the open door, her attention was for a moment attracted by a star-like object glimmering in the red light. She stooped to examine so strange an appearance, and, lo! it was Henrich's *Pearl*, large and beautiful, amidst the evening sun rays, at her feet. The little case tangled in her rosary, had fallen to the floor, and becoming unfastened by the shock, the pearl had rolled out.

"Ah, Henrich," she said, gazing at it through her tears, as it lay in her hand, never shall I behold thee again on earth. Peace to thy soul. This is all now left to remind me of thee, and—and—" Marie paused in deep thought. "How strangely is it brought to my notice," she at last said, "it is a splendid jewel, and I might obtain a sum for it, quite sufficient to preserve us from this threatened calamity. Oh yes! Providence is the high power which directed this apparent chance. Henrich would forgive me, I know—I will go at once and carry it to some honest jeweller, who will purchase it from me, then all our difficulties will be at an end, for I have work, and dame Krunfeldt will even have some! Oh how many blessings has God sent us through this Oriental Pearl." She thought of the story of Henrich's life, which he had told her before he left the city. She had observed on the principal business street in the city, a small and elegantly fitted up jeweller's store, in the windows of which she had observed in passing, among the splendid show articles placed therein, handsome ivory crucifixes and rosaries, also a few small exquisite paintings on sacred subjects. Thither she determined to go, for Marie felt, that wherever she saw these holy signs, she should meet with Christian courtesy and kindness.

To be concluded next month.

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Translated for U. S. C. Magazine.

PASTORAL LETTER OF THE ARCHBISHOP OF PARIS.

The following extract from a letter, recently addressed to the clergy and laity of his diocese, by Mgr. Affre, in reference to the political changes in France, contains an admirable outline of the doctrine which has always been maintained among Catholics, on the nature of the temporal power and the relations of the church with civil governments; it shows the essential tendency of her spirit and policy to diffuse the blessings of true liberty, and throws considerable light on the character of the several revolutions that have successively agitated France. This document deserves an attentive perusal.

ENYS AUGUSTUS AFFRE, *by the mercy* of God and the grace of the holy apostolic see, archbishop of Paris, to the clergy and faithful of our diocess, health and benediction in our Lord Jesus Christ.

Never, my dear brethren, was it more necessary to invoke the divine protection over France. God alone can impart to a people, called upon to regulate its political destinies, the wisdom it has need of at so important a crisis, because he alone *holds in his hands the thoughts and the words of men.* Our destinies are not the result either of chance or of learned combinations. "What appears fortuitous to our uncertain counsels," says Bossuet, "is the effect of concerted design in a higher sphere." Who amongst us, in hearing the terrible thunderbolt that came without any warning sign, to crush in an instant a throne of such mighty power, did not immediately recognize the mysterious designs of Him, who is pleased to show to kings that they are invested only with a borrowed majesty. What Christian, after having fallen down to adore this prompt and terrific justice, does not feel the necessity of raising his eyes to heaven, to invoke upon France its plenteous benedictions!

Elections will soon be held for the purpose of appointing representatives whose business will be to frame a new constitution. Let us not forget, my dear brethren, that there is a supreme lawgiver above, who reigns over all legislative assemblies; who alone can secure the influence of just laws, because he alone can inspire that disinterestedness, that love of justice and true liberty which are superior to the passions of men. Let us invoke that wisdom which so often abandons the thrones of this earth, but which from all eternity is seated by the throne of Him who created the world. Let us implore it, in behalf of our representatives, that it may direct them in their proceedings, and may defend their undertaking, if it is worthy the noble heart of France, against all the despicable interests that may strive to hinder its success.

Equity in the laws; equity in the officers who interpret or execute them; sincere submission on the part of the citizens, prompted by a great love of order; patriotic courage to defend society at the risk of life; these are all gifts of God, because every "perfect gift cometh from him." To him, therefore, the inexhaustible source of all good sentiments and of all the virtues, should we elevate our hearts with a feeling of tender love and unshaken confidence.

Ask us not, dear brethren, if we have any other desires. After having entreated

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the Holy Spirit to enlighten a nation whose destinies are so dear to us, we have but one wish, a wish that embraces every other, that expresses all our sentiments, and that seems to break forth from our heart as a cry of love and hope; that wish, we take God to witness, is the happiness of the country. "The happiness of the people is the supreme law," said one of our predecessors in 1789: "it is the first principle and as it were the last end of all just government. How could the divine wisdom and goodness have consented to sacrifice the welfare of the masses to the glory of a few individuals? It was the design of God, in appointing chiefs for the government of a people, to furnish them with protectors. It was his intention according to the sublime declaration of Jesus Christ, that the highest among men should be the servants of all."

Take notice, dear brethren, of that astounding word, that the first, the heads of nations, whatever their form of government, are bound to have the modesty, the devotedness, the probity of good servants. Hence is derived that admirable expression of *public service*, to designate the various employments of the magistracy, the army and the administration. We, your pastors, are still more your servants, for the spiritual welfare of your souls. Our chief pastor, the sovereign pontiff, considers it a greater honor to style himself the *servant of the servants of God*, than could be conferred by any of his other titles.

You will observe, that this idea of power has never been entertained except in the Christian church. You would look in vain among the writers of pagan antiquity, or in those regions where civil government has yet been uninfluenced by the light of the Gospel, for the magnificent idea of power inculcated by the Saviour of men. If we turn from the Gospel to the most illustrious doctor of the church, we shall hear the same doctrine expressed. "They who command," says St. Augustin, "should not be actuated by a spirit of domination, but by a desire to promote the public good; this is the order of nature, and so has God constituted the human race." These last words, "such is the order of nature, such is the constitution of the human family," are remarkable, and the truth which they announce, is no longer a debateable opinion, but an established point of law. If heathen governments have overlooked it, we must attribute the oversight to their ignorance of the essential elements of our nature. Such is the doctrine of St. Augustin, who, in the fifth century, was the oracle of councils, the conqueror of heresies, and the most imposing authority for theologians of subsequent times. But he has done nothing more than give expression to a principle which shows itself in the fundamental dogmas of Christianity, in its morality, its discipline, and its worship. It proclaims to men, what they never heard before: "You are brethren, because you have a common Father in heaven, whose children you are by the twofold title of creation and regeneration. A brother invested with authority cannot domineer over his brethren: he can only assist and serve them."—"You must love each other," says Jesus Christ: but love induces one to serve his neighbor, to be devoted to his interests, and for this end to make the most heroic sacrifices. Our worship and discipline, being but an expression of the moral dogmas of Christianity, must awaken the same sentiments in all who are animated with its spirit.

History, indeed, will tell you, that this spirit was introduced but very gradually and almost imperceptibly into civil governments; but we must observe that it was not the office of the church to spread, by coercive means, a doctrine which was to be sealed by no other blood than that of her apostles and disciples. God, the sovereign Lord of man whom he created out of nothing, has thought proper to respect his liberty. Man, then, was to be led by suasive means to make a good

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use of power and of fortune, and to hold his passions in subjection; a work which, considering the nature of the human heart, required a long time for its accomplishment: but God is more patient than we are, "because he is eternal."

Let us not forget that, according to the designs of the Almigty, man, regenerated by the Gospel, is bound to aspire, above all things else, to an eternal kingdom. By an admirable connection, however, the pursuit of his immortal destiny has disclosed to him the true secret of political prosperity and social happiness. We must remember, also, that Jesus Christ, in declaring his kingdom to be not of this world, has neither commanded nor condemned any particular form of government. St. Paul, alluding to those in power, has merely said that they were the "ministers of God for the good of the people."

With these views, the church existed under the Roman empire, and under the monarchies and Italian republics of the middle age, as she now lives under the Swiss confederation and the democratic governments of North and South America. It is a thing unheard of, that the clergy of those countries have ever shown the least opposition to such a state of things, or have displayed less attachment to it than any other class of citizens; but with due submission to the powers that are, they address to monarchs as well as to the presidents of republics—the language of St. Paul, "You are the ministers of God for the good of the people."

Under our former monarchies, we thought not of demanding a democratic constitution, because France had never entertained this idea from the time that Clovis first established his throne upon a ruin of the Roman empire. During that long period, however, of fourteen hundred years, the spirit of liberty, inherent in Christianity, has never failed to show itself. In the absence of political laws, it was seen in the national manners, and chiefly in the conduct of the clergy. Our ancient states-general were formed upon the model of our councils. When our old political assemblies were deficient in wisdom, the church made her voice heard. She protested against any kind of oppression: she spoke to kings, through the agency of her bishops, and compelled them to regulate, by the spirit of the Gospel, a power which was not sufficiently determined by the constitution of the state. The Gospel was known to all: the poor and the rich, the weak and the powerful, all revered it as the highest law.

It is unnecessary to tell you, that the panic caused by the innovations which so profoundly agitated Europe in the sixteenth century, often led our ancestors to surround the throne with dangerous adulation, and that the love of liberty suffered from the fear of the perils, to which religion and the power that protected it were exposed.* And yet, how significantly did the great bishop of Meaux and the illustrious archbishop of Cambrai speak to the most absolute of monarchs! What was the language of Massillon to Louis XV, and to his impious and effeminate court? "The great ones of the world," said he, "would be useless on earth, if the poor and unhappy did not claim their assistance. They owe their elevation only to the public wants: and so far are the people from being made for them, they themselves have been made what they are only for the people. . . . God has imposed upon them the care of the weak and the little, and by fulfilling this duty they carry out the designs of his eternal wisdom. There is nothing real in their greatness, beyond the use which they make of it for those who suffer. This is the only distinction that God has conferred upon them. . . . . They forfeit the right and the title of their greatness, from the moment they turn it only to

* See below, Art. MISCELLANIES, an extract from the *Dublin Review*, which traces in a few words the gradual progress of European liberty in Catholic times, and the check it received from the reformation.—ED.

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their own private ends." Similar views are expressed by the other orators of the church. What magistrate, publicist, or philosopher would at that time have spoken so loudly in behalf of popular liberty, and so respectfully of the eminent dignity of the poor man? When the grandson of Louis XV, sixty years later, convoked the states-general and the national assembly, in order to consecrate our liberties by a constitution, the clergy were at least as favorable to the measure as the other classes of society.

Here, dear brethren, we not only solicit your attention, but request you to consider seriously, without prejudice, and with the rare intelligence for which you are distinguished, the real history of that epoch, which has been so obscured by the pen of interested and mendacious writers. If you examine this history with impartiality, you will be convinced that liberty would have achieved a signal triumph in those days, if unfortunately it had not met with formidable enemies in the proscribers of our worship and our faith. Our first republic *succumbed under the weight of its own tyranny*, and it was *tyrannical because it was anti-christian*. Christianity would have caused it to respect individual liberty, paternal authority, conjugal unity, the property, honor and lives of the citizens; but an impious infatuation made it more blind to these fundamental principles of all social order, than the most despotic royalty had ever been before it.

We are not disposed to flatter you, dear brethren; but we cannot refrain from pronouncing over you a blessing, when we see you, yet amidst the smoking ruins of the power that has just been destroyed, manifesting so profound a respect for the rights of that Sovereign Master, who teaches kings, in a manner worthy of his greatness, that they should use their power, as he uses his, for the welfare of men.

Under the reign of Buonaparte, who spread far and wide the terror of our arms and the glory of the French name, the cause of liberty had much to suffer: because, notwithstanding the restoration of religion, which was one of the most glorious acts of that epoch, the general policy of Napoleon was less the dictate of Christian sentiment than personal interest. By the same spirit of egotism were the most ardent advocates of democracy changed into ready supporters of his brilliant yet despotic reign. Who had the courage to resist him? A feeble old man seated in the chair of St. Peter, and the French episcopacy, who both entered their protest in favor of liberty and of the papal rights. You know what was the fate of our liberties under the constitutional government of the last thirty-four years: but you have not perhaps sufficiently appreciated the motives of the clergy in standing aloof from political affairs, while many have misconstrued this isolation into hostility on their part.

Every body at this time professed to be a friend of liberty; but, let me ask, was the love of liberty sincere? Was it disinterested? They who held the reins of government were always complaining of the too great extent of liberty, and sought to restrain it through the medium of the judiciary or of further legislation. But no sooner did the opponents of this government come into power, than they undertook to abridge that same liberty which before they had wished to be unlimited; while they whose fortunes had crumbled, began to invoke the rights of freedom which they had just before denounced and endeavored to curtail. Egotism has not been less fatal to the interests of commerce, which have been the source of continual conflicts, some demanding while others rejected the restriction of free exchange.

What could we do better than to avoid these contentions, so prevalent during the last three reigns? What dangers would have threatened our ministry, if we had not abandoned this theatre of perpetual strife, and risen to a purer atmosphere,

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one less accessible to the fury of the storm? There is a liberty, however, which we have been claiming for the last ten years: it is the most important of our liberties; that which it was most natural and proper for us to demand, because it is essentially moral and religious, and is identified in a thousand ways with our ministry, our worship, our teaching, and the highest interests of the private family and of society at large. In demanding freedom of education, we were implicitly demanding freedom of conscience. We required that, if the symbol of Christianity, the symbol of eighteen centuries, that epitome of the faith of so many great men and so many nations, was not the exclusive symbol of our schools, at least Christian parents and their children should not be exposed to the danger of anti christian symbols, that is, philosophical systems, which have been successively springing up and dying away for four thousand years, and which are scarcely born before they exhibit all the symptoms of decrepitude.

These simple remarks will be sufficient, we doubt not, to dissipate the unhappy prejudice that we are opposed to political liberty. It is true, we were no friends of a liberty proclaimed by the oppressors of the church and our country: a liberty which was trammeled by the footsteps of a conqueror; a liberty that was never any thing more than an instrument of ambition and cupidity: but we will love that liberty which is about to triumph, because it will aim at the equal protection of all rights; because it will secure to all the members of the great family, not the chimerical happiness with which we have been so often deluded, but all the happiness of which a powerful nation is susceptible, under the influence of just laws and a perfectly just government. In forming this desire, which we feel much more forcibly than it is possible to express, we pray God who alone can insure its accomplishment, to bless it and to grant it. Unite with us in imploring the same favor, that the French people may guard the rights of which it is so jealous, not so much by the superiority of its genius or the power of its arms, as by the influence of the Christian virtues. These should be the more generous and universal, as our natural impetuosity is the more liable to be uncontrolled by the action of law and of power.

Parisians, who like another Samson have shaken the columns of an immense edifice and made it a pile of ruins, remember that you have to wield a moral strength, yet greater, for the maintenance of peace and liberty in your illustrious city. Remember that your extraordinary and unparalleled courage will never save you without the divine assistance. Invoke, then, that God who has allotted to France so distinguished a position in the world. Let her interrogate her history, and she will learn that whatever greatness she has acquired by her indomitable valor, her generous assistance of oppressed nations, or the brilliant achievements of her sons in science, literature and the arts, she owes it all to the God who is worshipped by Christians, that God whom we beg you to implore this day, that he may enlighten and strengthen us, and his benediction may descend upon us, to remain forever."

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PROTESTANT JUDGMENT AND PROPHECY.

The Presbyterian, May 6: Philadelphia. *The Episcopal Recorder*, May 6: Philadelphia.

THE movements in different countries of Europe, in favor of civil liberty, will be likely to benefit the cause of the Catholic church in more than one way. If we except the violent proceedings against the Jesuit order, which, it is still hoped, are but the passing effects of mobocratic ascendancy, to be rectified hereafter by the calm and deliberate expression of the popular will, religion will most probably gain in the long run from the removal of many restrictions which the temporal power had imposed, and by which the salutary discipline of the church was fettered in its operations. Hence, the Catholic clergy in France and elsewhere, far from lamenting the political changes which the providence of God has brought about, hail them as harbingers of a better state of things, as a triumph of religious as well as civil freedom, which may enable the church to develop more fully and permanently its resources for the spiritual good of the people.

To the reflecting and impartial mind, this bearing of the Catholic clergy in regard to the events transpiring around them, must have a tendency, perhaps more powerful than the soundest reasoning, to dispel the long cherished prejudice which has fancied the Catholic church and her clergy to be hostile to the cause of liberty. If any thing more could have been wanting to satisfy the inquirer on this subject, after the intrepid and untiring efforts of the Irish bishops in behalf of popular rights, it has certainly been supplied in the conduct of the French and Italian episcopacy, and in the sublime example of Pius IX himself, who is admitted by all to have led the way and been the main spring in the achievement of Italian independence and nationality. Such is the impression which all, who are actuated by a sense of justice and view things dispassionately, will receive from the startling revolutions of which Europe has lately been the scene. But there are minds which, otherwise intelligent, become so obtuse under the influence of religious animosity, that they cannot discern any thing commendable in the object of their aversion, no matter how entitled it may be to their respect. Such is the case with some of our Protestant exchanges. They have laid it down as a principle that "nothing good can come from Nazareth," that the Catholic religion is incompatible with the existence of political liberty, and hence let the most glaring and convincing facts present themselves to undeceive them of this idea, they set the facts aside and still cling to their favorite theory. It is certainly a matter of surprise that men who live in this age of scientific progress, should regulate their notions of things by such an obsolete method which all philosophy reprobates as the nurse of ignorance and the enemy of knowledge. It was fashionable, indeed, in the obscure periods of science, to base the explanation of facts upon some preconceived theory, and instead of deducing principle from observation, to account for the observation according to

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some plausible, but unauthoritative principle. We thought, however, that this inversion of order had been exploded from the judgments of sensible men, and that they could not allow themselves now-a-days to be blinded against the incontrovertible evidence of stubborn facts. But we were mistaken. The same process of reasoning, or rather unreasoning, has recently displayed itself to our surprise in the columns of the *Episcopal Recorder* and other Protestant journals. Despite all the professions of the Catholic clergy, these journals cannot think that they are really the advocates of popular freedom. The *Recorder* says:

"The archbishop of Paris, true to his system which adapts itself to all circumstances, talks of freedom, liberty and equality, and would have us to suppose that the Roman Catholic priesthood is the fervent admirer of the most extended democracy."

But the Recorder has caught himself in his own trap. If, as he says, the system of the archbishop of Paris, by which he means the Catholic religion, "adapts itself to all circumstances," it merely exhibits the character of Christianity itself, which was destined for all nations and to exist under all governments: and, if Catholicity possesses this power of universal adaptation, how can the editor of the *Recorder* intimate that the Catholic priesthood is less the friend of the most extended democracy than of any other political organization? Does he mean, as some other Protestant papers have expressly asserted, that the Catholic clergy are not sincere in their profession of attachment to a rightly understood liberty? If so, upon what grounds can he hope to enjoy the credit of honesty and sincerity himself? If he is so ready to stigmatize the motives of others, whose actions attest their purity of purpose, what becomes of that charity and justice which in the name of religion he professes to inculcate? We fear that the *Recorder* has suffered prejudice to blind his judgment, not only against the rules of sound philosophy, but what is worse, against the fundamental maxims of Christian morality.

The same remark is applicable to other Protestant periodicals. Some of them have entered upon a regular crusade against the Catholic priesthood, lest the wisdom they have displayed in various parts of Europe, in proclaiming themselves the advocates of liberty, should redound to their honor, and add still more to the glaring evidence which fixes the guilt of calumny upon all who charge them with hostility to the cause of freedom. In one paper they are accused of hypocrisy; in another, we are informed how the vengeance of God was poured out upon the French clergy in 1792, for the crimes of their predecessors one hundred and fifty years before; in all, the Jesuits receive a due share of attention: but the most precious attempt at mystifying the character of passing events, to turn the mind from the sober consideration of facts to the speculations of a dreamy fanaticism, is found in the *Presbyterian* of May the 6th. The article is quoted from the *Banner of Ulster*, and for the amusement it would afford our readers we should certainly place it before them at length; but want of space will necessarily limit us to a few extracts. The writer begins with stating, that

"Recent events have directed the attention of students of prophecy to a discourse on the rise and fall of papacy, published in the year 1701, by the Rev. Robert Fleming, a Presbyterian minister. . . . . His father, who was also called Robert Fleming, was likewise a Presbyterian minister, and was author of the celebrated book entitled, the Fulfilling of the Scriptures. Prophecy was a favorite study with both the father and the son, and both rendered *good service* to the *science* of prophetical interpretation."

Possessing the *science* of prophecy, Mr. Fleming, jr. found no difficulty in predicting the first French revolution *ninety years* before its occurrence; and he is said also to have fixed upon the year 1848 as a grand prophetical epoch.

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"I do suppose," says he, "that, seeing the pope received the title of supreme bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately, so as to ruin his authority, so signally as this judgment must be supposed to do, UNTIL THE YEAR 1848, which is the date of 1260 years in prophetical account, when they are reckoned from A. D. 606. But yet we are not to imagine that *this vial will entirely destroy papacy, though it will exceedingly weaken it*, for we find this still in being and alive, when the next vial is poured out."—*Discourse page* 43.

Mr. Fleming, in his *Discourse*, makes another prediction, which the writer tells us is *worthy of record*. It is this:

"The fifth vial (Rev. xv, 10), is to be poured out on the seat of the beast, *or the dominions that more immediately belong to and depend upon the Roman see.*

"It is worthy of remark," adds the writer, "that Romanism is prevalent in all the states which have recently been revolutionized. Protestant Britain enjoys peace, whilst France, Spain, Austria, Bavaria, Venice, Milan, and other places where the papal authority is dominant, are in the utmost confusion."

Had we no other proof of the dementate condition of Mr. Fleming and his admirers than these extracts, they would certainly go very far to establish the fact. But falsehood is ever caught in its own snare. This pretended prophet declares that the fifth vial, that is, some dreadful visitation, will be poured out upon the dominions depending on the see of Rome; and his commentator in the *Banner of Ulster* would have us believe that the prediction is verified in the revolutions which have taken place in Italy and other Catholic countries. But how could he have the fatuity not to see that revolutions have also occurred in Protestant Denmark, Prussia, Saxony, &c.? Moreover, do men of sound minds, whether Protestant or Catholic, look upon the revolutions in the Catholic portions of Europe, as a pouring out of a vial of wrath? Are not these political changes, on the contrary, almost universally considered as a blessing of Providence?

The *Banner of Ulster* has introduced to us another prophet, who is far ahead of Mr. Fleming in prophetical *science*. His mode of interpreting prophecy, and collecting the fate of empires from the dark caverns of futurity, is too invaluable to be withheld from our readers. It might be of great service to statesmen in directing their policy with foreign powers.

"We cannot pass from this subject," says the writer in the Banner, "without noticing a remarkable statement, published in 1752, by the famous Dr. John Gill, relative to the French monarchy. Speaking of the number 666, mentioned in Rev. xiii, 18, he observes—

'The numeral letters in *Ludovicus*, or Lewis, which is a common name of the French kings, make up the same number, and *may* denote the destruction of antichrist, *which will quickly follow the downfall of the kingdom of France under a king of this name.*'

"Ludovicus is the Latin form of Lewis, or Louis, and the name of the present ex-king, *Louis* Philippe, attaches *special interest* to this interpretation. The number 666 may be made up out of the name Ludovicus, by computing the Roman numeral letters it contains. Thus—

L	50
V	5
D	500
O	....
V	5
I	1
C	100
V	5
S	....
Total,	666

"It is rather *odd* that the official designation of the present pope, with the addition of the ominous words, "false priest," when Latinized—"Pius Nonus, Sacerdos falsus," *i. e.* "Pius IX the false priest"—also make up the same number, 666. Thus—

P	....
I	1
V	5
S	....
N	....
O	....
N	....
V	5
S	....

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S	
A	
C	100
E	
R	
D	500
O	
S	
F	
A	
L	50
S	
V	5
S	
Total,	666"

There are few, we think, who will not conclude with us, that the greatest oddity in all this is the ridiculous position of the prophet and his commentator. If these predictions bear no resemblance to those of Isaiah and Daniel, they most assuredly have the merit of absurd originality. The recipe is curious. We have only to take the pope's name, add a few other discretionary words to suit; then translate into Latin, Greek or German, so as to make the numeral letters amount to some visionary figures, and lo! we are prophets! In this way, the gravest prophecies of *Dr. John Gill* himself will be made void in a moment, by some other more specific process. Omit the name *John*, then change the letter *i* into *u* in the word *Gill*, and add at discretion the syllable *ed* or *er*. Thus you will have Dr. *Guller* or *Gulled*, which will suit any particular epoch that may be determined.

In recording the above-mentioned instances of *prophetical interpretation*, we really blush for the nineteenth century, and in the hope of rendering some service we recommend to the serious meditation of all who are infected with the spirit of Millerism, the following passage from the 13th chapter of Ezechiel: "Wo to the foolish prophets that follow their own spirit and see nothing . . . . They see vain things and they foretell lies, saying, the Lord saith, whereas the Lord hath not sent them . . . . . Therefore thus saith the Lord God: Because you have spoken vain things and have seen lies, therefore behold I come against you, saith the Lord God. And my hand shall be upon the prophets that see vain things and that divine lies; they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel," &c.

For the U. S. Catholic Magazine.

THE GUARDIAN ANGEL.

FROM THE FRENCH OF LAMARTINE.

Though our last number contained a poem on this subject, we insert the following lines, at the request of a contributor, hoping that their connection with the distinguished individual who is now attracting so much attention throughout the world, will give them a more than ordinary interest. May the angel of Lamartine guide him successfully through the difficult career into which the storm of politics has thrown him.

The Lord arose, and soon his voice majestic called
Forth from his secret ranks of ministerial ones
A faithful soul; one of those spirits who are charged
By Him, to give to mortals counsel and support,
To bear the vows of men on wings of flame to heaven,
And watching o'er their life, their soul from guilt to keep.
Each mortal has his own peculiar angel guide,
His friend invisible, who, ever round his paths
Strict vigils keeps, inspires, conducts and raises him
When fallen. Into his charge he takes the new-born babe,
Guides, loves and walks with him e'en through the shades of death,

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Then snatching up his soul from earth, he hastens on,
Through welcoming hosts of heaven, to yon most glorious throne
Where sits, with honor crowned, the Universal Judge;
Then humbly falling low before his mighty King,
The gem, in trembling hope, he lays at Jesus' feet.
Thus is it that between the sons of men and God,
Between mere empty boasts and grandeur e'er supreme,
An endless chain of beings unperceived unites
To seraphim the angels, and to angels man;
'Tis thus the Lord, the traces of his power spreads,
And peoples boundless space with spirit, mind and life. A. J. R.

MISCELLANIES.

Catholic and Protestant Influence on Government.—If in the primitive ages we can discern only faint traces of the temperate monarchy, it was reserved for the Christian church to bring that form of government to a maturer development. In all the kingdoms founded by the northern barbarians on the ruins of the Roman empire, we see from the very beginning, the sovereign convoking, for the settlement of all important affairs, his feudal parliament, composed of prelates and barons. And in the course of time, as the cities obtained their municipal charters, and the third estate advanced in wealth and civilization, we behold their representatives in the national assemblies. In Spain, in Portugal, in France, in England, in Scotland, in Ireland, in Flanders, in all the provinces of the Germanic empire, in Poland, and the Scandinavian countries, we encounter the same phenomenon. Every where we find aristocratic, and (in most places) popular institutions co-existent with monarchy. Where the third estate, as in Hungary and Poland, was unable to grow into importance, this defect must be ascribed to the absence of trade, occasioned by the incessant wars to which those frontier countries were exposed, as well as by some vicious institutions, like elective royalty for example.

This admirable constitution, under which Europe was rapidly advancing in the career of civilization, was destroyed by the reformation in the countries where it triumphed, and undermined in those which still remained Catholic. By annexing spiritual to temporal authority, Protestantism, as we observed on a former occasion, subverted the strongest bulwark of political freedom, while it deranged the whole economy of a mixed or temperate monarchy. Subjected to the crown in matters spiritual, despoiled either totally, or in a great part, of its ancient riches, the clerical body lost its rank in the social hierarchy, or even where it retained its old political rights (as in our own country and Sweden), it was unable to resist the encroachments of royalty, or act as the mediator between all classes.

The nobility, enriched with the spoils of the church, having been rendered selfish, avaricious, and licentious, became the supple instrument of regal tyranny.

The commons, in a great measure bereft of the guidance of their natural leaders, and swayed alternately by those despotic and anarchical doctrines that issued from the bosom of the reformation, now crouched at the feet of their monarchs, now burst into wild revolt.

Royalty, sated with the plunder of the church, invested with two-fold authority, spiritual and temporal, freed from those restraints which the Catholic clergy and the old independent aristocracy had imposed on the arbitrary exercise of regal

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power, was now transformed into a perfect despotism. This despotism preceded and prepared the way for those bloody anarchic struggles, that marked the age subsequent to the reformation.

This mighty event could not fail to exert an important influence even over those countries where the ancient faith still remained predominant. The temporal power of the popes, which, by often terminating or preventing unjust wars, and, in extreme cases, by repressing the despotism of kings and the revolt of subjects, had conferred such immense advantages on mankind, now disappeared. For, firstly, in the divided state of Christendom, that universal umpirage, which monarchs and nations had once acknowledged, could no longer find a fitting scope for its exercise; and in the second place, in order not to afford a pretext for the declamations of heresy, the sovereign pontiffs judged it prudent to confine themselves within the strict sphere of their ecclesiastical jurisdiction.

Moreover, while the tutelary authority of the holy see, from which oppressed nations had so often sought and found redress, was thus relegated from the region of politics; the example of tyranny set by Protestant rulers, the anarchical doctrines spread by the reformation, and the violence and bloodshed that everywhere marked its footsteps, rendered Catholic sovereigns more jealous of their prerogatives, more distrustful of popular institutions, and more prone to despotism. In Spain, the dread of the introduction of Protestantism led to a more jealous and illiberal policy on the part of the court, and to the infringement on popular rights.—*Dublin Review.*

Levelling Up and Levelling Down. —"The reading of the names (says a daily journal commemorating the proceedings of a late public meeting upon French affairs) gave rise to a scene which brought vividly to our minds the old revolutionary days of France. The secretary, according to custom, commenced with the word '*Messieurs;*' instantly there were shouts of *Citoyens! Citoyens!* from all parts of the hall, and one thorough radical cried out—'*Citoyens! il n'y a pas des Messieurs ici!*' This word was therefore enforced on all the speakers who followed."

This sentence seems fairly to embody the European notion of democracy in whimsical contrast to the American idea of the same thing. For the spirit of the last, aiming to level *up* instead of levelling *down*, addresses every assemblage of freemen as "gentlemen." The European democrat would assert his equality by addressing a *gentilhomme* as a coal-heaver; the American democrat proves his by addressing a wood-sawyer as if, being one of the sovereign people, he is necessarily a gentleman. The European notion is based on self-assertion; the American sentiment is based on the principle of what is due to our neighbor.

These two ideas may suggest two distinct civilizations, when De Tocqueville's grand era of a universal democracy comes about.

The Duke of Saxe-Weimar, and other European travellers, republican as well as monarchical, tell many amusing anecdotes of American life, illustrative of the American sentiment, which is more or less unintelligible to all of them; and which it seems almost impossible to get into the comprehension of a European. The foreign monarchist thinks it ridiculous to address a stage driver as a gentleman; the foreign republican thinks the term relishes of aristocracy. They both forget that said stage driver is virtually "a sovereign." For sovereignty must reside *somewhere* in every nation, and no one can deny that an American stage driver holding part of it here is, at least, entitled to a portion of the respect accorded to the representatives of sovereignty who wear a crown in Europe.

"Who are the kings of America?" asked a Russian magistrate lately of a New York traveller.

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"I am one of them!" said the New Yorker, with equal pith and humor.

Still, notwithstanding the last school of French republicans can, in the most earnest moments of their new existence, busy themselves with such childish matters as changing the monarchical names of streets, and doing away by edict with the term *regi*-ment, the old hope is fresh again in all of us, that so gallant and generous a people will not continue to waste their strength by fencing with shadows.—*Literary World.*

IMMIGRANTS.—From the report of the Secretary of State to the House of Representatives, enclosing a statement of the number and designation of the passengers arriving in the United States on shipboard, during the year ending September 30, 1847, is taken the following recapitulation, viz.

	Males.	Females.	Sex not st.	Total
Maine	3,436	2,870		5,806
N. Hamp're	4	3		7
Massach'tts	11,958	8,373	517	20,000
R. Island	133	74		207
Connecticut	48	31		74
New York	85,059	60,771		145,830
Pennsylvania	7,911	6,852	14	14,777
Maryland	6,968	5,050		12,018
Virginia	422	274	178	874
S. Carolina	119	46		11
Georgia	4	7		11
Florida	102	86		188
Louisiana	20,784	14,019		34,830
Texas	2,223	1,370	280	3,873
Total	139,166	99,325	930	239,480

So it appears (remarks the New York Journal of Commerce) that the whole number of passengers who arrived in the United States from foreign countries during the year 1847 was 239,480. In this number is included a very small per centage of Americans, or foreigners visiting the country for other purposes than settlement. This deduction, however, was more than counterbalanced by the number of immigrants who arrived from the British provinces by land. If we say that the aggregate accession to our population last year from foreign immigration alone, was A QUARTER OF A MILLION, we shall not be far from the truth.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*The Young Catholic's Friend Society.*—We give below the semi-annual report of this very philanthropic and truly Catholic association, the details of which will show that it has continued to increase and prosper from the commencement. This information will be gratifying to every one, but more especially to the members of the society, who will witness the happy results of their charitable efforts, and be stimulated by this circumstance to renewed exertions in behalf of destitute children. One of the best means of keeping alive in any society the energy and spirit which its objects require, is to publish regular reports of its condition. We often hear complaints about the falling off of charitable and religious associations; the want of spirit among the members; the decline of the treasury, &c.; but we have no doubt that this evil might be in a great measure averted by regular reports of the proceedings and results of these different societies. We live in too cold and selfish an age to keep up the active exercise of benevolence without continual agitation. People are too much engrossed with their own particular interests, to bestow their attention and labor spontaneously upon schemes which appeal to their purse; matters of this kind must be obtruded upon them; their importance must be constantly placed before them by meetings, reports, and other methods which will have the effect of preserving the vitality of the institution. It is the running stream whose waters are pure and salutary.

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Eleventh semi-annual Report of the President to the members of the Young Catholic's Friend Society.

Gentlemen,—The period for which the present officers were elected, expires to-night, and hence it becomes my duty to report to you how far and in what manner the trust confided to us has been discharged. But before entering upon the detail of our labors, let me invite you—particularly those who have been active participators from the commencement—to go back with me to our first meetings and thence trace the progress of the society up to the present. Compare the meetings of five and a half years ago, when some fifteen or twenty young men, not all known to each other, were assembled—the limited amount of funds at our disposal, and the trifling assistance bestowed upon the objects whose distresses we sought to relieve—to the large and cheerful meetings which now come together monthly, where so many young men are bound together by an intimacy and friendship of the warmest nature —the great increase of revenue and the charities distributed, and see if indeed I may not be permitted to stop and congratulate you upon the progress we have made in our labor of charity.

The past six months have been a season of prosperity. A large increase of new names has been added to our list, and a renewed interest was manifested by the old members, all which contributed much to inspire the officers with the importance of their respective duties, and while they were thus incited to be energetic, the corresponding zeal of the members generally rendered their duties only sources of pleasure. From the report of the treasurer, which has been read this evening, you have heard that his receipts, added to the large balance left by our predecessors, amounted to $402 67. This sum enabled the trustees to give assistance to an increased number of boys. Of this amount $56 75 was received from the lecture committee, as the proceeds of the annual lecture delivered on the 29th of Feb. last, by the Rev. Mr. Hitzelberger of Norfolk. The able services of this gentleman have been so often and so cheerfully rendered to our cause, that we can find pleasure in placing him side by side in our grateful affections with our early benefactor and friend, the Rev. E. J. Sourin of Philadelphia.

The recording secretary reports that of thirty-eight applicants, thirty-six were admitted, being an increase of ten over those admitted during the previous term—besides the pleasure which the society had in conferring the privilege of honorary membership upon the Rev. Mr. Shaw of Boston, during his recent visit to this city. Of the committees appointed, four only have not closed their labors. They are on—"The proposed Hall;" "The Sunday Schools;" "The Annual Lecture;" and the one "To consult with Mr. Gegan," upon the expediency of giving an oratorio. The first named I can state are not inactive, and from the statements made by their chairman we may confidently expect that their duties will soon terminate successfully by an agreeable arrangement with the respected rector of the Cathedral and the Christian Brothers, by which the society will be placed in the permanent possession of a Hall suitable for all our present and contemplated purposes. The second, I regret to say, have felt but little encouragement to pursue their undertaking; yet they do not surrender the hope of finally accomplishing an object so much to be desired as our direct union with the Sunday Schools, for until that be accomplished the usefulness of the society cannot be fully developed. The report of the third will be handed in to-night, by which it will be seen, that when the society determines to work, its labors will be successful. The government has entertained an ardent hope that the committee upon the oratorio would succeed. Many of us are aware of the trouble and anxiety attending oratorios, yet we believed that when the ladies were made acquainted with the purposes to which the proceeds would be applied, they would cheerfully second the expressed willingness of Mr. Gegan, to comply with the desire of the society.

The secretary calls our attention to the melancholy fact, that during this term we lost four members by death—their names were John Goinard, Joseph Bevan, John McCaffrey, John McMullen. The first and second were not much known to the members, but such as had the pleasure of their acquaintance held them in the highest regard. The third named was one of our early and active members, and until prevented by sickness, was engaged as a teacher in St. Vincent's Sunday School. His life was a good one, and consequently he died a happy death. The last mentioned was better known as "Brother Francis," while he was in charge of the establishment of the

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Christian Brothers. Illness compelled him to leave this pious order, and seek the restoration of his health at the south. Soon after his return he became a member of our society, but he was not long permitted to stay amongst us. It pleased Almighty God to call him to himself at a time when all thought his health restored. The custom of the society, of having masses said for its deceased members, has been attended to.

The book-keeper reports that he has received $126 70 for assessments and initiation fees, and regrets that the arrears which were at our commencement only $197 25, have increased to $240 50, notwithstanding that through the exertions of our duly appointed agent, $55 37 of the former sum was collected. He, however, entertains the belief that, through the exertions of this gentleman, a large portion, if not all, of the arrears will be collected.

I now come to the most interesting report, for it tells of the disposition of the funds—the report of the trustees. Their duties and that of the steward have been judiciously discharged. They purchased 291½ yds. of satinet, 204½ yds. of muslin, 115 pairs of shoes, 60 caps, 72 pairs of stockings and 66 woollen comforts. They have extended aid to 126 boys, and have distributed 91 pairs pantaloons, 83 jackets, 113 pairs of shoes, muslin for 118 shirts, 60 caps, 72 pairs of stockings, and 58 woollen comforts. The boys were attached to the several Sunday Schools as follows:

To St. Vincent's, ...	51
" Calvert Hall, ...	48
" St. Peter's, ...	22
" St. Patrick's, ...	5

The expenditures have amounted to $347 51, which leaves a balance in the hands of the treasurer of $55 16. Thus, gentlemen, it will be seen that the funds were not allowed to remain inactive; but were promptly applied to the relief of those for whom they were collected.

I have great pleasure in reminding you that our society is now an incorporated body, endowed with the legal privileges peculiar to chartered associations. But, gentlemen, although the Young Catholic's Friend Society is one of the prominent associations of the city, it is by no means as large as it should be. Out of the large population of the Catholic young men of Baltimore we should number, at least, five hundred *active* members. Yet I regret to say that there are many, too many indeed, whose position in society it might be supposed would give them an influence, and from whom we might expect more, who have not yet sought admission. The object of the society is one of disinterested charity, and such as ought to incite every Catholic young man to give it encouragement. Were all, who *should* be seen at the meetings, interested in its progress, our charitable and Sunday Schools would have something to depend upon for support. To show that there is every inducement to perfect our work, I will submit to you the number attending each of the Sunday Schools, which, you will perceive, compared with our population is but small.

St. Vincent's numbers 300 boys: out of this number there are not more than 50 who cannot read—this is worthy of remark, from the circumstance that there are 70 between the ages of four and seven years, and 130 between the ages of seven and eleven, leaving only 100 over eleven years. The school is managed by an association of eighteen teachers, and has a library of between 4 and 500 volumes. It has a class of 50, preparing for first communion. The large catechism is used by 200. The girls are not included in this account, but the same degree of proficiency in organization and advancement will apply to them. A society of young ladies has the management of this branch.

St. Peter's numbers 200 boys, and is similarly organized. In both cases the teachers are mostly from our society.

St. Patrick's contains 150 boys, and is in charge of the Brothers of St. Patrick.

Calvert Hall, which is exclusively boys, numbers 225, and is progressing rapidly under the direction of the Brothers of the Christian Schools.

To the early encouragement and approbation of our beloved archbishop and clergy are we indebted for our present popular position. Let us continue to merit them. In all our labors I trust we shall be led on by a spirit of charity—a true desire to render ourselves useful to the children of want, and thus we shall obey the sacred words of our blessed Redeemer, "*Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.*" OWEN O'BRIEN, *Pres't.*

At the semi-annual meeting of the Young Catholics' Friend Society held on the 7th May, the following gentlemen were re-elected officers to serve the ensuing term:

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President, Owen O'Brien; *vice president*, Walter M. Clarke; *rec. secretary*, J. R. A. Williams; *treasurer*, Thos. R. Jenkins; *bookkeeper*, F. X. Kelly; *cor. secretary*, George H. Miles; *trustees*, Joseph Victory, John O'Brien, John W. Barnacloe, John Brooks, Francis X. Lipp; *steward*, D. Blundel. And at the same time Michael Boland, Lewis S. Myers, A. Poncia, J. McDermott, and Thomas Cafferty, were unanimously elected members of the society.

Reception.—On the 6th May, the Most Rev. Archbishop gave the white veil to Miss Emma Lawrence (Sister Mary Juliana,) in the Visitation Convent, Frederick city.

Ordination.—Confirmation.—On May 7th, at Mt. St. Mary's, the Most Rev. Archbishop conferred the subdeaconship on Mr. Jno. Byrn. On the same occasion, he confirmed 53 persons. The day after he confirmed thirteen at St. Joseph's Academy. On the 14th of May, he administered the same sacrament to one hundred and seventy-one persons, at St. Alphonsus' (German) church, Baltimore.—Forty of them were converts.

Fair.—The fair recently held in Baltimore for the benefit of the *Orphan's Home*, realized a nett profit of over $3,000.

Diocess of New York.—*Ordinations.*—On Wednesday the 3d May, being the feast of the finding of the Holy Cross, the Rt. Rev. Bishop conferred the holy order of the priesthood upon Messrs. Francis McKeone, John Boyle and Thomas Farrel, in the Cathedral; the candidates having received the minor orders, subdeaconship and deaconship, on the Monday and Tuesday previous.—*N. Y. Freeman's Journal.*

Dedication.—May 7th, a new and beautiful church in the pointed style, was dedicated at Williamsburg by the Rt. Rev. Bishop Hughes, who also preached on the occasion. The pastor is the Rev. Mr. Malone.

Laying the Corner Stone.—The corner-stone of a new church for the Germans, in Second st. N. York city, was laid on the afternoon of Sunday, May 6, by the Rt. Rev. Bishop Hughes, who preached on the occasion.—*Ibid.*

We see it stated in the *Boys and Girls Cath. Magazine*, that the legislature of the state of New York has appropriated $3,000 for two years, to St. John's college, Fordham, Westchester county, N. Y. This is as it should be.

Diocess of Philadelphia.—*Confirmation.*—Sunday, April 30, the Rt. Rev. Bishop Smith of Scotland, acting at the request of the bishop of Philadelphia, gave confirmation in St. Mary's church to seventy persons. May 7th, the same right reverend prelate confirmed one hundred and twenty-seven persons, in St. Joseph's church.—*Cath. Herald.*

New Church.—We are happy to announce that measures are being taken for the immediate erection of a church in the growing district of Spring Garden. A fine lot (120 feet wide) has been secured for the purpose, situated on Spring Garden street, between 11th and 12th.—*Ibid.*

We learn from the *Catholic Herald*, that Mr. Fithian, the publisher and proprietor, has transferred his interest in the paper to Prof. Major. We wish the new proprietor all success.

Diocess of New Orleans.—*Ordination.* On the 9th of April Bishop Blanc conferred the holy order of subdeaconship on M. Chambost, and that of priesthood on M. Sanson.—*Prop. Cath.*

Confirmation.—April 30th, Bishop Blanc confirmed seventy persons in the church of St. Michael. Forty of them made their first communion.—*Ibid.*

Diocess of Nashville.—*A New Charity Hospital.*—We are much pleased to learn that a new Catholic Hospital is likely to be opened in Nashville, under the auspices of its excellent bishop, the Right Rev. Dr. Miles. He has authorized the Rev. J. Schacht to convert the old Catholic church of the city into an hospital under the care of the Sisters of Charity from Nazareth, Kentucky. We sincerely trust the charitable project may prove successful, and that no narrow prejudices will throw obstacles in its way. The Nashville Republican Banner of the 14th ult., publishes the proposition of the Rev. J. Schacht, with a commendatory editorial notice.—*C. Advocate.*

Diocess of Buffalo.—*Laying the Corner-Stone.*—The corner-stone of the new Roman Catholic church, on Batavia street, was laid on Monday afternoon last with the customary formalities and services of that church. An address, in German, was delivered by one of the officiating clergy of St. Mary's church, after which Bishop Timon addressed some remarks to the audience in English.—*Freem. Journ.*

Diocess of Boston.—*Another Church.*—The large granite meeting house of the Purchase street Unitarian Society, has been bought

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by the right reverend bishop, for thirty thousand dollars. It is to be converted into a Catholic church, and will be opened for divine service on next Sunday, (14th May,) under the invocation of St. Vincent de Paul.—*Boston Catholic Observer.*

Diocess of Charleston.—*Dr. England's Works.*—We are pleased to learn from the *U. S. C. Miscellany*, that Dr. England's works are about to be issued. We request particular attention to the following notice:

"Clergymen and all others, who have been kind enough to receive subscriptions to the Works of Dr. England, will please to forward to me their lists, writing distinctly the names and residences of the subscribers. The amount of money they may have received, they are requested to forward by drafts on some of the banks of Baltimore, Philadelphia, New York, Boston, or New Orleans.

T. J. Sullivan,
Secretary of the Bishop.
Charleston, April 29."

The Catholic papers will please copy.

For the information of the public, we will state that the Works of Dr. England will comprise five volumes 8vo., at eight dollars, if paid in advance, or ten dollars if paid on the delivery of each volume.

Diocess of Milwaukie.—*From the Corresp. of Catholic Advocate.*

Mr. Editor.—The southwest corner of Wisconsin is now as well supplied with Catholic churches and schools as any other part of the Union. The traveller from the town of Shullsburg to the beautiful Sinsinawa Mound, the distance of nineteen miles only, meets with five churches, that is, St. Matthew's of this place, St. Augustin's of New Diggins, St. Patrick's of Benton, St. Francis of Hazle-Green, and St. Dominic's of the Mound. These buildings are commodious, and finished in good taste, and at such a distance from one another as to leave no Catholic family further than three miles from one of said churches where divine service is kept on every Sunday and Festival. The first church erected in this part of the lead mines, was erected at Shullsburg in the spring of 1841, by the V. Rev. S. Mazzuchelli. The ardent desire of the founder of this congregation was that of establishing permanent Catholic schools in every parish: the want of proper persons to direct them, and his many other occupations compelled him to protract this most praiseworthy undertaking, until the month of April, 1847, when the Lord, hearing his prayer, sent him a subject fully competent to begin a part of the task. This individual was Sister Seraphina, well known in Cincinnati and in St. Louis: she offered her services as a teacher in a school, which was without delay opened in the town of New Diggins, because the clergymen considered the many children of that place in the greatest want of spiritual relief. The number of scholars having increased to 60, an assistant being wanted, Sister Emeline, from St. Louis, came up to share the labors. According to the information we have, they were both received as members of the very ancient order of the Sisters of St. Dominic.

In September last, a house and lot for their use was purchased and paid for in that place.

While these things were going on, we, in Shullsburg, lived in the hope that our old pastor would not forget our children, and surely we are not disappointed. On the first Monday of last March, a school was opened in our town, at the head of which we had the satisfaction to see Sister Seraphina, in whose ability, prudence, and edifying piety we can trust the spiritual welfare of our little ones, who heretofore have been tossed about from school to school, from teacher to teacher, of various doctrines. The Very Rev. clergyman has given to the sisters a whole block, containing six town lots, east of the church ground, where he hopes to erect a school house, and a dwelling for them. The number of scholars has already thronged the house rented for the purpose, so as to make it unfit for want of room: measures have been taken by the resident pastor to set off a part of the church for the use of the school.

Yesterday, the 2d of April, the congregation of Shullsburg, after an interesting discourse on the origin, propagation, object, nature of vows, and fruits of sanctity of the sisterhood first established by the apostle of the 13th century, St. Dominic, witnessed the ceremony of receiving, as novices, two pious and respectable American young ladies, one took the name of Sister Mary Magdalene, and the other that of Sister Josephine.—They were waited on by Sister Seraphina, the prioress, and S. Emeline, and S. Lava, of New Diggins.

Diocess of Cincinnati.—On Thursday, the 13th of April, the translation of the re-

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mains of two venerable Dominican Fathers, Rev. Raphael Munos, who expired in 1830, and Rev. Daniel Joseph O'Leary, who expired in 1834, took place in St. Joseph's church, Perry county, Ohio. The former was a native of Spain; the latter of Ireland. They were both remarkable for the untiring zeal which they displayed in behalf of those committed to their charge, to whose service all their time and all their energy were directed, and for whom they were ever ready to sally forth, as well under the blazing sun of summer, as in the storm of the winter's night. At the appointed hour, a solemn high mass was celebrated by the Very Reverend Prior—Sadock Vilarrasa. The Very Rev. N. D. Young, the former associate of those venerable and apostolic priests, then ascended the pulpit, and selecting for his text these words of St. Paul—2 Tim. iv, 7, 8—"I have fought the good fight, I have finished my course, I have kept the faith. As to the rest there is laid up for me a crown of justice which the Lord, the just judge will render to me in that day," he beautifully applied them to the subjects of his discourse.—*Corresp. Cath. Telegraph.*

Diocese of Cleveland.—*Louisville*, 11th April, 1848.—Our good bishop reached Wooster on the 28th March, where he was joined by Rev. Mr. Doherty of Canton, and has since been occupied in visiting the various congregations in Wayne and Stark counties.

Day after day has he preached to the vast crowds assembled at the various churches, and I could not help witnessing on his visitation the beneficent social influence of the Catholic religion when its professors live its life and are animated with its spirit.

On the 28th, 29th, and 30th ult., the bishop celebrated the holy sacrifice and preached in the new and beautiful little church at Wooster where terminated, in 1832, the apostolic life of Ohio's first bishop.

This little church, the corner stone of which was laid last October, may be proposed as a model to the neighboring congregations who are preparing to supplant their primitive edifices by temples more worthy their holy faith and sublime ceremonial. It is in the pointed gothic style, seventy by forty feet, and when surmounted by an appropriate tower, will be no inconsiderable ornament to the beautiful little city of Wooster.

On Friday the 31st, the bishop officiated in the neat stone church just completed at Massillon. Here is a vast congregation, counting some six hundred souls; it is an appendage to Canton, and occasionally visited by Rev. Mr. Doherty and Rev. Mr. Luhr for the Germans.

The bishop preached in English and administered confirmation to some thirty-six persons, and in the afternoon he reached Canton.

Here is one of the largest Catholic congregations in Ohio, far outnumbering the aggregate of all the sects in town. The bishop preached on Saturday evening, and four times on Sunday, thrice in English, once in French.

Some thirty-eight were confirmed. On Monday he visited Lodi to view the site of a new church about being erected there during the ensuing summer. On Tuesday he met the congregation at Morgis, and approved their design of building a large and substantial brick church of sufficient capacity to accommodate their large and increasing numbers; they count about five hundred souls; thirty seven were confirmed.

Wednesday at Bethlehem thirteen were confirmed, and the bishop approved the expediency of a new church, which will be commenced forthwith; Mr. John Echrot generously presented the necessary quantity of brick.

Thursday was spent amongst the people at Fulton; the church here is erected on a beautiful eminence, and is the first object that attracts the eye on every approach to the town. In the afternoon the bishop viewed the site and approved the erection of a church at New Bristol, the corner stone of which will be laid forthwith.

Friday, the good people at Chippeway were gladdened by the presence of their first pastor. Six were confirmed, and steps were taken for the immediate erection of a suitable church to be located at Doylestown, and modelled after the church at Wooster. We have no doubt before many months a large and beautiful temple worthy the zeal and piety of the congregation will grace the little forest village of Doylestown.

Saturday the new church at Berlin was consecrated by the adorable sacrifice being offered therein; the bishop preached in English and French, and in the afternoon returned to Canton.

The bishop of Cleveland is blessed with a mild, unpretending and truly paternal manner —appears thoroughly versed in human nature, and like Paul, ready to make himself all

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to effect the end of his high and holy mission. He has already conciliated the confidence of his people, and acquired a strong hold on their affection.—*Corresp. Cath. Adv.*

Diocess of Vincennes.—We learn that during his last illness, the late Rt. Rev. Dr. Bazin appointed one of his vicars general—the *Very Rev. Maurice de St. Palais*—administrator of the diocess during the vacancy of the see. All letters on the business of the diocess should, of course, be addressed to him.—*Cath. Adv.*

This paper gives us the following particulars of Bishop Bazin:

"The deceased had reached his fifty-second year. He was a native of the archdiocess of Lyons in France. For about seventeen years he had exercised the holy ministry with great zeal, devotedness, and success, in the diocess of Mobile. Wherever he was known, he was universally beloved. On his election to the episcopal see of Vincennes, the Catholics of Mobile held a meeting and expressed, in the most glowing terms, their feelings of love and veneration for him, and of lively regret at his departure."

Diocess of Dubuque.—*Ordinations.*—On the 17th of April the first tonsure and the four minor orders were administered in the Cathedral of Dubuque, by the Rt. Rev. Bishop Loras, to Mr. Francis McCormick; Subdeaconship to Mr. Benedict Maria Poyet, and deaconship to the Rev. George Reffé.

On the 9th May, subdeaconship was conferred on the Rev. Francis McCormick; and the deaconship on the Rev. Benedict Maria Poyet, and on the Rev. George Reffé. On the same day, the sacred order of priesthood was conferred on the Rev. John Baptist Villars.

On the 14th, the sacred order of priesthood was conferred on the Rev. Benedict Maria Poyet, and on the Rev. George Poyet.—*Boston Cath. Obser.*

Indian Missions.—We have been kindly favored with a letter, addressed to the Rt. Rev. Bishop of Dubuque by the Rev. Mr. Ravoux, from which we make the following extracts. Mr. Ravoux dates his letter from St. Pierre, March 14th, 1848:

"Monseigneur, I will lose the use of my tongue before I cease to inveigh against the sale of liquor to the Indians. It is a crime that calls to heaven for vengeance. Have the goodness to remember what I have already written to you on this subject. I should be pleased to know whether you have memorialized the government in relation to this important matter. If the laws, which prohibit the sale of liquor to the Indians, were only put in execution, there would at least be one obstacle less in the way of their civilization and their conversion to Christianity. It is due to the gentlemen of the *American Fur Company*, to state that they sell no ardent spirits to the Indians.

"I was called on lately by three Sioux of a neighboring village, who desired me to give them each a temperance card. They have promised to abstain, during a specified time, from all intoxicating drinks. They will deserve great credit if they do not violate the pledge; because they are much persecuted by those who are addicted to liquor. These men go so far as to throw whiskey in their face and on their clothes, in order to force them to drink and to break their promise. The sale of liquor is carried on in the territory of Wisconsin, a few miles from Fort Snelling."

The state of things here described by Rev. Mr. Ravoux, is calculated to excite mingled feelings of regret and indignation. It is truly pitiful that there should exist among the Indians a propensity, which operates so powerfully against their moral and social improvement, and that the arduous labors of the missionary should be almost paralyzed by this irresistible passion for drink among the objects of his zeal: but that Christians and civilized men should introduce among them for purposes of worldly gain, so powerful a means of vice and degradation; that they should thus study to promote their paltry interests at the expense of religion, morality and civilization, is an evil that deserves to be denounced in the strongest language, and to be discouraged and opposed by all good men. Congress has passed laws on the subject; and it was certainly wise and humane to adopt some measures by which the efforts of the missionary to enlighten the Indian and elevate his condition, would not be rendered nugatory. But what will the most salutary laws avail, if they are not enforced? What benefits will they confer upon the Indians, if our government still suffers its agents or other persons to violate the wholesome enactments, by which it is necessary to co-operate with the missionary in attempting the social improvement of the savage? We hope that this matter will be submitted to the attention of government, and that it will lead to a

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correction of the abuses which exist. We learn from the letter of Rev. Mr. Ravoux, that at Pembina there are as many as fifty-five Catholic families, (half-breeds), who have settled there since the establishment of a store in the place by a member of the American Fur Company. They hope to live more happily under the United States government, than under that of Great Britain. If a resident priest be located at Pembina, it will contain in a few years more than two hundred families.

FOREIGN.

THE JESUITS.—The most prominent event, of a religious character, that has occurred since our last issue is the retirement of the Jesuits from Rome, which is studiously misrepresented by the Protestant press, while it is not always understood among Catholics themselves. Owing to the distorted accounts which appear in our secular papers, some have very erroneously imagined that the dispersion of the Jesuits at Rome, was the effect of the suppression of the order by the Pope. This is a serious mistake. The order is not suppressed; but its members have been obliged, as a prudential measure, to close their institutions at Rome and in other parts of Italy. Such is the ascendancy of mobocratic violence in these places, stirred up by the enemies of religion, that the presence of the Jesuits would be a continual occasion for the disturbance of the public peace, and hence the Holy Father, however reluctantly, was compelled to require the disbanding of the society at Rome, rather than expose it to be the object of a diabolical fury. This is of course a subject of profound regret among all good Catholics, because they know that, although the six thousand Jesuits scattered over the world are not essential to the existence of the church, although the church can exist and flourish without them and every other religious order, yet they have performed a most distinguished part and filled a very large space in the cause of education, in the diffusion of piety and religion, in the civilization and conversion of savage tribes, in the promotion of science and literature; and for this reason the true friends of religion and humanity must grieve in seeing the limits of their usefulness circumscribed by any cause whatever. It is easily understood why infidels and Protestants are continually crying out against the Jesuits; the fact can be accounted for by the transcendent abilities of the order in defending and propagating Catholicity. The zeal, learning, heroism of the Jesuits have always made them obnoxious to these enemies of the Catholic church. But how is it that the Jesuits are such objects of aversion even in some Catholic countries? Whence comes it that they have been expelled from Genoa, Vienna, the Tyrol, and even Rome itself? Are they mistrusted and denounced by the Catholic body at large, by those who are dutiful children of the church? By no means. The present outbreaks against the Society of Jesus are nothing more than the triumphs of an infidel radicalism, which exists more or less in every part of Europe, and which has seized upon the political perturbations of the times as an opportune moment for aiming a blow at religion and the influence of the church, through the mobocratic agency which under these circumstances is so easily placed in the ascendant. We may hope, therefore, with reason that, if the friends of civil and religious freedom in Italy and elsewhere succeed in their hallowed work, the time is not far distant when the Jesuits will enjoy that protection and security which others will receive from the triumph of just legislation. It must be admitted, however, that among a portion of the Catholic body there does exist in reference to the Society of Jesus a certain degree of prejudice or ignorance, the latter being more or less the cause of the former. Some hear a continual outcry against the Jesuits, and they know not how to account for it: others are led away by the clamors of their enemies, and suppose there must be necessarily something true in them, chiefly because the order was once suppressed by the Pope. This historical fact, when not understood, is indeed calculated to impose upon the mind. It has weight with some Catholics and all Protestants, who falsely imagine that Clement XIV suppressed the order because the charges against it were true, and infer that the Jesuits must be intriguing men, the enemies of human liberty, the teachers of anti-social doctrines, &c. It may not be useless, in this state of things, to examine critically the great fact of the suppression of their order in the eighteenth century. This we shall do in our next number, and we promise our readers a paper, which from the very nature of the subject and its connection with the passing events of the day, will possess considerable interest. As to those who think that the present opposition to the

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Jesuits is ascribable to any real hostility on their part to the cause of civil liberty, they must either be very ignorant, or far advanced towards fitness for a lunatic asylum. Indeed, when we see men perfectly quiet about the influence of freemasons, odd-fellows, and a thousand other associations and clubs, of a political or social, and sometimes of a secret character, at home and abroad, and yet talking about the few Jesuits in the world undermining the institutions of freedom, we cannot but think that these alarmists are just such men as Jean Jacques Rousseau had in his mind, when he said: "It would be doing them too much honor to *imprison* them; it would be quite enough to *confine* them.

FRANCE.—There have been serious riots at Rouen and other places. The elections for the national convention resulted in favor of the modèrate party, and on the 4th of May the delegates met at Paris.

Amongst the members present, besides the government, were the Bishop of Orleans, Lacordaire (in the dress of a Dominican friar), M. de Montelambert, Odillon Barrot, Dupin, Berryer, Beranger, Larochejaquelin and Billault. M. Dupont (de la Eure) was the first of the government who entered, followed closely by Lamartine and the others. M. Audry de Puyreveau, senior deputy, took the chair as president, after which M. Dupont ascended the tribune, and delivered the following speech:

Citizen Representatives.—The provisional government bows before the nation, and renders homage to the supreme power with which you are invested. Elected of the people, welcome to the great capital where your presence excites a sentiment of happiness and hope, which will not be disappointed; depositories of the national sovereignty, you are about to establish new institutions upon the large basis of democracy, and to confer on France the only constitution fitting for her—a republican constitution.

You know whether with us the dictatorship has been any more than a moral power, exercised amidst the difficult circumstances in which we were placed. Faithful to our origin and to our formed convictions, we hesitate not to proclaim the nascent republic of February. To-day we inaugurate the labors of the national assembly to that cry at which we will always rally—"Vive la Republic." (Applause.)

French Elections, Riots, &c.—You are perfectly right in many of your observations upon the result of the elections in France. It is, indeed, a pity that some of the men who are at the head of certain political sects have not been returned to the new parliament. The systematical opposition they have met with gives them an air of persecution and exclusion of which they are naturally disposed to make the most. Their deluded followers believe that the *bourgeoisie* are afraid of the *Socialiste*, from a feeling of selfishness, and because they are decided to maintain their ground as long as possible. There may be some truth in this, but there is certainly no less delusion. The new-born schools have become a bugbear, because their general tendencies seem to imply the sacrifice of property and a total destruction of the family. Yet, this is not the case with all of them; many there are who wish to work their way through peaceful means, and it is but fair to give their doctrines a thorough trial before the country, in questions which must unavoidably be discussed by the new parliament. Many an error might have thus been exploded, and perhaps a few wholesome truths practically applied to the body politic.

If you look to the riots and truly melancholy circumstances which have attended the elections in many of the departments, and more particularly at Rouen, you will observe that the rising of the operatives was caused by the idea that they were not represented in the national assembly. However false this notion may be, it has been ably handled by the secret and anarchical abettors of the movement. We must also bear in mind that the character of the Rouen manufacturers, as well as of the men whom they usually employ, is very different from the same class in Paris and some other towns. The hard-heartedness and grinding disposition of the Norman employer has often been commented upon; the proprietors of the cotton mills are money-making people, who think very little of the moral wants of their workmen. The same neglect of the lower classes, the same cold-heartedness which has been so severely and so justly animadverted upon in England, exist in a degree hardly inferior in the neighborhood of Rouen. The elections, therefore, may be rather considered as a pretext for the late bloody outbreak than as their real cause. The laboring population has long borne feel-

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ings of hatred towards their superiors, and so much so that any person not belonging to their own class is refused admission in the popular clubs, whilst the bourgeois do the same for the workmen. Such a fact alone, after the late revolution, is sufficient to characterise the real nature of the dreadful scenes which have just disgraced the capital of Normandy.

On the other hand, we must undoubtedly expect that the demons of civil war and anarchy will be prowling about for a time: the tone of the *Réforme* and other demagogical papers; the constant efforts of a Barbès, a Blanqui, a Sobrier, and *tutti quanti*, will endeavor to overthrow every attempt at order and peace, that will not bear the stamp of their own infuriated clique. This will give rise to transient commotions, but I cannot really see reasons for entertaining such alarms as those evinced by a letter you lately quoted from the *Morning Chronicle*. The character of the new parliament is such as to inspire more confidence. The landed interest has many representatives, among whom we may reckon men of unblemished character, sound principles, and Christian tendencies. Here we have for the Catholic party, Montalembert, De Vogné, De Falloux, De Montreuil, Larochejaquelin, Berryer, Béchard, Cormenin, Lasteyrie, Buchez, Bastide, Corbon, Larcy, without reckoning others of less note. The clergy is represented by Lacordaire, three bishops, the Abbe de Cazalès, a man of great merit, and about twelve or fifteen other members. And let us remember that hundreds of new deputies are mostly unknown, as far as religious principles are concerned. But one thing is known, viz: that the *ouvriers* deputies are by no means hostile to Catholicism, and that more opposition is to be expected on that head from the members belonging to the prejudiced old *gauche* than from the more recent parties which are beginning to form among the new French parliament.

It is also proper to observe that the Catholics will probably obtain great advantages from the unity that may henceforward direct their efforts. They will now be altogether; and who can tell what consequences may not suddenly accrue from the vivid eloquence of a Montalembert and a Lacordaire, supported by the presence of several distinguished members of the clergy, and meeting more than usual sympathies among a popular audience? To this we may certainly add the fact—and this no unimportant one—that the most enlightened among the Legitimists have sincerely rallied round the republican standard, as the only form of government now fit for the country.

The action of the Catholics in the parliament will also be greatly supported in the press by the journal which a few men of devotedness and true Catholic feeling have founded, under the guidance of the celebrated Dominican preacher. The *Ere Nouvelle* is already making a rapid progress towards real political importance. In the short space of one fortnight it has won 2,400 subscribers, without reckoning a large number of copies sold daily about the streets of Paris. To what may be attributed such a favorable circumstance? Partly to the reputation of the man who got up the paper; but partly, also, to the line which has been followed by the contributors. They adhere to a system of pacification congenial to Christian charity, without flinching for one single moment from the strong principles of Christian liberty. They wish to make their way through the world of political strife by a steadfast adherence to practical faith and charity; by showing that the laboring classes have more to expect from Catholicism than from any school whatsoever. They will have to encounter many difficulties, but they are already certain of rallying many a straggler round their standard. Time and constancy will do the rest. They feel perfectly confident that no question must remain by them unsearched, unsifted; and in order to compass the momentous matters of our times, they are resolved to devote their whole time and energies to such investigations and studies.

At the same time, the Catholics, as well as other parties in France, are conscious that the maintenance of order alone can insure the supremacy and prevalence of such doctrines as are truly social; and therefore we are every man of us firmly disposed to make any sacrifice to support the independence of the national assembly. The only influence exerted over its deliberations, must be a moral, a legitimate influence, obtained either within its walls, or through the usual course of the press. And this, I believe, will be brought about the more easily because the great majority of the nation feels the deep game it has to play, being a question of existence.

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In the provinces, there are indeed great feelings of alarm, mingled with certain jealousies against Paris, that may require time to be worn out; but as for any serious thought of federalism, or separation, I do not think there is much reason to fear on that score. The assembly that is to meet after to-morrow, or in a few days, will have much to do in order to restore some life to the provisional institutions, and to give them that popular form which alone can make them of any use; it will also have to combine and regulate the different bases of taxation; but when once those two things are established much will have already been done for the provinces, and their actual dispositions must undergo an alteration for the better.

In my opinion, the far greater difficulty will be to do away with those warlike energies which are so apt to break out among the French. The military habits are so inveterate, or even so innate among them, that they can hardly refrain from thinking themselves the Quixotic avengers of all wrongs, and the supporters of all rights in this northern world. This, undoubtedly, proceeds from a noble feeling; the greater pity that it is often mixed up with ingredients of a less laudable nature.—*Cor. of Tablet.*

ITALY.—*Rome.—The Jesuits.*—The correspondent of the *Freeman's Journal* (writing on the 18th ult.) says:—Many of the Jesuits are now on their way to China, and other far distant climes, the bearers of the light of the Gospel to benighted millions. In their misfortunes they have met with the sympathy of all good men. In more than one instance the Protestants and the members of the Russian Greek church have generously come forward to proffer them aid and assistance. It is with pain that I am necessitated to mention a contrast to such instances of philanthropy. In the Circolo Romano (one of the Roman clubs) the English consular agent boasted publicly of his having exacted the highest charge from such of the Jesuits as had applied to him for passports for England. The gentleman in question conceived that such an announcement would meet with the fullest meed of approval in an atmosphere notoriously anti-Jesuitical. He was doomed to be sorely disappointed. One of his hearers, an Italian gentleman, did not hesitate to visit him with a rebuke which he will not easily forget. The Gregorian University (il Collegio Romano), lately under the Jesuits, is now managed by the professors of the Apollinario college. This arrangement will hardly satisfy the party whose hostility to the Jesuits was mainly directed to deprive them of the education of the youth. To them clerical education, under any form, will be equally objectionable. Indeed, the municipio, or corporation, has already made an application to the government that the Collegio Romano should be placed at the disposition of their council. Their object is to found a polytechnic Institution on the model of that of Paris. Should they succeed in this object, there will be most probably a close contest between Professors Orioli and Sterbini for the presidency. By a late ordinance of the minister of finance, the sum of 800,000 Roman crowns, about 180,000*l.* of our money, is to be immediately raised on the property of the religious houses. This will press ruinously on the already slender means of the two Irish convents of St. Clement, of the Dominicans, and St. Maria, in Pusterola, of the Augustinians.

The *Epoca* of Rome, of the 19th, announces the arrival in that capital of the delegates of the Neapolitan government to treat with the Italian diet and league. They are the princes of Colobrano and Lupavano, Colonel Gambea, Casimir di Lieto, the duke of Proto Pallavicino, and secretaries Ruggero Bonghi and Alfonso Dragonetti.

The armaments are going forward with as much spirit as ever. 3,000 men were to leave Naples for Lombardy on the 22d, in addition to those already despatched.

On the 16th ult. arrived, in excellent health and spirits, two distinguished dignitaries of the Irish church, the archbishop of Tuam and the bishop of Ardagh.—*Tablet.*

"Within the last few days the Jesuits of Rome have dispersed. His holiness delayed issuing the order for their dispersion until the last moment, always fondly trusting that the storm of irreligion would blow over; but the sky was momentarily growing darker and more lowering, and he was at length forced to yield. As the hurricane was extraordinarily violent so may it be hoped that its duration will be short. To show how preposterous the ideas which are generally formed of the wealth of the society, when the moment came for the separation of the fathers of the professed house at the Gesù, conceive the amount that was divided amongst the community, including

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the venerable old general. Just sixty Roman crowns a piece was apportioned to each individual, about £10 sterling; their funds could reach no further. You may rely upon this fact. Indeed at this moment I have been in company with one of the fathers who is about starting with a companion on the mission in the United States of America, and their all in this world amounts to only 120 crowns, say £20 sterling. Many of the most talented men of the society are now on their way to England, amongst others De Vico, the famous astronomer; Secchi, the antiquarian; Passaglia and Perroni, the famous theologians.

"About three weeks since a sacrilege was committed in the church of St. Peter, which filled all Rome with indignation, and to his holiness was the cause of unspeakable mortification. The head of St. Audrew, the apostle, was abstracted from the grand reliquary of the church, and all search and inquiry to procure its recovery proved futile. Four days back, quite unexpectedly, the relic was brought to his holiness intact; and, strange to say, the many valuable jewels and brilliants which were set in the silver case all remain untouched. The fifth was kept as a festival of thanksgiving for this favor of Providence. In the afternoon the head of St. Andrew was carried in great pomp from the church of St. Andrea Della Valle to St. Peter's, his holiness walking in procession."—*Ib.*

Death of the Abbe de Geramb.—Father Marie-Joseph de Geramb, Abbot of La Trappe, and procurator-General of his order, died lately at Rome, in the 76th year of his age. His obsequies took place on the 18th ult., in the church of Santa Croce-di-Gierusalemme.

The Italian Clergy.—The greatest enthusiasm has been shown by the Italian clergy in the cause of national independence. At Milan, the archbishop was seen on the barricades with the banner of Italy in one hand, and a crucifix in the other. At Mantua, the bishop summoned the governor to surrender the citadel, and saved his life by obliging him to put on the Italian cockade. At Turin, the Canons and Cures opened a subscription in aid of the families, members of which had taken arms to succor the Lombards. From one end of Italy to the other it is the same. The bishop of Savona has addressed an eloquent circular to his clergy asserting the duty of the priesthood to take part in this great movement. "To whom does it belong," he asks, "to raise civil and social virtues to the elevation of Christian morality, to stamp them with the form and the dignity of religion, if not to the priest?" He appoints charitable subscriptions in all parts of his diocess, and entreats the clergy to take the initiative in that holy work. This circular excited great enthusiasm in the people. They flocked in crowds to the episcopal palace, crying, "Viva Monsignor Riccardi!" "Viva the zealous preacher of fraternal charity and of patriotic love!" "Viva Pio Nono!" "Viva Julio II!"—*Univers.*

Proposed Italian Diet.—It is now a project seriously discussed to assemble at Rome an Italian diet, in which all the states of the peninsula may have their representatives to debate on the general affairs of Italy. A correspondent of the *Independence* says that the basis on which the federative organization of Italy is proposed to be constituted by the sovereigns who now co-operate with the king of Sardinia, when the present war shall be brought to a conclusion, is reported to be as follows:—1. Naples—2. Sicily—3. Pontifical States—4. The Kingdom of Etruria, comprehending the present Grand Duchy of Tuscany and some of the smaller Duchies, Pontremoli, Modena, Lunigiana, &c.—5. The Lombardo-Venitian States—6. Sardinia. The population of these states will be as follows: Naples, 6,500,000; Sicily, 2,050,000; Pontifical States, 3,000,000; Etruria, 3,380,000; Lombardo-Venetian, 4,800,000; Sardinia, 4,700,000. A line of fortresses is proposed; unity of weights, measures and money; and the abolition of customs for the interior of Italy. The diet would be held under the presidency of the pope. With a view to this the Circolo, a club of the most enlightened patriots in Rome, including such names as Rusconi, Ventura, Orioli, and Azeglio, sent an address to his holiness, on the 24th ult. They say in it: "All the Italian citizens turn themselves to the pontiff who began the resurrection of Italy, and ask him to give to his holy work its last completion. The Italian people feel their nationality. They are the sons of the same family, and seek to bind the compact of fraternity in uniting to bind themselves around their father and their liberator. For this end the undersigned beg of your holiness, without loss of time, to take measures for the representatives of all the states of Italy, convoked by you, assembling themselves at Rome, in a national parliament, an Italian Diet.

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holy father! in this shipwreck of all the powers of the earth, in this sublime restoration of European nationalities, one only power remains steadfast, reposing upon the foundation of truth. That power is yours. Your holiness first pronounced the intimation of the new era of Italy and of Europe: to you also does it belong to give a new splendor to the papacy and to religion, by taking up the supreme dignity of moderator of the Italian people, and making Rome recover her moral and civil primacy, not in Italy only, but in Europe and in the whole world."—*Contemporaneo.*

SUMMARY.—Spain continues quiet, comparatively speaking.

A good deal of skirmishing has been going on between Denmark and Holstein; but no other great battles have been fought. The Danes were victorious.

Further serious encounters have taken place between the republican party, (the Schlesary Holsteiners,) assisted by the German confederates, headed by the Prussians, and the forces of the king of Denmark. The scene of action took place in the vicinity of Freeburg.

There has been frightful disorder and confusion at Posen, between the peasantry and the military.

A new Austrian constitution has been proclaimed, or was proclaimed, on the 25th ultimo, the emperor's birth day, on which occasion there was great rejoicing throughout Austria.

In Italy there have been no important engagements, but the Austrians gained advantage in several skirmishes.

Venice is closely blockaded—all communications with the surrounding shores have been cut off. Freviso has submitted.

A deputation from Poland is about starting for St. Petersburg to petition the emperor for the restoration of the constitution of 1815.

The Emperor Nicholas is said to be projecting a scheme for the union of all the Slavonic tribes into one gigantic federative monarchy; and thus to obtain unlimited sway over Europe. According to one account, he has refused assistance, overt or indirect, to Denmark; while another states that a treaty of offensive and defensive alliance is in process of negotiation, or has actually been concluded, between Russia, Denmark and Sweden.

Mehemet Ali was reported to be on the ·t of death.

ENGLAND.—The chartist agitation still continues, notwithstanding the failure of the great demonstration on the 10th of April.

About fifty members of the House of Commons, comprising Messrs. Hume, Cobden, Bright, Kershaw, Sir J. Walmsley, Colonel Thompson, and other leading reformers, having originated a movement in favor of four out of the six points of the charter, meetings have been held in several districts throughout England in favor of the project, at which committees were appointed consisting of electors and working men, to carry out the objects in view, the attainment, by legal and peaceable means, of the extension of the suffrage, and other important and much needed reforms.

The new government security bill, designated the government gagging act, which has received the royal assent, appears calculated rather to increase than allay the political excitement in Ireland; it is calculated to sustain the cause of the chartists in England and Scotland.

Reform meetings were taking place in all parts of England and Scotland. The chartists recommence their sittings in National Assembly on the 24th of May.

The Jewish disabilities bill was passed on the 4th of May.

Conversions.—The Rev. George C. Algar, M. A., Fellow of University college, Oxford, has conformed to the Roman Catholic church, having previously resigned his fellowship at University college.—*Church and State Gazette.*

In holy week, W. H. Archer, Esq., of Chiswick, was received into the church by the Rt. Rev. Dr. Wiseman, at St. Edmund's college, Herts.

The Very Rev. J. B. Palmer, prior of the Cistercian convent, St. Bernard's, kindly informs us of the reception into the church, on holy Saturday, of Mr. Newton, of London; and of Mr. John Carter, an aged farmer, of Wightwick.—*Tablet.*

IRELAND.—Mr. W. S. O'Brien had proceeded to the South, for the purpose of promoting the agitation of the Young Ireland party, and the hon. gentleman, with Mr. Mitchell and Mr. Meagher, visited Limerick with that object.

The population of that county had been greatly excited by inflammatory addresses circulated by the Old Ireland party, stigmatising Mr. Mitchell as the "calumniator of O'Connell," and as the "slanderer of the Catholic

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religion;" and the effigy of Mitchell, with a rope round the neck, was borne through the streets of Limerick.

In this state of feeling of the Old Irelanders a *soiree* was given by the Sarsfield Club, Young Irelanders, to Messrs. O'Brien, Mitchell, and Meagher. A frightful riot was the consequence. The military and police were called out; the members of the club fired, and one man was killed. The house having been broken into by the O'Connellites, the windows and doors were demolished, and Mr. O'Brien only escaped after having received some violent contusions on the face.

Mitchell and Meagher contrived to elude the populace by getting away in disguise. In fact, if it had not been for the efforts of the military under General Napier, who interfered between the parties, the consequences would have been much more serious.

Position of the State Trials.—Mr. Mitchell's pleas, on which the argument is to be taken on Monday, set forth that the first indictments against him have not been quashed, and that the crown cannot legally indict him by criminal information for the same charges contained in those indictments, and his counsel hold that a *nolle prosequi* is not equivalent to *cassetur billa*. He therefore prays judgment in his favor on the information. The second plea sets forth the same matter in substance, and raises the question of privilege on the part of the crown to proceed by *ex-officio* information, which it is stated has often been disputed, but that there is no precedent for such a course, after the crown has obtained the finding of a grand jury upon a bill of indictment. The pleas are signed by two counsellors—Sir C. O'Loghlen and John O'Hagon. There is great doubt whether the Court of Queen's Bench will or will not rule against Mr. Mitchell; but, *in any case, his trial cannot take place until next term, nor can he be prevented from bringing a writ of error, pending the issue of which by the house of lords, he cannot be called up for judgment.* The crown will proceed with the trials of Mr. Smith O'Brien and Mr. Meagher in the after sittings, probably about next Monday week. The summonses for the special jurors will be issued forthwith.—*Tablet.*

Destitution.—Death.—The most awful destitution prevails in and about Clifden, and many deaths have taken place from want of food. One of the most frightful acts to which man may be driven by hunger and disappointment occurred in Connemara a few days since. It appears that of the applicants for food at a relieving officer's depot in that district, many hungry poor creatures had to depart without receiving any assistance, while some few did. A poor boy, who had received about a stone of meal, while on his way home, was joined by one of the men who had been disappointed in his hope of receiving some food for his starving family; soon after an altercation took place about the meal, and, melancholy to relate, in his state of misery and desperation, the disappointed man murdered the unfortunate boy in order to possess himself of the stone of meal! An inquest was held on the body by Andrew Hosty, Esq., coroner, and a verdict returned accordingly. Pestilence, the usual attendant on famine, is making dreadful havoc in this poor neglected district. In one village where there were over one hundred and forty inhabitants, only three now survive! Is the coercion bill the only remedy a vigilant or wise government can provide for such a state of want and misery. So echoes an English parliament.—*Tuam Herald.*

Deaths by starvation.—The Rev. Mr. Henry, P. P., Bunenaden, county Sligo, in a memorial to the lord-lieutenant, complained that the following persons met their deaths by hunger, owing to the neglect of the guardians of the Boyle union: Kilshalvey electoral division.—Mrs. Kilkenny and child—after several applications for relief in vain; Mary Connell, found dead by a rick of turf; Philip M'Gowan's wife and daughter; Bryan Flannagan, found dead by the road-side; widow Davy's daughter; Andrew Davey. — — Kilturra electoral division.—John May and son; Pat Marren, widow Corlely, John O'Hare, John Healy's two daughters. Other deaths from starvation took place previous to my first communication to your excellency not included in this list. The lord-lieutenant ordered an inquiry, and the allegations of the Rev. Mr. Henry were most fully proved. The poor law commissioners will therefore doubtless remove those personages.—*Cork Examiner.*

Evictions.—The *Limerick Reporter* gives the particulars of a case in Clare in which the act of Mr. Blake was imitated, and a number of poor creatures, who had gone to the out-door relief depots to obtain the usual rations, found their houses levelled on their return. The unhappy beings, it states, bewailed their fate

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long into the night that saw them houseless.

Outrage.—The accounts of outrage upon property in the papers are very numerous, especially in the district where Tipperary and the King's and Queen's counties adjoin each other. Four persons have been arrested in Ballyshannon, charged with Ribbonism. The *Carlow Sentinel* speaks of the manufacture of pikes being openly pursued there.—Corresp. of *Daily News.*

Harvest Prospects.—From all sides the accounts as to the activity in sowing crops and the prospects of a good harvest are most cheering.—*Tablet.*

The Protestant Repeal Association.—The committee of this body have addressed a circular to the Protestants of Ireland, in which they invite their brethren to demand repeal with "a firm and decisive voice." After expounding the principles of the body, they set forth the objections urged by Protestants to the severance of the union, and answer them in their own fashion.—Corresp. of *Daily News.*

The Orangemen of Armagh.—At a meeting of the Grand Orange Lodge of the county Armagh, held at Armagh on Tuesday, the 25th inst., Sir Wm. Veiner, Bart., M.P., grand master, in the chair, the several resolutions were unanimously adopted, in which they say: "We are fast friends to British connection. Our principles—our interests—our affections bind us to it. So long as its great purpose is respected, we will, to the utmost of our power, maintain it; and we pledge ourselves, in the spirit of a declaration recently made by the first minister of the crown, that, 'while we have life, and breath, and strength,' we will appear at the command of our beloved sovereign, and peril our fortunes and our lives to preserve her kingdom undivided." (Signed by the chairman, and by the district master, on behalf of 228 Lodges.)—*Tablet.*

Catholic Clergy.—The *Cork Examiner* states that the following resolution was adopted by the Roman Catholic clergy of Milk-street deanery, diocess of Kerry, on Wednesday last: "Resolved—That in the present agitated state of public feeling in this district, we feel bound thus publicly to declare our deliberate conviction, that, notwithstanding our earnest desire to promote peace and obedience to the constituted authorities, our best exertions will not [illegible]tual, unless the government do immediately restore to our country its own legislature, a measure which we look upon as practicable, and the only one calculated to remove the distress and embarrassment, and discontent, under which all classes in society are laboring. P. Fitzpatrick, P.P., V.F., Millstreet; Daniel Healey, C.C., ditto; Thomas Maginn, C.C., ditto; John Naughtin, P.P, Kilneen; Michael Naughtin, C.C., ditto; Edmund Fitzgerald, P.P., East Kilcummin; John Tuomy, P.P., Dromtariff; J. Scollard, C.C., ditto."

The *Freeman's Journal* contains an address from the Roman Catholic bishops and 150 of the clergy of Meath, to her Majesty, urging the necessity of a repeal of the union.

The Bishop and Clergy of the Diocess of Ferns.—Repeal.—The Most Rev. the Bishop, and the very reverend and reverend the clergy of the diocess of Ferns have signed a memorial to the queen, informing her Majesty of the really alarming state of Ireland, and praying her Majesty to exercise the royal prerogative, in order to restore peace and prosperity to this too long afflicted country, by giving orders to have convened in Dublin, with as much despatch as possible, a parliament of the lords and commons of Ireland.—*Wexford Independent.*

Address of Loyalty to the Queen.—At a parochial meeting, held in Dungiven chapelyard, on the 23d ult., the Rev. P. M'Fiely, P. P., in the chair, an address of loyalty and attachment to Queen Victoria, imploring her most gracious majesty to restore the Irish Parliament, was proposed by Mr. Henry Morrison, and passed unanimously.—*Belfast Vind.*

Denmark.—The war in the North, now that it is fairly set in motion, is turning very decidedly against the Danes. The Prussians, after rather sluggishly moving northwards for some time, have stormed Schleswig and Flensburg, and, if a few more successes be gained, will drive the Danes out of the duchy. Denmark is not destitute of the means of reprisal, and a blockade of the Elbe and the Weser will soon bring great distress upon the commerce of Prussia. As to the prospects of a general war in the Northern kingdom, the intelligence seems as yet contradictory. Whilst the taking of Schleswig was uncertain, there were rumors of a league between Russia, Sweden, and Denmark; now, a more definite statement appears that the Czar will not help Denmark, unless the Prussians seize upon purely Danish provinces. Denmark seems, therefore, to be left to its own resources.—*Tablet.*

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LITERARY NOTICES.

A History of England from the first invasion by the Romans to the commencement of the reign of William III. By John Lingard, D. D. A new edition, &c., vol. 1. New York: E. Dunigan & Brother. London: C. Dolman. 12mo.

The history of England by Dr. Lingard has passed through several editions since its first appearance seventeen years ago, and has obtained a deservedly wide circulation, superseding in a great measure the other histories of England. It is admitted by all unprejudiced men to be the most accurate and impartial narrative of events in that country, a character which it is impossible for the unbiased reader not to concede to the author. The style of Dr. Lingard is chaste and dignified, worthy of the grave subject which he treats, and pleasing by the elegance of his diction. The present edition has been considerably improved and enlarged by the author; several important parts have been nearly rewritten. It is also printed on fine paper and is embellished with a well executed portrait of the able historian. The work will be completed in thirteen volumes, one of which will appear every month.

History of England from the invasion of Julius Cæsar to the reign of Victoria. By Mrs. Markham, &c. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. Pp. 387.

The author of this work was the wife of a Protestant clergyman, and this circumstance alone would lead us to suspect, though would not itself establish its inaccuracy. An examination of its contents, however, will easily show that the history is pretty much a one-sided story, containing many misstatements, and strongly marked by sectarian views. The following extract will serve to exhibit the writer's ignorance or bad faith. After having alluded to the penances performed by Elfrida, who had murdered her step-son in order to place her own offspring on the throne, the writer says:

"In those superstitious times, when any one had committed a crime, instead of making amends for it in a proper way by sincere repentance, and by repairing to the utmost the harm he had done, the monks used to persuade him to do penance, &c. To do penance, was often to go barefoot, or to sleep on a hard board instead of a bed, or to do something else which should vex the body; but which would not make the heart or temper, from which the fault arose, at all the better. It was then common for priests to exhort rich sinners to leave their money at their deaths to build churches and monasteries. *Indulgences* were privileges that were to be bought, allowing people to do things which were forbidden; but which still they had a mind to do. For instance, it was against the rules of the church to eat butter during lent: but by paying a priest for liberty to eat butter, any person was permitted to eat it in lent."

The misrepresentation both of doctrine and fact in this passage, is quite sufficient to show that the lady authoress would have been much better employed in churning butter than in writing a history for her children.

Rose of Tannenbourg; a moral tale. Translated from the French. Philadelphia: W. J. Cunningham. Baltimore: John Murphy. 18mo. Pp. 214.

This is one of the most beautiful and entertaining stories that we have met with for years. The plot is well conceived, natural, and happily sustained throughout, which imparts a lively interest to the narrative, and gives a relish for the excellent instruction it conveys. Though it is intended chiefly for young persons, it will be read with pleasure and profit even by those of maturer years. Rose of Tannenbourg displays a beautiful example of filial piety and docility, and her parents are models for all who have been called to the responsible guardianship and training of youth.

Preparation for Death; or Considerations on the Eternal Maxims; useful for all as a book of meditations, &c. By St. Alphonsus M. Liguori. Boston: Thomas Sweeney. Baltimore: J. Murphy. 18mo. pp. 396.

This work consists of a series of meditations, which have for their object to establish the Christian in the solid practice of virtue, and it is sufficient to know that they are from the pen of St. Liguori to be convinced of their high character, and the great utility that may be derived from their use. They have been

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so arranged by their distinguished author, that they will serve either for the purposes of private devotion, or to supply clergymen with matter for their instructions to the faithful.

Tales explanatory of the Sacraments. By the authoress of Geraldine, &c. Philadelphia: W. J. Cunningham. Baltimore: J. Murphy. 18mo. pp. 252.

On former occasions we bore testimony to the value of this work, when it appeared in separate parts. We again recommend it to our readers, as an entertaining and useful book. It is embellished with a handsome frontispiece representing the administration of baptism.

Euclid's Elements, or Second Lessons in Geometry. By D. McCurdy. New York: Collins, Brother & Co. 12mo. pp. 156.

The compiler of this book has rendered good service to mathematical science, by presenting the elements of Euclid, without the perplexing repetitions which encumber other editions of that great work.

The French Revolution of 1848. *Its causes, actors, events and influences.* By G. G. Foster and Thos. D. English, with illustrations. Phila.: G. B. Zieber & Co. 8vo. Pp. 222.

The precocity of a work, which professes to exhibit the causes, actors, events and influences of the revolution just accomplished in France, would naturally lead a reflecting person to suspect that it cannot be a very well digested narrative. It has been got up too hastily to possess that solidity and authority which will elevate it above the ephemeral productions of the day. With the exception however of a few extravagant opinions, the book contains a good deal of interesting matter relative to the subject of which it treats, though it has been thrown together too carelessly. This circumstance will account for the narrative being frequently superficial and obscure. The account of the recent revolutions in France and other European countries is made up chiefly from the reports which have appeared in various public journals, to which other information has been added throwing light upon the state of different parts of Europe, prior to the late political changes.

Popular Library of Instruction and Amusement, illustrated. By J. G. Chapman. N. York: E. Dunigan & Bro. Balt.: J. Murphy. 18mo.

We have received from Mr. Dunigan two numbers of his popular library, the first entitled the *Redbreast*, from the German of Schmid, and the second the *Forget me not*, from the same author. The reputation of Canon Von Schmid, as a writer of instructive and amusing stories for young persons, is unsurpassed, if indeed it is equalled, and the publication of his tales, in addition to the many others which we possess of a similar character, though less skilfully executed, will afford parents every opportunity of providing their children with reading of the most entertaining and useful description. The popular library is beautifully printed, and is embellished with numerous illustrations that render it very attractive.

Pamphlets. 1. *Developments of Protestantism; from the Dublin Review.* Cincinnati: Conahan and Brother.

2. *Lectures on Religious subjects, chiefly doctrinal.* By the Rt. Rev. N. Wiseman, D. D. bishop of Melipotamus and pro-vicar apostolic L. D. New York: E. Dunigan and Brother. London: C. Dolman.

3. *A Sermon preached on behalf of the aged poor society of London, at St. Patrick's chapel, Soho, Dec. 12th,* 1847. By the Rt. Rev. N. Wiseman. London: C. Dolman.

4. *A few remarks on the Social and Political condition of British Catholics.* By the Earl of Arundel and Surrey. London: C. Dolman.

5. *Diplomatic Relations with Rome, in a letter from the Earl of Shrewsbury to the Earl of Arundel and Surrey.* London: C. Dolman.

6. *Fourteenth Anniversary Address before the St. Peter's Benevolent Society of Cincinnati: Dec. 30th,* 1847. By Charles Anderson, Esq. Cincinnati: Conahan and Brother.

The first of these pamphlets, from the *Dublin Review*, is an admirable summary of Protestant history, than which nothing more is requisite for the candid inquirer after truth, to convince him that the reformation was an imposture, a miserable delusion, and the very antagonism of Christianity as it was established by its Divine Founder. This is a valuable document for distribution among Protestants. No. 2. is the first of a series of lectures delivered by Dr. Wiseman during the lent of the present year, for the instruction both of Catholics and others not members of the true church. It contains some reflections on the general character of Christian truth as obnoxious to the world. No. 3 is an appeal of the same distinguished prelate in behalf of the aged poor, whose peculiar claims to the charity of the faithful he exposes with great force. No. 4 is rather a superficial essay on three points of great importance, the doctrine of the Catholic church respecting obedience to the civil power, the duties of its pastors to the people, and the political obligations mutually of Catholics and those who differ from them in faith. No. 5 is a refutation of the objections made in the British legislature against admitting an ecclesiastic as an envoy from the court of Rome. This restrictive clause in the bill is clearly proved to be unjust. No. 6 is an able discourse on the subject of benevolence to the orphan. The author views it philosophically, religiously, and in reference to St. Peter's society historically. In the third part of the address, which is excellent in matter, we find the following inaccuracies of expression which it may be well to indicate. "It was my desire . . . . . to *have pursued* quite a different course."—"That purpose was to *have given* a succinct, yet regular account, &c."—"I *had* also intended to *have devoted*, &c." *Quandoque bonus dormitat Homerus.*

We have received *The Italian Sketch Book*, by Henry T. Tuckerman, and shall pay our respects to the author next month.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

JULY, 1848.

SUPPRESSION OF THE JESUITS IN THE EIGHTEENTH CENTURY.

1. *Clement* XIV *et les Jesuites.* Par J. Cretineau Joly. Paris: 8vo.
   Clement XIV, *and the Jesuits.* By J. Cretineau Joly.
2. *Pourquoi, par qui et comment l'ordre des Jesuites fut proscrit, au* XVIII *siecle, en Portugal, en France, en Espagne, et en Italie.* D'apres M. Le Comte Alexis de St. Priest. Paris: Waillie. 18mo.
   Why, by Whom, and How was the Order of Jesuits suppressed in the XVIII *century, in Portugal, France, Spain, and Italy?* From the work of Count St. Priest.

DOWN with the Jesuits, is the cry now frequently heard amid the violent commotions that shake the European continent. Among republicans the Jesuits are accused of being hostile to democratic institutions: among monarchists they are charged with being the enemies of the throne. Some denounce them under the pretence of meddling too much in political affairs: others cry out because they do not take part in such matters; and thus the inconsistency of their adversaries furnishes the ground of their vindication; while it shows that the opposition to their order is to be sought elsewhere than in its pretended incompatibility with popular liberty. The secret source of this opposition is the hatred of the Catholic church. The enemies of Catholicity have clamored against the Jesuits ever since the origin of the society: but in the eighteenth century this warfare against them reached its utmost violence in the combined elements of corruption and falsehood which then prevailed, and which succeeded eventually in wresting from a feeble pontiff an act declaratory of their dissolution. This deadly, and to a certain degree, triumphant opposition to the society has never passed away. It is still witnessed in the writings and doings of radicalism and infidelity: and its effects are more or less visible in the prejudices of those who otherwise have a respect for religion. The suppression of the Jesuits by the sovereign pontiff, is referred to as a standing argument by their ene-

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mies, while it presents even to the uninformed Catholic something plausible at least, against the society. Let us then investigate this great historical question. The works which head this article will enable us to place this subject in a proper light before our readers. They will unfold to us the secret combinations and unrighteous motives which led to the suppression of the society, and prove beyond the reach of doubt that the Jesuits were the innocent victims of the combined despotism of debased monarchs and calumniatory sophists; that refusing to flatter the vices of kings or the dreams of philosophers, they were crushed amid the hate of antagonistic parties.

By a strange coincidence, the documents which furnish the materials of Mr. Cretineau Joly's work, and which so many were interested in destroying, and so many supposed to have been destroyed, fell into the same hands, which had been previously rendered illustrious by an admirable history of the Society of Jesus. "In the course of a journey which I had occasion to make into the north and middle of Europe," says the author, "for the preparation of a work entirely political; Providence enabled me to discover by means of unpublished documents, the hidden plots which brought about the suppression of the Jesuits. In the crowd of documents connected with all ages and all countries, which I procured partly by solicitation, partly by research, and partly by the spontaneous kindness of others, there were some having reference to the destruction of the order of Jesuits. As an historian of the society I felt an interest in examining into the truth and falsity of the charges against its members. I postponed my other investigations of past and present history, though very important; and determined to probe to the bottom this mystery concerning the Jesuits. After a toilsome research, I secured the first despatches; the rest flowed in from all sides. The correspondences of Cardinals and diplomatists, the instructions of kings and ministers, written testimony, letters which would give light to prejudice though blind from infancy, came forth from chancery offices, archives and portfolios in which they had slept for more than half a century. The conclave of 1769 which elected Ganganelli to the papacy, is unfolded to my view with all its obliquities."

The author was in possession of all the communications which passed between De Bernis, the French cardinal, Aubeterre, the French ambassador, and Choiseul, prime minister of Louis XV, those of Roda, minister of grace and justice in Spain, Cardinal Orsini of Naples, and Cardinal Malvezzi, archbishop of Bologna. Around these guilty chiefs gathered other secondary spirits; Campomanès confidant of d'Aranda, Cardinal Andrew Corsini, Azpuru, Almeida, d'Azara, Monino, count of Florida Blanca, D'Osma, confessor of Charles of Spain, Dufour, an intriguing French Jansenist, and Pagliarini, a bookseller, who, after being condemned to the gallies at Rome, was raised by Portugal to the rank of diplomatist. From a diligent and scrupulous study of all the documents passing between these parties, the author has constructed his work. Its publication at first gave him great embarrassment, as many whom he esteemed among the princes of the church, and even the general of the Jesuits himself opposed his purpose. The latter besought him almost to tears, in the name of his order and the Holy See, to refrain from the publication. Others equally distinguished in the church took different views and supported them by venerable authority. Justice at last overcame all other considerations; he was unwilling that the innocent should be the victims of injustice, while the guilty parties were set up by their accomplices as models of probity and virtue. The only charity that a historian can practise is justice.

The second work that we have indicated, is an abridgment of a history written by Count Alexis de St. Priest, lately

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...er of France. The writer was no friend to the Jesuits: he undertook to examine the question of the suppression, principally in its diplomatic aspect, with the expectation of discovering in the history of the times, the evidence of those dangerous principles and crooked acts which have been imputed to the society by its enemies, and have been made a pretext for the general outcry against it. But, after all his researches, this evidence did not appear. He found, on the contrary, that the abolition of the society had been produced by causes altogether different from the supposed corruption of its members. His testimony, therefore, founded as it is upon a diligent investigation of the subject, and coming from one rather unfavorable to the Jesuits, cannot fail to be considered as a triumphant vindication of their order. The work of J. Cretineau Joly fully concurs, in the main, with the statements of M. St. Priest, and as it takes a more general view of the question, we shall confine ourselves to it in the following narrative. The labors of either historian will be sufficient to prove the truth of Count Montalembert's declaration, that the proscription of the Jesuits in the eighteenth century was "the greatest iniquity of modern times."*

So long as the Jesuits had to labor and battle only against the instinctive cruelty of savages, the periodical hate of Huguenots, Jansenists and Universities, they were always equal to the separate or combined attacks of their adversaries, and often filled their ranks with division and confusion. Proclaiming the principle of obedience to constituted authorities, they had found support with scarcely an exception under all forms of government. But a new species of contest was now to begin: a new ally was added to their old enemies, a new school, which flattered kings whilst it sapped their thrones, and destroyed morality by glorifying vice and calumniating virtue. A feeling of selfishness stole over the souls of monarchs; they slept upon their thrones, indulging in an inglorious ease which brought death upon their dominions. Rather than awaken from their royal laziness, they suffered first one and then another to weaken the sinews of government. For the sake of ease they consented to be mere ciphers, and when they exerted their drowsy energy, it was in behalf of evil. In this decline of social security, in the decomposition of power which the philosophers of the eighteenth century denominated progress, the Jesuits were marked as the first objects of their intolerance. To strike at the heart of ancient unity, the dead body of the Society of Jesus must first be passed over, and heaven and earth was moved to accomplish the unholy purpose. Unbelievers pretended faith in the church, Gallicans condescended to proclaim the infallibility of the pope, and extremes appeared to be uniting. A league was formed embracing all the follies and reveries, all the errors and prejudices of the times. The enemies of monarchies combined with the ministers of kings, the propagators of impiety with prelates who had only capacity for harm. The Jesuits opposed this formidable array, sometimes with boldness and sometimes with moderation, but did not disguise their apprehensions, that so many assaults so skilfully combined would finally crush them; yet they struggled on in their efforts to preserve the faith of the people. They threw themselves into the arena, and without measuring the strength of their enemies, wrote and spoke continually against their designs. The innovators embarrassed by the learned discussions to which Father Bertrand and other disciples of St. Ignatius invited them, were obliged to unmask their batteries prematurely. It would have suited them better to have concealed and denied a little longer, the projects which were thus

* It may not be amiss to state that the ecclesiastical authorities at Rome have expressed to J. Cretineau Joly their high approbation of his effort to vindicate the Society of Jesus, by disclosing to the world the true causes of their suppression.

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brought to the knowledge of government. The French parliament showed itself so far hostile to the philosophers as to proscribe their works, but individually its members encouraged and praised, what in their corporate capacity they denounced. The Jansenists, supported by the magistracy dragged each sacerdotal conflict before the bar of the grand chamber. They lived in opposition to Catholicity, yet wished while they died impenitent to be absolved by its sacraments. They denied the authority of the church, yet in a spirit of derision would ask its aid in their last moments. The refusal of the sacraments consequent upon this state of things, served them to keep alive public malignity. The bishops, the clergy and the religious orders persisted in their duty, though in its discharge, abuses and excesses may sometimes have been committed. Some pushed their precautions even to intolerance, while in such cases the Jansenists and philosophers affected to see nothing but the machinations of Jesuits. Parliamentarians, Jansenists, and Encyclopedists were banded together to crush the Society of Jesus. These discordant intelligences, united by a common purpose, fearfully clouded the horizon of the order; yet when the storm first broke forth, it was from a direction where it was least expected; Portugal led off the first Catholic attack against the Jesuits.

Sebastian Cavalho, known in history as the Marquis of Pombal, was a man who by dint of energy and political talent, rose from an humble beginning to be the prime minister of Portugal. To perpetuate his influence over the weak and timid mind of Joseph I, he filled it with imaginary stories of plots against his life. He was proud, vindictive and despotic, and had during a sojourn in England and Germany imbibed a bitter hatred for religious orders and the ecclesiastical hierarchy. The nobility of his country repelled him, and thus made him their enemy. John V had always excluded him from power, but upon his demise the crown devolved upon Don who, like nearly all the monarchs age, was imbecile, voluptuous and tim. Pombal now became all at once minister of state for foreign affairs, and soon after premier.

From this time, the Jesuits who had admired his talents and aided his promotion, were abandoned by this ungrateful hypocrite and doomed to destruction. His first step was to alarm the apprehensions of his timid sovereign, so far as to induce him to ordain, that an attempt on the life of a minister of state, should be assimilated in enormity to an attempt upon the life of the king himself. Armed with this decree, which enabled him to wreak his vengeance and his hate against nobility, gentry, ecclesiastics and every one that was odious to him, he lined the Tagus with prisons and filled them with the victims of his tyranny. The timid king believed that these arrests were caused by involving his own safety, and trembling for his own life, he left Pombal in the uncontrolled exercise of his iniquities. Seeing that those who even murmured against this stretch of authority were cast into prisons, others warned by their punishment kept their peace.

In his career of cruelty the great dread of Pombal was the Jesuits. He feared lest by the credit they enjoyed with the court and the people, they might sooner or later, effect his ruin. As the Fathers were too strong in the affections of the nation to be openly attacked, to impair their character Pombal had recourse to intrigue. He again assailed the monarch on his weak side, and cautioned him against the ambition of his brother, who, he intimated, was aiming at the throne, favored by the people and seconded by the Jesuits. The king already envied his brother his chivalrous grace, and Pombal by mixing up the Fathers of the society with this imaginary plot, weakened their hold upon the royal confidence. When he thought the monarch's distrust was sufficiently excited, with an injunction of inviolable secre-

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he placed in his hands the various works written against the society. To Joseph these books had all the attraction of forbidden fruit.

Having poisoned the king's mind, he next tried the experiment with the people. He flooded Portugal with all the works that had ever been written to tarnish the good name of the Jesuits, and when he judged that his scheme had sufficiently succeeded, with unparalleled effrontery he imputed to the Fathers his own persecuting policy, of which some among their best friends were the victims.

Having established a monopoly, under the name of the Maranon company, to gratify an inordinate avarice which was too slowly enriched by confiscations, he banished Fathers Fonseca and Ballaster for exposing to the merchants its deplorable consequences, and unmasking his hate, he began to speak openly of destroying the order. His iniquitous design was checked by the earthquake which occurred in 1755, spreading mourning and ruin throughout Lisbon. The consternation created by this calamity made Pombal himself humane for the first time, and smothering his hatred, he was seen vieing with the Jesuits in their efforts to alleviate human misery. The devotion and sacrifices of the order of Jesus, on this trying occasion, endeared it more than ever to the hearts of the people, and the blessings poured upon the heads of the Fathers penetrated to the throne itself. Joseph was filled with emotions of gratitude and returning love; he recalled the exiled Fathers Fonseca and Ballister, while Father Malgrida, so specially prized for his heroic devotion to the sufferers, gained sufficient influence over his lethargic nature, to bring it back to sentiments of piety. This change of the royal heart deranged the plans of Pombal. But though a common calamity had blended the zeal of the Jesuits and the minister, the danger once passed, the minister regained sufficient empire over the fears of his timid master, to procure the banishment of Father Malgrida. From this attack, Pombal advanced to new ones. He scoured both hemispheres for accusations against the Jesuits. The Jansenists and philosophers furnished Europe its contingent of charges; he gave them in exchange such as he invented for South America. The minister had no love for the philosophers of the eighteenth century; their ideas of liberty, the only bright ones in their chaos of dark thoughts, made him uneasy in his career of despotism; yet in warring with the disciples of Loyola, he made himself their unconscious tool. Pombal would have been satisfied with introducing the Anglican form of worship; the philosophers would have consecrated atheism itself. Yet they mutually supported each other in their assaults upon the social edifice; each found in the Jesuits a common enemy. In Portugal the destruction of the Society of Jesus was made easy by the cruelties and humiliations heaped upon its friends, yet not so certain but that new calumnies had to be resorted to before its accomplishment.

Rumors of gold mines in the Reductions of Paraguay* had at different times

* The towns formed among the Indians, converted to the Christian faith, were called *Reductions*. In Paraguay, they were situated on the Parana and Uruguay rivers. The achievements of the Jesuits in South America, as elsewhere, have deservedly won the admiration of mankind. In the centre of the most savage barbarism they founded, with no other cement than their sweat and their blood, Christian republics surpassing even the Utopias of Plato, Bacon, and the illustrious author of Telemachus. With no other motives than God's glory and the welfare of mankind, with no other weapons than the Gospel, they braved the fury of the elements, traversed the most inhospitable regions, battled against the passions and persecutions of men, and at length brought under the yoke of Christ and into habits of perfect civilization, a people who exceeded in savageness the wild beasts of the forest. The virtues of this Christian people, the admirable order that reigned among them, their perfect happiness amid the blessings of religion and the exercise of every useful art, may justly be said to have formed the most wonderful and beautiful system of civilization that has ever been achieved by the influence of Christianity. The Jesuits began their labors in Paraguay towards the close of the 16th century, and on the Parana and Uruguay rivers alone, not to mention their many other successes, they formed thirty *reductions*, containing a population of 133,000 souls.

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been spread through Europe, these had been contradicted by a Spanish commission, appointed to investigate the matter on the spot, but still like all wonderful stories they had many believers. Gomez Andrada, governor of Rio Janeiro, considered that the Jesuits would not have watched so carefully the Reductions of Parana, if they had not wished to conceal from the indiscreet the traces of this imaginary treasure. Full of credulity he conceived the project of an exchange of territory, and prevailed with the court of Lisbon, to cede to Spain the beautiful colony of San Sacramento for the seven Reductions of Uruguay. The proposal was too advantageous to Spain not to be accepted; and a lovely country commanding the navigation of a river was bartered for sterile plains. But this was not all; as if the contracting parties had the power to traffic in the inhabitants as well as the soil, it was stipulated, that the population should be transferred to a desert and uncultivated region. The Jesuits were the fathers, friends and rulers of these neophytes, yet to them was entrusted the thankless duty of preparing the minds of this injured people for submission to this great injustice. They communicated the terms of this treaty to the caciques, who all exclaimed, that they preferred death upon the soil of their fathers to an exile that was to have no end. The Fathers listened in sadness to their touching remonstrances, and it must be regretted that they did not encourage them to strenuous resistance, instead of seeking to soften their indignation. Yet Pombal, although the Fathers in a spirit of loyalty to their temporal superiors, did violence to their own feelings, denounced them to Europe as dangerous men, who had fomented a spirit of insurrection and insubordination among the aborigines. In this charge, which the world would now justify if true, some Catholics even had the recklessness to unite. Schœll, a Protestant historian, has dealt more justly with these injured Fathers. "Because twelve or fourteen thousand men," he says, "skilled in arms, and provided with cannon, refused to submit to a decree of expatriation, people refuse to believe the Fathers who averred that they did all in their power to engage them to submission. It is proved, nevertheless, that exteriorly at least they used all the necessary means for this purpose. But we may well suppose that their exhortations, repugnant to their feelings, were not expressed with that warmth which might have been look-for under different circumstances." Pombal, however, in the face of the truth, wrote pamphlets, which he spread through the peninsula and Europe, to prove the seditious and ambitious character of the Jesuits in South America. In Portugal his power and his threats prevented an exposition of his falsehoods. He sought to enlist some members of the Spanish government in his career of calumny, but with the exception of the Duke of Alba, he found only men indignant at his audacity. His writings were by different Spanish decrees branded as libels and ordered to be burned by the hangman. Zevalos, the Spanish governor of Paraguay, had enlightened Spain as to the true state of the Reductions. During his wise rule of the province he restored peace, but could not bring back that primitive innocence and docile piety, which the Fathers had inspired, but which commerce with European traders had destroyed. The Indians had learned to treat the ministers of religion with disrespect, yet could not withal be induced by any seductions to accuse the Jesuits of fomenting sedition or rebellion. To the inducements offered them to accuse the Fathers before the magistrates, they replied that they would not so far tamper with their consciences, and their chiefs declared that the Fathers had well nigh lost the confidence of the Indians on account of their

These conquests to the faith, with continual accessions, were held in the most flourishing condition during one hundred and fifty years, until such demons as Pombal, the enemies of God and man, undertook to destroy them by brute force.

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advocacy of peaceful submission to the treaty.

Having aspersed the Jesuits in South America, Pombal shifted the war once more to Europe. He sought at Rome for instruments for his next blow. At that time, 1757, Benedict XIII of the family of Lambertini occupied the chair of St. Peter. He had been an elevé of the Jesuits, and though he differed from them on the question of Chinese ceremonies, this circumstance had not affected that esteem which he had always expressed for their order. Cardinal Valenti, his celebrated Secretary of State, was friendly to them, but the pope had for his intimate adviser, another cardinal who showed a marked dislike for the fathers and the institute. This was Dominic Passionei, a man of superior mind, but always contentious and unyielding, the effects of whose antipathies* the Jesuits had for some time experienced. Pombal knew his sentiments and made his arrangements accordingly. A Capuchin named Norbert, afterwards Abbé Platel, who had visited the Indies and America and been affiliated with all the Protestant sects, had published in 1744 a work entitled "Historical Memoirs of the affairs of the Jesuits." This book had been censured by a congregation appointed to investigate its merits, of which congregation Passionei and Ganganelli, afterwards pope, were members. Passionei had dissented from the decree of censure and accompanied his dissent with a protest to the pope. Norbert's book had charged the Jesuits with trading for gain in the most costly merchandizes of the east; but instead of verifying his charge by facts, he referred to a letter written by a governor of Pondicherry, to be found in Duquesne's voyages. According to Passionei, Norbert was blameless, not because he had not made a false charge, but because he made no accusation on his own authority.

The trading which is interdicted to clerks and religious by the canons of the church, and to members of the Society of Jesus by the institutes of St. Ignatius, consists in buying to sell again and not in vending the productions of one's own domains. In the colonies of Paraguay, however, to protect the confiding nations from the impositions of speculators, more commercial latitude was allowed the clergy than in other places. The bishops of Paraguay acknowledged on various occasions the disinterestedness with which the fathers discharged their trust. Their vigilance had enabled them to frustrate the dishonest calculations of traders, based upon the simplicity and incapacity of the neophytes. The participation of the Jesuits in the commerce of the Reductions was ordered by a decree of the Spanish government itself, dated 28th December, 1743. Though the charge of trafficking was utterly false, yet Pombal revived the exploded slanders of Norbert, and, seconded by Cardinals Passionei and Archinto, obtained from Benedict XIV in his last sickness a brief appointing the Portuguese Cardinal Saldanha, a protegé of Pombal, visiter of the houses of the Jesuits in the kingdom of Portugal.

In the midst of his sufferings Benedict became uneasy lest the brief of reform might be abused by jealous and vindictive spirits. He therefore dictated to Archinto some instructions for Saldanha full of justice, in which among other things he charges him to act with discretion and courtesy, to consider every allegation maturely, to be cautious how he was influenced by the suggestions of the enemies of the institute. The instructions did not suit the designs of Pombal, and were irreverently thrown aside as the ravings of a dying man. The pope's brief, which was signed on the 1st of April,

* D'Alembert, page 38 of his work on the destruction of the Jesuits, thus adverts to Passionei's dislike for them. "It is said that Cardinal Passionei carried his aversion to the Jesuits so far, that he would not admit a single one of their works into his beautiful and extensive library. I am sorry for the library and its owner; the one has lost many fine works, and the other, though he may be a philosopher in other respects, has shown himself very little of one in this instance."

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1758, was not communicated to the Jesuits until the 2d May following, on the 3d Benedict XIV died, his mind troubled with the fear of having overstepped his duty.

The news of this brief was a blow that struck the Jesuits to the heart. To confide the reform of a religious society having no need of reform, to a minister who had sworn to destroy them, was to cut it away from all hopes of justice. The Jesuits had defended the church and now they were abandoned to its enemies. Saldanha, the instrument of Pombal, in the prosecution of his work surrounded himself with the most determined enemies of the institute. The fathers presented themselves to their inquisitors without any other arms than the cross, without any other support than the rectitude of their lives. Saldanha had placed all the authority with which he was invested at the mercy of Pombal, who was fired with new wrath at being foiled in a recent effort to effect a matrimonial alliance which would give the crown of Portugal to the duke of Cumberland and subvert the Catholic religion. With culpable precipitancy and manifest injustice, the commendable care with which the Jesuits watched over the commercial interests of their neophytes in Paraguay, and which was in accordance with the mandates of popes and monarchs, was tortured into an ecclesiastical offence. They were declared convicted of the charge preferred by the minister. Nothing else could have been looked for, in a trial where power and hate were predetermined to condemn. The books, accounts and correspondences of the order were ransacked for proof, without the discovery of the smallest tittle of evidence. The minister, supported by the decision of his creatures, by threatening the cardinal patriarch of Lisbon with royal displeasure, induced him to interdict the Jesuits in the whole extent of his diocess. A few days after issuing his interdict, the patriarch who was then old and infirm died, and Saldanha was rewarded with a see he had for some coveted.

On the seventh of June, 1758, about a month after these occurrences, Cardinal Rezzonico was elected pope and took the name of Clement XIII. He was a priest of lofty virtue and expanded heart such as the church has so often seen at her head. A few weeks after his installation, Clement XIII found at his feet Father Ricci, the newly elected general of the Jesuits, who placed in his hands a memorial complaining of the injustice that had been heaped upon the society in Portugal, and demanding an impartial investigation of all the charges imputed to its disciples. His petition was granted as a just request which man should not deny to his fellow man. A congregation was appointed whose decision entirely acquitted the Jesuits of all the charges which had been brought against them. While Pombal's hopes were jeoparded by this decision an unforeseen event gave new strength to his tottering cause.

As Don Joseph the king was returning in his carriage from the palace of the marquis of Tavora, he was shot at and received a wound in his arm. The marquis of Tavora, whose wife the king had seduced, was suspected of being the perpetrator of the deed. The most accredited account of this matter fixed the guilt of this attempt upon two servants attached to the house of Tavora: but Pombal had so mystified the event that some doubted its reality altogether, while several histories attributed the whole plot to the minister himself. Pombal caused every nobleman to be suspected whom he either hated or feared, and charged the Jesuits with being parties and privies to the whole plot, reviving against them the accusation of fomenting rebellions and encouraging regicide. The minister created a special tribunal for the trial of the suspected noblemen and constituted himself its president. The accused were cruelly racked and tortured to extort from them confessions of guilt, and after exhausting his

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In this way, Pombal with his own hand wrote out their death warrants.

The Jesuits were to have their turn next. On the eve of the execution of the nobility, the minister denounced the fathers as instigators of the attempt upon the king's life, and accomplices in the guilt. The provincial of the order and several of his most distinguished associates were cast into prison and tortured upon the rack. The hypocritical minister would persuade the public, that his tyrannical course was dictated by a desire to purge the society of the innovations which had been made upon its primitive rules. Thus says Voltaire:* "What was strange enough in the almost universal disasters which befell the Society of Jesus, was, that while it was proscribed in Portugal for having degenerated from the spirit of the institute, it was denounced in France for its too strict conformity with its rules."

To the arrests of Jesuits already made, Pombal added innumerable others, and followed them up by the sequestration of their colleges and effects. By means of their property he was enabled to reward episcopal complacency, to purchase the army, and to get up festivals to divert the minds of the people. In this way more than 1500 Jesuits despoiled of every thing were thrown into prisons, while an expression of pity for their misfortunes was made a crime punishable with death or banishment. This inhuman treatment, not confined to the kingdom, was practised towards the Jesuit missionaries scattered over the various colonies dependent on Portugal. They were forcibly torn from their neophytes, and driven to the nearest ports, where without adequate provisions or supplies they were crowded into ships and conveyed to Lisbon. Ignorant of the cause of this sudden violence, they were hurried to prison under the escort of soldiers, who, less cruel than the authorities, in very pity for their destitution, often shared with them their scanty meals.

* Age of Louis XV, vol. 12, p. 254.

This state of things became too burdensome to Portugal to endure for any length of time. To make the cruelty less onerous to the nation, in April, 1759, Pombal sent to the pope a letter from Joseph in which the king declared his intention of expelling the Jesuits from his dominions. Impatient at the pope's delay in responding to this letter, and afraid of an unfavorable answer, this unprincipled minister, to deceive the king, procured through Almada the Portuguese envoy at Rome a forged brief, which sanctioned the confiscation of the society's property and the punishment of its members with death. This audacious forgery did immense injury to the fathers, not only in Portugal but throughout Europe, and until the detection of its spurious character shut the mouths of the Jesuits every where. Pombal, who had been undecided for a time as to what country he would drive the Jesuits, at last determined to cast them upon the Roman shores. Without provisions and without any comforts they were hurried to the mouth of the Tagus, where they were crowded into merchant vessels. Their supplies soon failed, but adverse winds refusing to second the designs of the minister drove the ships into Spanish and Italian ports. Wherever they stopped a cry of pity went forth for these proscribed exiles, and charity pouring her abundance upon them and restored their failing strength. On the 24th of October, 1759, these persecuted men, to the number of three hundred, landed at Civita Vecchia. The kindness with which they were treated at other points of their voyage arose in Civita Vecchia to enthusiasm. The magistrates attended to their wants, and the religious societies vied with each other in tendering them fraternal hospitality. Such was the fate of the professed of the order; as to the young Jesuits, Cardinal Saldanha arrogated to himself the right of dispensing them from their vows. The greater number resisted the seductions of power, and Joseph de Carvalho a relation of Pombal headed a

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movement encouraging them to imitate the example of the professed of the institute. They sustained themselves with courage and were incarcerated by the agents of Saldanha. At Goa, where the cupidity of Pombal commenced the spoliation of the tomb of St. Francis Xavier, his agents reassembled the Jesuits of the east, and crowding them into a few galliots left them to wander upon the high seas.

Thus fell the society of Jesus in the dominions of Portugal. Driven from their own country, they were hailed as martyrs wherever they went. "In spite of the suspicions cast upon the Jesuits in Portugal," says Schœll, "one thing is certain, that the reproaches with which Pombal assailed them were of a trifling character. The minister's attacks were for the most part made with the weapons of falsehood, calumny and exaggeration, rather than the sword of fairness and good faith."

The facility with which the minister of state in Portugal had cajoled the king, the assurance with which he eluded the entreaties and decrees of the holy see in favor of the Jesuits, gave great encouragement to their enemies throughout the rest of Europe. The philosophers, the Jansenists and the parliamentarians, while they blamed Pombal for his heartless cruelty and stupid despotism, began to hope that with milder treatment they would be able to effect the same result. In France the worn out libels and falsehoods which the Protestants had originated, such as the fables of Ambrose Guis and Father Henry, had been treasured by the Jansenists who now revived them. Nor were these the only materials from which prejudices against the institute were to be created. The storm gathered from many points. Old enmities, young hopes, philanthropic illusione, visionary fancies, ambitious aspirations, all concurred to hasten their ruin. They were the mark at which all aimed their blows. Voltaire was their elève and attached to them, but he sacrificed his affection to the vast designs o. and colleagues. D'Alembert p. them with argument, Voltaire with-. lery, the Jansenists with feelings of untiring hatred. Buffon disdained to associate himself with this league, and Montesquieu who kept aloof from it, died in the arms of Father Bernard Routh. Rousseau remained neutral, refusing to join the enemies of the society. "I am abused," he writes to Christopher Beaumont, "for declining to unite with the Jansenist party, and for being unwilling to write against the Jesuits whom I do not esteem, but against whom I have no cause of complaint, and whom I see persecuted." These exceptions did not mitigate the attacks upon the institute. The kingdom of St. Louis, was not governed by executioners until it had been first misled by these sophists. Regardless of a monarch who was gouty and prematurely old; whose mind naturally strong, slumbered in voluptuous apathy; they imputed all kinds of charges to the Jesuits. Louis XV could see the evil; and even designate the remedy which he lacked the energy to apply. His life was spent between debauchery and remorse.

In 1757 an attempt was made to assassinate the king by a man named Damiens. The Jansenists at once charged the crime to the Jesuits and renewed the old accusation of their being advocates of king-killing. Voltaire recoiled at this palpable slander. "My brother," he writes to an associate in iniquity, "you know that I have not dealt gently with the Jesuits. But I shall raise posterity in their favor if I accuse them of a crime from which they are exculpated by all Europe and Damiens himself. If I wrote otherwise I should be but the vile echo of the Jansenists." While suffering from the effects of the assassin's wound, Louis XV turned his thoughts to religion, but yielded again upon his recovery to the disgraceful influence of Madame Pompadour. This infamous courtesan, knowing how odious she was to the members of the royal family,

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..shed to propitiate them under the garb of sanctity. After many hypocritical demonstrations, which deceived nobody, she presented herself at the tribunal of penance and solicited absolution. Her scandals, however artfully she sought to conceal them, were notorious. The Jesuit father, Sacy, to whom she applied for spiritual relief, refused it, as did Perusseau and Desmarets to the king himself. This refusal placed the fathers and their society in still further peril, yet nothing could induce them to recede from their purpose. Madame Pompadour hoped to find the holy see more pliant than these intractable casuists, and wrote the pope such a letter as she hoped would draw down censures upon their heads. In this she was mistaken; but this affront of the Jesuits gave a new ally and new strength to the enemies of the society. The events in Portugal added still further to their presumption. The parliament had observed with what passiveness the Jesuits had acted in the persecutions of Portugal and imagined that those of France would behave with the same abnegation.

The coalition of Jansenists, state officers, philosophers, magistrates and courtesans, was waiting only for a plausible pretext to put in motion its evil intentions, when an event of the most unexpected kind furnished the occasion for attack. The charge so often imputed to the Jesuits of engaging in mercantile speculations, and which their enemies had never been able to establish, was brought home against an individual of their order, who resided in the island Martinique in quality of superior. This was Anthony La Vallette, a descendant of the grand master of Malta, who in embarking in commercial affairs violated the rules of his institute, and for so doing was expelled from the Society of Jesus. After his dismissal from the order, La Vallette removed to England, and though detached from the society and censured by its members, he always assumed the sole responsibility of his acts and exonerated his associates from all blame or participation. This he did freely in Protestant countries, though often importuned by its enemies to criminate his order. The misconduct of La Vallette gave a rare opportunity to the combined foes of the society to push it on to insolvency and ruin. The principal part of La Vallette's creditors in concert with the Jesuits endeavored to repair the mischief he had made. More than seven hundred thousand francs had been paid, and it was possible to arrange the balance so as to ease all interests concerned as much as possible. A project for this purpose had been subscribed, which was impeded by unfortunate differences of opinion in the society. Some refused to make the order liable for the debts of La Vallette, while others believed that it was proper to stifle at any sacrifice an occasion of scandal. In this state of affairs, parliament glad of the opportunity took the matter in hand. It had to pronounce on the conduct of a bankrupt individual, it chose to transcend this limit and raise a religious question. In its action parliament forgot the unpaid creditors of La Vallette and invested itself with the mission of judging the institute. Three counsellors were appointed to examine the dreadful and mysterious constitutions which no one ever saw, and yet of which the philosophers, the Jansenists, and each member of parliament had copies in their possession. A decree was obtained in favor of the creditors of La Vallette against the society, which was never executed for their benefit, and only served for the overthrow of the Jesuits. They had paid such debts as had matured and were disposed to arrange for the balance as they fell due, when parliament by its decree rendered them insolvent. The important matter with parliament, and for which creditors were forgotten, was the examination of the constitutions of the society. Its commissioners with those appointed by the king demanded a modification of certain fundamental rules laid down by St. Ignatius.

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The fathers, generally so passive, refused to trifle with their constitutions. They had abandoned their fortunes to the mercy of their enemies, but they would not entrust them with their honor and their conscience.

For their stand in this matter, which was in opposition to the wishes of Louis XV, they were accused of being in permanent revolt against their sovereign, and the old charge of justifying regicide was revived. Madame Pompadour, and Choiseul, who had lately become minister of state, did all in their power to encourage animosity against the Fathers. They employed Chauvelin, a Jansenist by conviction, a courtier by interest, and through a thirst for praise, the friend of the Encyclopedists, to unite the elements of hate which threatened the society, and by their influence he was appointed by parliament one of a committee to examine its constitutions. His report, which was a regular denunciation, accused the Jesuits, ancient and modern, of the most pernicious doctrines both of dogma and morality. These charges were followed by new ones, and new inquiries were ordered. Decrees succeeded each other with such precipitancy that the king interfered, but through the encouragement of Choiseul, parliament disregarded his edict. In the tenderness of its love, parliament undertook to defend the church against the church itself. For two hundred and forty years, the Jesuits had existed in the centre of Catholicity. They had covered the whole world with their evangelical labors. Nineteen sovereign pontiffs had borne cheerful testimony to their efforts and their doctrines. But parliament heeded not the triumphs they had won for Christianity; it wished to condemn the Society of Jesus, and proclaimed it an enemy to the church in spite of the church, an enemy to Gallican liberties and to all authority. It forbade all subjects of the king from entering the Company of Jesus, and restrained the Jesuits from giving public or private lessons in theology.

The Jesuits in France, like th- Portugal, remained silent and pas. under the indignities they endured. Th. council to which the king had confided an examination of the constitutions of St. Ignatius, at last, considered it becoming to ask the decision of the church upon a question so thoroughly spiritual. In this they differed from the parliamentary commission, which rejected the co operation of the clergy. They submitted seven questions to the decision of the hierarchy, referring to the conduct, doctrines, instructions, and usefulness of the Jesuits, and also to the extent of the superior general's power and authority in France. Fifty-one cardinals, archbishops and bishops assembled in council to consider these questions, and on each question pronounced in favor of the Jesuits. There were but six voices in the minority, and of these, the bishop of Soissons alone demanded the suppression of the Jesuits. Such was the decision of the bishops interrogated by the commissioners of Louis XV; to their judgment seventy other bishops gave in their adhesion in a letter to the king. In the vain attempt to conciliate matters, the monarch sustained the views of the meagre minority! By his edict he declared the Fathers of the Society subject to the Ordinary, to the regulations of the state, and prescribed the manner in which the general should exercise his authority in France. Parliament refused to register this edict, and Louis influenced by Madame Pompadour and Choiseul consented to its withdrawal.

In order to draw off the minds of the people from the disasters which befell the French arms upon the high seas and in the colonies, Choiseul thought it politic to push still further the animosities against the Jesuits. The Canadas and some of the West India islands were to be ceded to England, and to avert popular dissatisfaction, says D'Alembert, himself one of the promoters of this kind of tactics, "another subject of entertainment was furnished, just as Alcibiades cut off his

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dog's tail to prevent the Athenians from discussing more serious affairs." In this spirit, parliament in April, 1762, shut up the forty-four Jesuit colleges, and at the same time flooded the capital and departments with pamphlets and works, filled with the most monstrous calumnies; one of these pamphlets, of special notoriety, was repudiated by the pope and the bishops, and refuted by the Jesuits, who demonstrated that they contained not less than seven hundred and fifty eight falsified texts. In the mean time the clergy of France came together in Paris in extraordinary assembly. Engaged abroad in disastrous and expensive wars, the State appealed to this body for pecuniary aid, who responded by cheerfully voting subsidies. But in presenting themselves before the king, they laid at the foot of the throne the wish of the assembled clergy and of Catholicity, and that wish was, the preservation of the Jesuits. Their appeal was eloquently earnest, and while it denounced the slanderers of the society, exalted the learning and the virtues of its members. This appeal had no effect in staying the arm of persecution. It was presented in May, 1762, and on the August following, parliament after reiterating its calumnies in a new decree, commanded the Fathers to renounce the rule of their institute, prohibited them from wearing their habit, or living in communities, and restricted them from exercising ecclesiastical functions, unless they denounced under oath the constitutions they had sworn to obey. By the same decree their goods were confiscated, their churches despoiled, their libraries scattered, and they driven from their houses. Thus did tribunals calling themselves Catholic give a fatal example, which has called down the reproaches even of Protestant historians. "This decree of parliament," says Schœll, "is too visibly marked by passion and injustice, not to be discountenanced by all unprejudiced men. To require the Jesuits to advocate what was called the liberties of the Gallican church, was an act of tyranny; for however just they may be in principle, they were according to the opinion of the most learned doctors, at best problematical and by no means articles of faith. To force the Jesuits to repudiate the moral principles of their society, was to decide despotically a historical fact which was a manifest falsehood and forgery. . . . . These men whom their enemies accused of making a sport of religion, were too conscientious to take the oath required of them, and of four thousand then in France, but five submitted to its exactions." By this noble stand the Jesuits have truly become their own best eulogists.

The Company of Jesus existed no longer in the Most Christian kingdom. "I open history," says de Lamennais, "I behold accusations against the Order of Jesus, I search for proof and find only a most brilliant justification." Up to the moment of their suppression, Clement XIII had by repeated rescripts and tender prayers endeavored to arouse the sleepy courage of Louis XV. But when notified of the decree for their destruction, the pope considered that he had a higher and holier duty to perform. The bishops of all parts of the world besought him to take in hand the cause of the church, he responded from his heart to the wishes of Catholicity, and published the bull Apostolicum. From his exalted throne he raised his voice. "We repel," he said, "the heavy injury which has been inflicted at the same time upon the church and the holy see. Of our own motion and certain knowledge we declare that the institute of the Company of Jesus, breathes the highest degree of piety and sanctity, although it falls into hands which after they have disfigured it by wicked interpretations, do not fear to characterize it as impious and irreligious; thus insulting the church of God in the most outrageous manner, accusing it of being so far deceived as to judge and declare that which in itself is both impious

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and irreligious, to be pious and pleasing in the sight of heaven."

What little the powerless Louis could do for the amelioration of the fate of the Jesuits, was soon ended by the events of the Spanish peninsula. The anger of the king of Spain against the Society of Jesus, gave Choiseul and the parliament a pretext for further mischief, and the Fathers already scattered through France were banished entirely from its confines.

Charles III, of Spain, was a religious prince, and was endowed with most of the qualities which could make a people contented. At Naples, as at Madrid, he had always been an admirer and friend of the Society of Jesus. He had rejected the calumnies of Pombal and denounced his tyranny. Don Manuel Roda, who owed his elevation to the Jesuits, was Spanish ambassador at Rome, and though avowedly their friend, plotted there secretly their ruin, with the prelate Marefoschi, secretary of the propaganda, and d'Osma, the king's confessor. When Roda was recalled and made minister of grace and justice, it was believed throughout Rome that a new enemy had risen up against the Company of Jesus. "The time is not come," he would say to those impatient of action, "wait till the old woman dies." The old woman was the queen mother of Spain, then an octogenarian.

In Spain as in other countries, the enemies of the Jesuits, few but influential, only sought the occasion to accomplish their destruction. A popular outbreak occurred in Madrid in March, 1766, caused by certain odious measures, introduced by the Marquis of Squillaci, a Neapolitan and minister of state. In consequence of the popular violence, the king was obliged to withdraw to Aranjuez. The indignation was on the increase and more than one danger threatened, when the Jesuits, strong in the affections of the people, threw themselves into the melée and succeeded in appeasing the tumult. Charles III returned to his capital humiliated at the thought of having fled, and perhaps still more mortified to owe the restoration of order to a few humble priests. The king was received with joy; but he had around him men who, leagued with Choiseul and the philosophers, sought to turn this affair against the Jesuits. The Marquis of Squillaci was succeeded in his office by the Count d'Aranda, a man of abilities, who had for a long time been leagued with the Encyclopedists. "Inebriated with the incense which the philosophers burned before him," says Schœll, "he reckoned no glory so great as that of being ranked among the enemies of religion and thrones." Grimaldi, Roda, Campomanès, the creatures of D'Osma, with the Duke of Alba, the minister of Ferdinand VI, shared with D'Aranda in the hate of Jesuits and the thirst for innovations. Portugal and France had extirpated the Jesuits; it would not do for d'Aranda and Alba to be behind their friends abroad.

The Spanish ministry, of which d'Aranda and Grimaldi were the soul, had no sympathies in common, save on one point, and that was in ridding themselves of the Jesuits. D'Osma, the king's confessor, with an ardor of hate which his convent never inspired entered into the coalition. The secrecy with which this league acted, makes it a matter of doubt what was the motive which first excited the king to such implacable hostility against the Jesuits. Some impute it to the outbreak at Madrid, while others affirm that it originated in a plot concerted by d'Aranda and Choiseul, which had for its basis the pride of a son who did not wish to blush for his mother. This plot was consummated by the aid of D'Azara, the Spanish ambassador at Rome, who forged a letter in the name of Father Ricci, superior general of the Jesuits, in which the general is made to affirm, that he had collected documents which proved beyond a doubt that Charles III was the fruit of an adulterous intercourse. This forged letter, which by

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preconcerted arrangements was intercepted, was shown to the king and made so deep an impression on him that he signed the order for the expulsion of the Jesuits from his dominions. This is the statement accredited by the Protestant historians Coxe, Rankè, de Murr, Sismondi, Schœll and others. As to the king and the ministers, preferring the awe which secrecy gave to so vigorous a proceeding, they never divulged the motives which influenced them in their cruelties to the Jesuits. The royal will imposed silence on the whole affair, and by its edict prohibited every one, unless especially authorised, from writing or speaking either favorably or unfavorably of the measure.

Thus the Jesuits were punished in Spain without being even allowed to know for what offence. Despotism had never before gone so far as not to state at least the crime, even if it suppressed the proof. But in this instance the charge and the proof were both buried in secrecy. Even the sovereign pontiff, he who binds and loosens on earth, was as ignorant as the Jesuits and the rest of the world of the motives of this severity. The ambassador charged to announce to the pope the royal edict of Spain, was ordered at the same time to give no explanation as to it cause. D'Aranda, the better to guard this secret, only admitted to his confidence such dark spirits as de Roda, Monino, Campomanès and d'Osma. These men conferred and plotted with such mystery, that they selected for their copyists children incapable of understanding what they were made to transcribe.

The decree of expulsion, signed by the king and countersigned by d'Aranda, was fortified with three seals. Upon the second envelope were written these instructions: "You are not to open this package till the evening of 2d April, 1767, under pain of death." Ships were at anchor in the various ports of Spain and America, and at sunset on the 2d April, 1767, the Jesuits were seized and made prisoners, seals were put upon the archives and papers in their different houses, and they made ready for transportation. "If," said the royal mandate, "a solitary Jesuit, be he sick or dying, is found in your department after the embarkation, you will be punished with death." The king's command was merciless; the civil and military authorities conformed to it, without understanding why it was given. Six thousand Jesuits scattered through Spain and the new world were the victims of its tyranny. Their houses had been entered by surprise, their effects were plundered even to their books and correspondences, they were insultingly forced away from their stations, and left to choose between utter destitution and apostacy. Young and old, sick and well, all were doomed to an ostracism of which no one knew the secret. It was kindly intimated to some of the Jesuits, whose ties of blood rendered them influential, that they might live unmolested in the bosom of their families. Joseph and Nicholas Pignatelli, nephews of Innocent XII and brothers of the Spanish envoy at Paris, were the first to refuse to make any compromise with apostacy. Joseph was sick and was entreated not to embark with his brethren, "My resolution is taken," he continually replied, "it matters little to me whether my body is food for fish or worms, but what I desire above all things is to die with my companions."

The pope, who loved Charles, begged him with paternal earnestness to make known to him the cause of his severity to the Jesuits. "Of all the blows with which we have been smitten," he tells him, "during the nine disastrous years of our pontificate, none has been so painful to our paternal heart as that which your majesty has inflicted. Thus you too my son, *tu quoque fili mi;* thus the Catholic king, Charles III, so dear to our heart, fills up the cup of our sufferings, plunges our old age into a torrent of tears, and hastens us to the tomb. The pious king of Spain associates himself with

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those who reach out the arms which God has given them for his own service, the honor of the church, and the safety of souls, to help the enemies of God and the church. They think to destroy an institution so useful and so dear to that church, an institution which owes its origin and its lustre to those saintly heroes whom God has chosen from the Spanish nation to spread his greatest glory throughout the earth. Perhaps, sire, some member of the order has been obnoxious to your government, but in that case, sire, why not punish the guilty without involving the innocent. We call God to witness that the society of Jesus is innocent in its body, its institution and its spirit. It is not only innocent, it is pious, useful, and holy, in its object, its laws, and its maxims." To this the king replied, "to spare the world a great scandal, I will conceal for ever in my heart the abominable plot which has impelled me to this severity. His holiness ought to believe me on my word. The safety of my life requires that I should keep the affair a profound secret." From an obstinacy which intrenched itself behind naked protestations of rectitude, the pope appealed to the dignity of human reason. In a brief, addressed to Charles, he declared "that the proceedings of the king towards the Jesuits were such as to endanger his salvation. The body and the spirit of the society are harmless, and even if some of its members should be criminal, they ought not to be treated with such rigor without first being tried and convicted." To check the indignation of the holy see, Roda instructed the Spanish envoy at Rome, to intimidate the pope by threats of awful disclosures. In the vain hope of silencing his holiness, D'Azara notified him that his government had put him in possession of documents which would overwhelm the Jesuits, and which he was ready to produce if provoked by the holy see and Cardinal Torregiani. Torregiani, the cardinal secretary of state, challenged the envoy in presence of the diplomatic corps to exhibit the documents of which he spoke. Puzzled by this unexpected course, Azara and Azpuru wrote back to their government informing them of this challenge, but never received an answer. Torregiani insisted upon the production of the threatened documents, Clement XIII remonstrated against the gratuitous outrage, they were answered with new threats, but facts and documents were never furnished. To day, says the historian of the suppression, with all the ministerial documents in my hands, I cannot discover a single charge to their disparagement.

The inhuman manner in which the royal decree of expulsion was enforced, the sufferings and mortification, mental and physical, which the Jesuits endured in the first years of their banishment, were such as would have awakened the sympathies of the hardest heart. Yet they did not satisfy the malignant cruelty of the Spanish king. Charles III, before ascending the throne of Spain, had been king of Naples, and still possessed great influence over its affairs. His son Ferdinand, a minor, had succeeded to the crown of the two Sicilies, and Bernard Tanucci, a man imbued with infidel principles and a declared enemy to the holy see, was his prime minister. Tanucci's talents gave him great preponderance in the councils of his ministerial colleagues, which he increased by paying court to the philosophers who were the dispensers of glory. Charles III, who had great influence with this minister, addressed him a letter, which was the more joyfully received as it gave him an opportunity of winning more surely the approbation of the Encyclopedists. Backed by Spain, he braved Rome, and proceeded at once against the Jesuits. In imitation of the Spanish minister of state, on the night of the 3d of November, 1767, he invested simultaneously all the colleges and houses belonging to the society. The doors were broken open, movables broken to pieces, and papers seized, while the fathers with

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nothing but scanty clothing were escorted by an armed force to the shores of Puzzoli. These measures were executed with such precipitancy, that, according to the report of Gen. Coletta, those who were driven from Naples at midnight, at daybreak were sailing towards Terracina. King Ferdinand had at first refused to sign the decree expelling the Jesuits from Naples and Sicily. He demanded of Tanucci what crimes had the fathers committed who had instructed him in the faith and whose names were so generally revered. Tanucci, in reply, threw himself upon reasons of state and the wishes of Charles III. The young king was obstinate, till one of his confessors, a bishop, made the royal conscience a footstool to his own advancement. Latilla extorted from the king, what had been so justly refused to his royal father and tutelary minister, and the decree of proscription received his signature. While the fathers were abandoned on the coast of Terracina in a state of pitiable destitution, Tanucci sold their houses and disposed of their moveables at public auction. He melted the silver statues of St. Ignatius and other saints that adorned their churches; the hatchet and hammer destroyed what avarice could not appropriate. These mutilations and tyrannies of the minister aroused the Neapolitans, and to appease their indignation, Tanucci published a written justification calumniating the victims of his oppression. Pushing their vengeance still further, the courts of Spain and France combined to force into their measures Pinto the grand master of Malta, a feudatory of Naples, who, on the 22d April, 1768, at the instance of Tanucci, issued his decree of banishment from the island against the members of the Society of Jesus.

Choiseul and D'Aranda had, by their intrigues, in the beginning of 1768 involved the duke of Parma, a minor, in the coalition against the Jesuits. This alliance was easily affected by means of Du Tillot, marquis of Felino, who was guardian to the duke and an agent of the Philosophers. Patience, prayers, and reason, were the only weapons which the aged pontiff had opposed in other instances to the repeated blows inflicted upon the holy see. But when Clement XIII saw the duke of Parma uniting with the enemies of the church he reminded him that the blood of the Farnese coursed in his veins and that he was a vassal of the holy see. He annulled the decrees issued in the principality of Parma and Placenza, excommunicated the administrators of the government, and by his bull promulged the forfeiture of the duchy.

The unjust proceedings, of which the Jesuits were the victims, have been held up as evidences of the hostility of nations to the company of Jesus; yet in Spain on the first occasion after their expulsion on which popular feeling could be tested it showed itself favorable to the fathers of the Institute. Nineteen months after the Jesuits were swept from the Spanish peninsula there was not a single one of them on its soil, and nothing remained of them but the memory of their good deeds, which was still preserved in the hearts of the clergy and people. "On St. Charles' day," says the English Protestant historian Coxe, "when the monarch, as was customary, exhibited himself to the people from the balcony of his palace, his subjects wished to avail themselves of the privilege of asking on that day some favor of general benefit. To the astonishment of the court, the cries of an immense crowd put forth with one common accord a petition, to reinstate the Jesuits and suffer them to live in Spain and wear the dress of the secular clergy. This unexpected incident alarmed and embarrassed the king, who banished the archbishop of Toledo and his grand vicar under suspicion of being the instigators of this tumultuous demand."

We shall conclude this important subject in another number.

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For the U. S. Catholic Magazine.

DUTY OF PROTESTANTS.

FROM the *Southern Churchman* of the 14th of April last, we extract the following, as a fit introduction to some points worthy of present notice.

"I would make a few suggestions as to the *duty of Protestants in the present crisis of the efforts of Romanism.*

"It is obvious that the great final conflict between the powers of light and darkness is near, and soon we shall be in the midst of the battle. In this country, where the church is wholly severed from the state, it may be a conflict of opinion merely, and the effusion of blood may be avoided. But in Europe, where the church is a part of the state, where the church property is held by the state, and where for centuries, political and ecclesiastical affairs have been most intimately blended and commingled, they can hardly escape without recourse to arms. Blood will there be spilt, and governments overturned, before the way can be prepared for the great conflict of opinion, which is to succeed, and for which, we in this country, are already in a good measure prepared.

The strength of Romanism has always consisted in its unity—the weakness of Protestantism in its division. Rome has the strength of despotism, Protestantism the weakness of democracy. With ten times the amount of individual energy and intelligence that can be found in Romanism, Protestantism has never marched forward with the same phalanx steadiness. Protestants are always hindering and opposing each other, a weakness of which Romanists are seldom guilty.

"Protestants must learn in this great conflict to bring their individual strength and energy to bear unitedly on their one great object.

"How shall they do this?

"1. They must learn the higher point of union, which actually exists, independent of and superior to all denominational diversities, namely, the warm, all-absorbing love of Christ, and love to the souls of men.

"2. They must not thwart, nor hinder, nor stand in the way of each other's efforts for good.

"3. They must be tender of each other's reputation.

"4. There must be the same courtesy and politeness in the intercourse of religious denominations, that well bred gentlemen feel themselves obliged to observe towards each other in the intercourse of society.

"5. The devotional spirit must be the predominating spirit in all religious affairs.

"C. E. STOVE."

What the writer of the foregoing dimly hints at, we shall endeavor to develope at full length. Protestants have a duty to perform "in the present crisis of the efforts of Romanism," (whatever that may be,) and it is a harbinger of better things than the past can speak of, that Protestants are now called upon to act a part, becoming a body "possessing ten times the amount of individual energy and intelligence that can be found in Romanism." We congratulate our dissenting brethren on the vast accessions made to their resources. We rejoice that a "new day is to break o'er Egypt;" that Protestants are, at length, to learn "the higher point of union," that henceforth "they must not thwart, nor hinder, nor stand in the way of each other's efforts for good;"—that they are to rise "superior to all denominational diversities," and "in the present crisis of the efforts of Romanism" to labor strenuously with no other motive than "the warm, all absorbing love of Christ and love *to* the souls of men." "How shall they do this?" It is an important question, and one that should have been asked at an earlier pe-

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riod of Protestant history. Have the three centuries of Protestantism been wasted;—have they done nothing towards "*their* one great object?" If they have unity of purpose, why not pursue it?—if their object is good, if it is based on the love of God and love *to* man, why not succeed? Unity of effort is wanting. "The weakness of Protestantism" has always consisted "in its division." Henceforth Protestants must not be "hindering and opposing each other." Men who differ on almost every point of faith, and estimate in different scales man's moral worth or immoral worthlessness, are to unite their "individual strength and energy" to bear "on *their* one great object." What is this object? What is this centre of Protestant unity? Unless their common purpose be found in their common name, we know not where to seek it. Their bond of union is to *protest*. They may differ as to minor points, even as to matters most essential to sound faith or pure morality;—they may divide as to the unity or trinity of the divine persons, as to eternal rewards or punishments, as to the means whereby men are justified;—on all subjects else they may entertain a thousand conflicting notions, provided that they only "bring their individual strength and energy to bear unitedly on their one great object." With "phalanx steadiness" they must now "march forward"—to what?

"—— gentle zephyrs tell me what?"

They must rise "independent of and superior to all denominational diversities;" "they must be tender of each other's reputation;" they must adopt the courtesy and politeness of well-bred gentlemen, that they may be prepared to enter into a great final conflict with *Romanism*. We are anxious to see a consolidation of Protestantism. It would be a lasting evidence of progressive humanity. Strange, passing strange, would it be to find the Calvinist and the Socinian, the Anglican and the Lutheran all ranged on the same side of any contest, other than that of opposition to Rome. It must be ever thus. Truth wears but a single front; error hath a thousand disguises. Truth is strong because it is one. Error is weakened by division; it is waging war not only with truth, but with itself; and, whatever "individual energy and intelligence" it may command, it will never have sufficient to preserve order in its own household.

The contest between Catholicity and Protestantism can never be one of "opinion merely:"—it must always be a contest of faith against opinion, of certainty against doubt, of truth against error. In such a contest, whatever may be the "crisis of the efforts of Romanism," Protestantism must eventually fail. It can never march forward; it is incapable of a forward movement. It ceases to be Protestantism in the very instant it begins to advance. It was manufactured only for retreat. Its originators had in view but one object, to secure themselves from the consequences of Catholic truth. They erected no standard of their own, but bade each one fly, in whatever course he could, from the standard which his sires had loved and reverenced;—the standard of *Romanism*.

Their purpose was not to assert new truths, but to deny old ones. They had no revelation, no improved code of morals;—it was the work of the last of the reformers (!) to find a new gospel, and a new morality deep buried in an Indian tomb, and darkly hidden in a mystic language:—they purposed only *to protest*, *to deny*:—they retreated from "the heaven-illumined faith" to "human reason sinking into night." Protestantism was a retrograde movement from its very commencement; and it has at length retreated to the last confines of Christianity. It commenced its efforts on the threshold of Catholicity; it wandered to a far-off land; it wasted its substance; it entered the hard service of deism; it has even been obliged to derive its last support from the poor husks of infidelity. What a scene of varied ruin does it now present! Who be-

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lieves what Luther or Calvin most taught! They commenced with a *protest* against the vicar of Christ; more than half their followers at the present day *protest* against Christ himself. They denied the validity of some things, their followers deny the validity of any thing. When men protest against the truths of revealed religion, it differs not in principle whether the protestation be made against few or many, against much or little. All divine truth rests on the infallible word of God; and he that denies the smallest part, denies the divine veracity as entirely and absolutely as the man who rejects all. Whatever will seem to justify opposition to one truth will be equally valid against every other. Hence men protesting against some of the doctrines of the Catholic church, have supplied arms to their children to make war on all religious truth. Hence, the Episcopalian, the Presbyterian, the Unitarian, the Universalist, the Deist, the Atheist, are all Protestants; are all *protesting* against *Catholic truth;* differing indeed in degree, but bound by the same principle, and resting on the same defence. Both *protest;* but one yells in our ears, whilst the other smooths it into a *meek* profession of faith, or "*establishes*" it in thirty-nine articles. But a recession from one denial is fatal to Protestantism; for as each protest stands on the same ground, one cannot be abandoned without a desertion of them all. There is no medium between truth and error; between Christianity and atheism; between Catholicity and infidelity. You may be more or less infidel;—*more or less distant from Rome;*—but you can never stand partly within and partly without the "one pale." The Protestant may abandon *the sect* for *the school,*—he may philosophize himself out of all religion; may stand on transcendental ground, and, concealed amid the clouds of self-idolatry, and the vapors of refined absurdity, may charge on Catholicity a want of *philosophic spirit and progressive energy,* because it will not admit French socialism to be divine virtue, or German sentimentalism to be divine wisdom. The Protestant may deny the divinity of Christ, and accuse Catholicity of proudest presumption because it holds Christian truth to be divine. The Protestant may narrow the circle of God's "chosen few" until it scarce embrace his own kinsmen; even until the patriarch, sage, and saint of every time and country, except "the heaven-selected race" of Calvin's followers, are excluded from celestial favor, and at the same time brand Catholicity with the charge of a narrow minded, selfish doctrine of salvation. The Protestant may profess what faith he will; he may swear to articles, the *meaning* of which he may deny—he may profess no faith—and yet be a Protestant, on the one condition, that he accuse Catholicity of falsehood, that he *protest* against the infallibility of the church, the certainty of *all* God's revelations. This is saying much; and yet we appeal to the intelligent among our dissenting brethren, and ask if it be overmuch. We ask the Universalist, why he bears a common name with the Presbyterian? Is it community of faith? Is it community of *pastors?* Or is it community of purpose? Alas! that men should daily use the term Protestant—that jarring sects should gather round it, as their bond of brotherhood, and yet few should seek to learn the duties which the title imposes.

There exists one religious corporation "claiming supernatural powers and exercising them" against every opposition; threatening ruin to all who are not in it and of it; presenting itself at all times and in all places as the only sufficient evidence of God's revelations to man, as the one, infallible teacher of divine truth, as the sole means whereby men can attain to salvation. "It professes to be the only one that is in possession of the true religion, and warns all who resist it that they are fighting against God. It announces itself as infallible, so cutting off from others the bare possibility of their

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being right, it puts forth its principles in plain intelligible words, shrinking from no conclusion to which they lead; it explains away nothing that may have given offence to those who are without; what these call impious, wicked or profane, it teaches, practises, and enforces, just as if no question had been made of the matter. Moreover, conscious of unearthly strength, it ascertains its own position, defining the several duties of its several members; it allows of no vague or uncertain obedience, but insists upon it in a specific, clear way, putting forth its regulations with that particular minuteness of detail which leaves no room for ignorance or mistake. Is it in error? Its adversaries say so with one voice; but for itself it has no misgivings; it claims the possession of supernatural powers, and we see it use them; it has one definite local habitation, so that all may find it; it has one fountain of visible authority, but it flows through the whole world; one supreme uncontrollable dominion to which all must have recourse, from which issues forth the voice of St. Peter himself, giving law to the Catholic church." (Lewis's Notes on Royal Supremacy—p. 6.) The claims of this church have been admitted by a large majority of civilized mankind, and from a period long antecedent to any other institution or organization now in existence. However its individual members may compare with those of other bodies, as one corporation it surpasses all others in knowledge, in energy, and—what may be esteemed the vitality of such a community—in unity of principle and practice. Is this an overdrawn picture? If the pages of history are illumined with the names of statesmen, sages and patriots, who when living were members of the Catholic church; if the poet, the philosopher, and the orator, have alike grown up under her protection; if a majority of the wise and good of all ages proclaim her as indeed the true spouse of God; if, even in this enlightened age, there be no other community among civilized men that even pretends to be *the* church, the *one church* of the apostles; if, in a word, the past and the present point alike to Rome as the centre, not alone of faith, but also of talent, of genius, of taste; the home of science and of art; the nurse of human and divine wisdom; where is he that dare *protest* against her claims to supremacy; or rather, whereon shall his protest be founded? Catholicity has held possession of what she claims for ages; her powers belong to her now by prescription; and he that would question them successfully must come strongly armed indeed. He must show not only that Catholicity is wrong, but must also prove that he is right. He must demonstrate to the majority of mankind that he hath "a keener cunning" than all else who tread our globe; or if such task dismay him, he should at least convince the present generation throughout Christendom that the faith and practice of their fathers were all wrong; their hopes and fears all mistaken. In a word, every Protestant, by his name, professes that he *knows* that the Catholic church is in error. But how can he *know* it? Is he infallible? If not, then he does not *know* the church to be a false teacher; and then his name of Protestant is—what?

The first duty of a Protestant, as regards religion, is to know why he is a Protestant, that is, why he protests against the infallibility of the Catholic church. If this one duty be properly performed, he will never be obliged to the performance of another as a Protestant.

It is not permitted to men, to experiment alike with physical and moral laws. We may advance daily with no other than human guide in our study of natural philosophy. We may accomplish ought human by human means; but when we aim at higher objects, it must be with better resources. If then it be the purpose of Christianity to elevate man above his merely natural state—to teach him a profession and practice beyond the poor efforts of unaided humanity; to guide him

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to a supernatural destiny—then Christianity must have supernatural means for the accomplishment of her purposes. Now if Protestantism be Christianity, where are her supernatural resources? If they be common to all the sects, then Deism is Christianity; for the sects have nothing common to them all, except *some* belief in the Deity, and a protestation against Catholicity. If the supernatural means, necessary to attain man's supernatural end, are to be found in some only of the sects, how shall we determine which these are? If they be the peculiar property of one, which is it? On what does it rest its pretensions; are its claims better supported than those of Catholicity? In a word, it is the duty of every Protestant, a duty implied in the name, a duty admitted in the theory of private interpretation, a duty that may not be safely avoided—to be certain not only that the Catholic church is wrong, but that he is right. Let him determine his own position; we know ours. He will best perform this palpably incumbent duty, not by talking of "conflicts with Romanism," or "unions of Protestants for their one great object," but by a calm, honest enquiry into the arguments which hold him among those who deny the truths believed by Christendom for fifteen centuries, and admitted by a majority of the most enlightened nations at the present moment. It is not a question of the "strength of Romanism" or the "weakness of Protestantism;" it is simply, am I right or wrong in opposing Catholicity; do I make my *protest* knowingly; why am I a Protestant?

"The weakness" of the sects is not in "their democracy," but in their principles. "Union" cannot mend these; the reform must be commenced among individuals. Every Protestant proclaims his independence of all authority claiming to be infallible; why then yield to that which professes its own proneness to error? Or how will this proneness be overcome by uniting the different sects? Union, we presume, is not the purpose for which the founders of the several denominations wrote and advocated their various symbols, "confessions of faith," &c. They are not well framed for an object of this kind; and there must be division until there be a reformed creed, so liberal that Universalism will hail it as "enlightened Christianity," and so exclusive that Presbyterianism will approve it as goodly doctrine, worthy the care of their "nursing fathers." The union, if effected, would be of little value; for no combination of "*fallibles*" can ever equal an *infallible*. The individual Protestant would still be thrown upon his own resources; would have only "private judgment" for his guide; and hence his faith would be but opinion, and his morals but a cold philosophy.

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For the U. S. Catholic Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

Conclusion.

WITHOUT mentioning any of her plans to dame Krunfeldt for fear of disturbing her mind, she gave the bread to Katrine, and directing her how to arrange every thing comfortably for her, put on her cloak and bonnet, and as it was growing late she called at Schaff's to get one of the boys to accompany her. Her request was readily granted, although the worthy couple wondered where on earth Marie was going to at that hour; however they made no remarks or enquiries on the subject, and called Christian to go with her, who, quite delighted at the idea of walking with Marie, who was a great favorite with the whole family, was soon ready, and trudged along manfully by her side. The street lamps were lit, and the sky had become quite clouded and dark by the time she reached the jeweller's store. The fanciful gas lights burned like stars in the broad windows, which looked splendid as the richly carved articles of silver and jewelry reflected back the glittering rays. Within, the atmosphere was genial and warm, and a delicious odor pervaded it. There stood Marie's friends, the ivory crucifixes, there hung the gemmed rosaries, and from one of the magnificent picture frames smiled the lovely face of the child Jesus and the Virgin mother. Within the cases were things of such rare beauty—jewels which gleamed out brilliantly, and gold and silver ornaments, of such perfect workmanship, that her eyes were dazzled, and by comparison her pearl seemed worthless, and her heart was failing her, when the proprietor of so much splendor came forward, and asked her in a loud tone "what she would have?"

She took the pearl from its little red case, and handing it to him, told him she would like to dispose of it for whatever it might be worth. This gentleman, who was a skilful lapidary, was astonished at its size and beauty. He examined it in silence; indeed he was so delighted at beholding so perfect and beautiful a gem, that in contemplating it he quite forgot Marie. As his countenance did not betray what was passing in his mind, she was sure that he did not intend taking it, or that it was of little value, and her heart sank within her as she thought of the morrow and the scene of distress and anguish which she expected to witness and share in.

"Well," said the jeweller at last, "this is a splendid pearl. Did you find it?"

"No sir—it was a legacy!" answered Marie, whose heart was throbbing violently.

"So; a legacy—it is a fine pearl—I never saw so handsome a one! I will purchase it of you, but cannot afford to give you as much as a king would for it," he said, smiling.

"Oh sir, you are very kind!" said Marie, "how much is it worth?"

He named the sum which astonished

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her, it was so far beyond her most sanguine hopes;

"I will give you ten dollars to night—come early to morrow and I will pay you the rest, if you can trust me with it to night!" said the gentleman.

A man had entered during this conversation, and stood near the door, behind Marie, watching every movement made by the jeweller or herself. His coat collar was pulled up, and his fur cap down over his eyes, and Christian could not help laughing to himself, at the droll figure he cut, particularly whenever he caught a glimpse of the stranger's eyes, which were very bright and merry. Marie received the money with an overjoyed feeling of gratitude and relief, and was turning to leave the store when he placed his back against the door, and effectually prevented it.

"Stand back, sir," said the jeweller, "I allow no rude stragglers to insult a woman where I am—stand back."

"The thousand, sir jeweller! who would insult a gentle and modest woman like this?" said the stranger, pushing back his cap.

"Henrich!" shrieked Marie; "Henrich."

"Marie!" he said tenderly, embracing her, "found at last."

"My father! where is my father? dead, Henrich! thou—alive—my father—oh do not tell me now that he is dead?" she cried, completely overpowered by this unexpected meeting.

"He is in the city, Marie. Thou shalt see him to night. Oh joy! One thousand—ten thousand of thanks to our Lord, Marie, for this!" said Henrich, whose eyes twinkled more merrily than ever.

"Good people," said the jeweller, "I see that in some way Almighty God has wrought a wonderful favor in your behalf—I dont understand it exactly—but sit down, and compose yourselves, and let me share your joy, for that fellow's happy face has made me almost envious!"

"It was the pearl, Marie! I came in to buy a little medallion to put your hair in, for I never expected to find you again, and lo! the first thing I saw was my pearl! I thought, well! Marie cannot be a thousand miles off, so I will wait and see the end of the play; and when you turned round—how should I know it was thou, muffled up like a begum—and I saw it *was* Marie—ten thousand! but my heart gave a leap like a Salmon, and like to have choked me!"

"God bless the pearl!" said Marie, smiling through her tears. "Oh, sir," she continued, "will it be wrong for me to ask you to take back your money and give me the pearl again. Now that my father and Henrich have come, I shall not want for any thing."

"I am sorry to lose so valuable a gem, but certainly I will return it to you!" he replied, "no doubt you have good reasons for valuing it."

"Oh yes, sir—but Henrich—can it be possible it is thou?" said Marie, between her smiles and tears. "I am so happy, oh Henrich, Heavenly Father is our best friend—he directs all things right at last. How did my father and yourself escape from that dreadful wreck?"

"We were not in it at all!" said Henrich, laughing. "Our names were booked, and Father Conradt's valise, with nearly all his money, was safely locked up in the clerk's office, we returned to the hotel to settle our bill, not expecting the boat to go for a half hour, and when we finished our business with the landlord, and were walking down quietly and in no haste at all to get on board—the thousand! there was the boat paddling and steaming off like mad, two miles down the river!"

"And the money?" asked the jeweller.

"Steaming off with her. There was another steamboat lying at the wharf, which was to start in an hour for the same place to which the other was bound; we lost no time in getting on board, and expected to get to our journey's end as

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quick as the other—but the money made us a little uneasy—and Marie—had we not reason to thank the good God for ever, that only our money was on board—for towards sunset—the attention of all in the steamer was attracted painfully by floating pieces of wreck; trunks, dead bodies, and bales, barrels, and I can't remember what beside. We guessed the truth!"

"I heard it all read!" said Marie, shuddering.

"You had a narrow and fortunate escape," said the jeweller, "which some would call a lucky chance, but adore the mercy of God, young man, who thus preserved your life!"

"I do—I do," said Henrich, fervently. "Twice, Marie, has my life been preserved in a most remarkable manner, and with my latest breath I will adore above all, with every power of my soul, His infinite love!"

"Let us go now to my father," said Marie. "Thank you for your kindness, sir," she said to the excellent jeweller, "I wish you good evening, and the blessing of God!"

"And Marie," continued Henrich, as they walked along, "we determined to return. Our money was gone—we could not buy lands without it, and father Conradt thought we'd better come back, and try and get employment in this city. He wrote to you immediately, fearing you would see an account of the explosion and be uneasy—but of course you did not receive the letter."

"No!"

"Then when we came and found that father Krunfeldt was dead, and his family scattered, none could tell us whither, the thousand! but I felt desolate enough and your father—he did not say much—but he was heart sick, I could tell that—but our troubles are past now I hope and we shall all be happy again." Marie gave him a relation of all that had occurred since their departure, only leaving out the trials which dame Krunfeldt's temper had given her, at which he was much affected.

The meeting of Marie with her father, was as may be imagined, one of great joy, but amidst all her transports, as amidst her sorrows, the thought of God was with all and over all. Every emotion of her heart was sanctified by the love of God, and all her hopes, through him, extended no farther than his holy will. Dame Krunfeldt was quite beside herself with delight. She began all at once to talk about resignation and patience in suffering, until one would have thought she was a martyr who had endured all kinds of misery without a murmur. Plenty and cheerfulness reigned now, where a week ago want and poverty prevailed, and the Schaffs, if one might judge from their red, smiling faces, were the happiest of all. Henrich told his legends and sang hymns with Marie once more, Conradt and Schaff smoked together, and Mrs. Schaff, like a stream of water in the sunlight was beaming with delighted satisfaction, and congratulating every body, and praising God and giving honor to the Blessed Virgin, with a pleasant voice which sounded as sweetly as the music of the waves of the sun-lighted stream.

When Marie called the next week at the house of the benevolent lady who had given her work, she found the hall strewed with travelling trunks and boxes, and every thing wearing an appearance of bustle and preparation of some kind or other. Her father had accompanied her thither from church where they had both been together, and as they stood on the marble step waiting to be admitted, a carriage drove up to the pave—the steps rattled down—the ladies rushed out from the parlor to the hall door, and a gentleman sprang from the carriage, and respectfully assisted a venerable looking man to alight.

"God be praised for ever, Marie!" whispered Conradt; "this is the merchant with whom I deposited my goods and money!"

Marie burst into tears! She was overcome by the goodness of God; she felt as

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if she must kneel on the marble step and adore him for the wonders of his love and providence.

"Ha! thou here my friend. I thought thou wert in the west long ago!" said the merchant, grasping Conradt's hand.

"And thou too, Marie!" said the lady, "thy muslins do famously! come in altogether. This is my husband—he was obliged to run away from his business on account of his health—that is my son, Marie—that elegant young man who helped his father from the coach—he is a good son—but come in!"

"This is my father, lady, who I thought was dead!" said Marie, modestly.

"Well! the wonders of the mercy of God are great—thou didst know, Marie, in whom thou wert trusting; but come in, thy father too must come in and share our joy!"

After every thing was explained, and the ladies were done wondering over the remarkable events which had occurred, the old merchant proposed to Conradt, to give him the situation of head manager, on a large farm he owned near the city, and if he was satisfied with it, a salary of four hundred dollars per annum. "And" continued the benevolent man, "I could give you more if you understood gardening —as it is, I shall be obliged to get a gardener, who will also require a salary!"

"Henrich," whispered Marie.

"Yes, Henrich is a master gardener!" said Conradt, who then explained to the merchant who Henrich was and what his qualifications were.

"He is the very one I want—so, good Conradt, come this evening to my counting room—ah I forgot to tell you; in consequence of a fire which burnt my old one down I was obliged soon after to move to a new one—here is the number, though —come this evening and we will conclude this business more at our leisure!"

Some four years afterwards, the nice white house, which stood back in a little garden filled with roses and dahlias, and which was once rented by the good Krunfeldt was the scene of a happy festival. An old woman with a high crowned white cap was walking backwards and forwards from the house to the garden, and from the garden to the house again, with large clusters of flowers which she cut, and arranged into boquets with great taste: A young girl, fair and beautiful, who had not known more than fifteen summers; arrayed in white, with a wreath of white roses on her head, followed and assisted her. It was the beginning of the Indian summer, and the morning was balmy and bright as May. The birds sang as of yore among the vines and trees, and the gravelled walks were in the neatest order possible, while the passing winds, moving over the rose bushes at intervals, covered them with a shower of fragrant leaves. This was dame Krunfeldt and Katrine! Conradt and Henrich, understanding the business to which the old merchant had appointed them, soon realized a handsome nett profit, which enabled them after some time to purchase the house and lot where Krunfeldt formerly lived. Who so happy as the old dame? Her summer days returned, and the brief but bitter cloud which had gathered around her after her husband's death only made her enjoy the sunshine more. While she was gathering the flowers which her hands had planted many years before, the gate opened, and the Schaffs, old and young, dressed in their holiday suits, came in—soon after an elegant coach drove up, and the old merchant and his lady got out and went in; then came another carriage, and the excellent jeweller and Henrich sprang out and followed them. Dame Krundfeldt and Katrine did not come out again to get more flowers, and every thing was quite still, except a pleasant murmur of conversation from the house. At last the mystery was solved. Conradt came out first with Marie, arrayed simply in white, leaning on his arm. A veil of transparent lace, fine and beautiful in its texture, was thrown over her head, and fell in graceful folds around her; her eyes were modestly

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cast down, and a delicate blush mantled her cheek. Then came Henrich and Katrine, looking very happy, although they were quite silent. The old merchant and his lady, the good jeweller and dame Krunfeldt, followed by all the Schaffs, ended the procession. The old merchant handed Marie and Katrine into his own coach, and dame Krunfeldt and Conradt with Mrs. Schaff got into the other, while the rest followed on foot to St. Alphonsus, where Father Holburg, who had been once more recalled to the city, awaited them at the altar. Henrich and Marie received the blessed sacrament, after which they were united in marriage. The gorgeous lights streamed down as brightly on the happy bride as they had done some five years previous, when, broken hearted and miserable, she had brought her woes to the Saviour to be healed, and as she turned away after the ceremony was over, a golden ray quivered lightly around her, and revealed, beneath the transparent folds of her marriage veil, half hidden by the braids of her silken hair, a tiny chain of gold, fastened with a rich clasp, in which was set an ORIENTAL PEARL.

From the Annals of the Propagation of the Faith.

MISSION OF RED RIVER.

LETTER OF THE REV. F. AUBERT, OBLATE OF IMMACULATE MARY, TO HIS BROTHER, MISSIONER OF THE SAME CONGREGATION.

"St. Boniface of the Red River, June 29, 1846.

"*My dearly beloved brother,*

WHEN closing last year the narrative of my journey from Montreal to the Red river, I announced to you, that after I had explored the country which I have adopted as my own, I would give you some more extensive information concerning this savage country. I am now going to perform my promise, and at the same time satisfy the desire you have manifested to know the places where I am located and the usages of the people with whom I live.

"The country which is watered by the Red-river in its entire course, was formerly occupied by the Sioux.* The Assiniboines, (*Sioux of the rocks*), another family of the same nation, had divided between them the lands drained by the river which bears their name, and which falls into the Red-river eighteen leagues from Lake *Winipeg* (salt water). Differences subsequently arose between the two tribes. The Assiniboines summoned to their aid the Kinistinoks, whom the French called *Cris*, and who dwell by the borders of the Lake of the Woods. Aided by their powerful allies, the *Assiniboines* triumphed over their rivals, and the country from which the Sioux had been forcibly ejected became some time after the property of the *Cris*. Since then, intermarriages between the two victorious nations cemented a union, which has never been broken.

"This was their state when they were surprised by a visit from the whites. We do not know the precise epoch when the French Canadians ventured to penetrate for the first time into these distant and unknown regions in spite of the dangers of every kind which they had to encounter. According to the intelligence which I have been able to collect, this epoch might be fixed towards the end of the seventeenth

* History and geography are silent concerning this portion of my labors; I have been obliged to rely on the oral tradition of the country; which tradition does not ascend beyond the events which I relate.

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century. Later, in 1735, French officers, under the orders of Count Maurepas, took possession in the name of their government of these vast countries, and caused several forts to be constructed there, one of which, called Fort de la Reine situated at the junction of the two rivers which I have named, still exhibited its ruins some years back. From that period the agents and trappers of the societies, founded at Montreal for the fur trade, ventured already into these countries and established posts there. Later, when the North-west Company was founded in 1773, this trade became extended, and attracted an additional concourse of men of European origin, who, for the profit of some merchants, subjected themselves to the severest privations, and even daily endangered their lives. Their number augmenting annually, the tribes whom they frequented grew jealous, and, in order to get rid of them, resolved on extermination. The plot was formed by the *Assiniboines*, the *Cris*, and the *Sauteux*.* The latter then occupied the forests skirted by those innumerable rivers and those sheets of water not less numerous, which form an immense chain, the extreme links of which are lakes *Superior* and *Winipeg*. A very lucky event rescued the whites from this danger. In the summer of 1781, one year before the epoch fixed for the general massacre of all strangers, a party of *Assiniboines* repaired to the banks of the Missouri, in order to fight with the *Mandans*. But the small-pox had already destroyed the latter tribe. When the enemy reached one of the encampments that they wished to surprise, they only found in the huts some few dying individuals, who were unmercifully massacred; they carried off their scalps and tattered clothing. Proud of these spoils the Assiniboines were returning back in triumph, when the first symptoms of a malady with which these savages were hitherto unacquainted appeared amongst them. Almost all fell victims to its attack before they reached the valleys. Twelve alone were able to revisit their families; but they bore with them the infection of the small-pox, which soon communicated itself to their tribe, and gradually reached the neighboring people. The ravages of the scourge had presently reduced those hitherto numerous Indians to a weak remnant. One single fact can enable us to estimate this fearful mortality. There were five hundred huts upon the elevation formed at the point of confluence of the two rivers. About five hundred persons resided there; ten alone escaped. This is less surprising, when we are informed that these unfortunate creatures, seeing the pustules rising, and experiencing the burning heat of the fever, rushed into the water to obtain partial relief. It seems, moreover, that experience has not taught them much, for now-a-days they use the same practice in similar cases. I should add, that these savages, living utterly regardless of the morrow, found themselves unprovided with any provisions at the moment of sickness. Several died of misery; others were devoured by the wolves. It is also related that the dogs belonging to the tribe, no longer seeing the hand that fed them, and urged by the violence of hunger, flew upon the lifeless bodies of their masters.

"These scenes occured in the autumn of 1782. At that period several French Canadians, who had left the service of the companies, had established themselves in these countries and had married Indian wives. Their example was imitated by some bold trappers, which migration formed in a few years a certain amount of population almost wholly confined to the borders of the Red river in the lower part of its course. The life of these colonists differed but little from that of savages. Like them, they lived by fishing and hunting. During winter they went

* The Sauteux have nearly the same language as the Algonquins; this made them be reckoned of the same nation. They formerly dwelt on the borders of the *Saut* (Fall) *Sainte Marie*—which caused the French to name them Sauteux. Their real name is *Odjibous*.

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to the prairies, when the buffalo furnished them with abundant food; in the spring season they encamped upon the banks of the river when the water swarmed with fish. They had no other habitation but huts made of the skins of the elk and hind.

"This state of things lasted until 1811. At this epoch Lord Selkirk formed the project of founding a colony in the centre of the British possessions of North America; and he selected as the most suited to his design the country which is watered by the Red river. He sent for this purpose several families of Scotch farmers; some French Canadians attracted by advantageous promises also repaired thither, and the Europeans on the spot associated with the new comers. Tillage then began, but on a very low scale; some log-houses were also erected. I shall not detail the long series of trials through which the genius of the whites pursued its projects of foundation, and at length succeeded in subjecting nature, so long rebellious, to its efforts. It is time for me to exhibit to you the action of Christianity in these vast solitudes.

"During a long time the population which inhabited these vast distant countries was deprived of apostolical ministry.* Hence, the conduct of the majority of those who repaired thither exhibited the absence of all religious sentiment. The savages then witnessed vices hitherto unknown to them. The greater number of the posts established by the societies of the treaty were public schools of libertinism: corruption descended from high to low, and as ever occurs in analogous circumstances, it produced the most woful effects. Fortunately, Lord Selkirk comprehended, that in order to found a colony it is not sufficient to employ material means, but that the succors of religion are most of all requisite; moreover, the experience of the first years must have convinced him of this truth. This is the reason why he addressed himself to the bishop of Quebec, to favor him by despatching priests to a population destitute of them. His lordship, the Right Rev. J. O. Plessis, who then occupied the episcopal see of that city, seized with eagerness the opportunity of having the Gospel announced in this vast district of his diocess, and in 1818 M. l'Abbé Provenchère was sent thither as leader of the mission, with the title of vicar general. M. l'Abbé Dumoulin was associated with him to share his labors: both were Canadians, of French origin. They started from Montreal upon the 19th of May, and did not for two months reach their destination. They found a population utterly demoralised, with but a shade of faith, but happily not of infidel notions. The sight of Canadian priests recalled the colonists back to the recollection of their native country, the instructions which they had there received, and the lessons of their mothers. The two apostles were saluted as envoys of God. The women and children, who had never seen ecclesiastics, but had often heard them spoken of, did not exhibit less veneration; all, by their fidelity in conforming themselves to the rules laid down for them, indemnified these virtuous guides for the numerous sacrifices which they had imposed upon themselves to save the souls of the colonists and procure them the consolations of faith. The presence of the missioners produced a salutary influence even upon those who did not share their creed. These children of the desert have so well profited from the instructions and examples of their pastors, that they now form one of the most moral and religious populations I know of. There the authority of the priest is the more productive of virtue in proportion to the extent of this authority and the attachment with which it is cherished. The old men as well as the children listen to his observations with admirable docility. No self-devotion costs too dearly for their fervor. I saw, during winter, which is extremely

* A fervent Father endeavored to penetrate thither in 1765; he was met upon the Lake of the Woods by a party of Sioux, who massacred him upon an islet of this lake; the rock where he was immolated is still shown.

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cold here, young women walk three leagues to hear holy mass in a chapel open to all the winds, and when the Reaumur thermometer falls to the 28th degree. Such is the liveliness of their faith, that when a misfortune occurs to them, if their conscience but slightly reprove them of any fault, they regard the occurrence as a punishment of God, and bless the hand which strikes them. One quality which distinguishes them from so many other populations is, that blasphemy is horrifying to them, and that the repose of the Sabbath is observed on Sundays and holidays with the utmost fidelity. My report would be merely an imperfect sketch if I did not give you some geographical notions concerning the country of which I have given you an historical abridgment. Arriving from an easterly direction at the colony founded by Lord Selkirk, and quitting Lake Winipeg to go up the Red river, you enter a country, the aspect of which is quite different from that which has been hitherto traversed. Instead of dense forests, rocks, numerous lakes and rivers, the navigation of which is often interrupted by cascades, you descry an immense plain, which expands westward towards the Rocky Mountains, and extends towards the south-west to the Missouri. Interrupted by only a few streams that slope gently along, it forms one vast and fertile prairie, resembling an ocean where the eye only rests on occasional clumps of trees that seem scattered here and there like islets. The Red river,* which gives its name to this country, has its source at lake Travers, towards lat. 45° 40′ by long. 98°. It sweeps along from south to north over a slimy bed, which muddies its stream. The space which it waters is about two hundred leagues; its breadth varies from one hundred and fifty to two hundred metres; it is four metres deep in the greater part of its course, and it rolls five thousand cubic feet of water per second after its junction with the Assiniboine. This latter river, which is nearly equal to it in length, and just as winding, flows from north-west to south-east, and then pursues an easterly course. It flows more rapidly and its bed is narrower. The banks of these two rivers being skirted by shady woods, are agreeable. Their waters contain several sorts of fish, such as carp, tench, pike, sturgeon; but the fish, which the Canadians call white fish, is most esteemed.

"Ascending the Red river at three or four leagues from its mouth, you begin to perceive the first houses, and which stand shelving along both banks in a distance of twenty leagues. They are constructed chiefly of wood and have only one story; those which are plastered have a more bright and richer appearance. At the confluence of the two rivers I have spoken of, the Catholic church erected under the invocation of St. Boniface towers on the right bank. It is built of stone in the form of a Latin cross, and is a hundred feet in length by forty-five in breadth, exclusive of the chapels. Although the interior is not finished, the faithful assemble there since 1837. The habitation of the apostolic vicar and the priests who reside with him adjoins this edifice and is like a prolongation of it. The founder of the colony had endowed the mission with a large extent of land, a part of which lies around the church; but the expense of tillage consequent upon the high price of manual labor absorbs almost the whole of its returns, and precludes the advantages which might be drawn from it in another country. The census of last year computes the amount of population at six thousand inhabitants, two-thirds of whom are Catholics and for the most part the offspring of Canadian fathers and Indian mothers belonging to the tribes of the *Cris*

* The savages call this river *Miskouagami Anssiping*, (bloody water), on account of a battle which took place upon the banks of the river between the *Sauteux* and the *Assiniboines* on the one side, and the *Sioux* on the other. The blood having reddened its waves, they designated by the name of *bloody-river* the lake and river which is partly supplied from the lake. The French have translated their names by *red-lake* and *red-river*.

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and *Sauteux*. The remainder of the colonists are of Scotch origin, and profess Presbyterianism. We notice, in the character of the mixed breed which spring from these different races, great mildness combined with much inconstancy. They have inherited from their mothers that improvidence for the wants of life which so highly distinguishes the *Sauteux* and *Cris*. The females, reared by Indian mothers, have very little notion of housekeeping. We may affirm that the main defects of this people proceed rather from the absence of education than from any other cause. Hence, we are very often obliged, when we are in the pulpit, to perform the functions of professors of domestic economy. Since the last two years religious Sisters, whose mission it is to teach also here, as at Montreal, where they are known under the name of *Grey Sisters (Sœurs Grises)*, give instructions to more than one hundred children: their care already contributes powerfully to furnish the population of Red river with good housekeepers. One of the nuns, having some knowledge in medicine, is often called to attend the sick, who, before her arrival, could only have recourse to one physician, too distant for the greater number to receive any relief from him.

"The inhabitants may be divided into two classes: those who till the soil, and those who live by hunting. The first sow wheat, barley, plant potatoes, and rear cattle, which, however, give them little trouble, since they feed in the prairies that are of unlimited extent and are common property. The agricultural families woud be rich if they could export their produce; but the difficulty of reaching the sea coast, as well as the distance from the United States, insulates and precludes them from deriving great advantage from agriculture. Others prefer the rifle to the plough, and these live by hunting the buffalo, which they do in spring and autumn, and with remarkable dexterity and courage. The facility with which they are thus enabled to procure abundance of food has made them hitherto neglect the cultivation of the soil; however, it is easy to foresee that this resource will soon fail them, and then they will be forced to submit to labor, which seems repugnant to their adventurous dispositions. This result would be very desirable in furtherance of the interest of this people. A few families have for some years made wool-stuffs for their own use. Besides, you find in the stores of the Hudson's Bay Company every thing necessary in this country to supply the wants of life.

"The natural history of this region presented more interest formerly than now-a-days. The habitations of the colonists and the great number of hunters have driven off several families of birds and wild animals, which enlivened the country in the time when it was a solitude. You still see here, besides buffaloes, elks, hinds, stags, bears, wolves, foxes, and other quadrupeds of smaller size, as martens, polecats, weasels, porcupines, and otters. The beavers which formerly thronged in all the rivers, have disappeared. Excepting crows, partridges, ortolans, and wild poultry, all other birds quit us in autumn and return in spring. Ducks, teal, bustards, thrushes, reach us when the snow falls. Later, wild geese traverse the country without alighting there. Next come starlings, magpies, blackbirds of half yellow plumage, and nightingales warbling less harmoniously than those of France. The swallows are the latest comers: as in Europe they build under our tiles, and are the first of the feathered tribe that abandon us. The plants which grow in the prairies would furnish, I think, a rich collection to botanists: but I am not sufficiently acquainted with botany to treat upon this subject. With reference to climate, there is but little difference between Red river and Lower Canada: it is very healthy, but extremely cold in winter. The temperature then varies from 60° of Reau-

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mur: during the great heats the thermometer rises to 30°; and, in greater frosts, it drops down to 30°. You will be surprised to hear that we pass almost suddenly from winter to summer. It will be also a subject of astonishment to you to hear that we travel in winter over great distances through the woods, or over the prairies, sleeping in the snow, and only sheltered by a tent—and all this without experiencing the slighest inconvenience. During the day, as well as at night, the sole precaution requisite is good clothing.

"I did not originally intend to extend this letter to such a length, and if I did not write to a brother, I should be apprehensive lest its length should be tiresome. May I now say a word concerning myself? I am perfectly content with my new position. The priest finds here, in his ministry, much more consolations than in the midst of the most civilized people, and if the study of savage languages is a repulsive avocation, you are well indemnified in many other respects.

"Pray for me, my very dear friend and brother; the recollection of you never leaves me.

PETER AUBERT, *priest, O. M. J.*

(Selected.)

THE FLOWERS OF GOD.

"Consider the lilies of the field."

THE welcome flowers are blossoming,
In joyous troops revealed;—
They lift their dewy buds and bells,
In garden, mead, and field:—
They lurk in every sunless path,
Where forest children tread;—
They dot, like stars, the sacred turf,
Which lies above the dead.

They sport with every playful wind,
That stirs the blooming trees,
And laugh on every fragrant bush,
All full of toiling bees:—
From the green marge of lake and stream,
Fresh vale, and mountain sod,
They look in gentle glory forth—
The pure sweet flowers of God.

They come, with genial airs and skies,
In summer's golden prime,
And to the stricken world give back
Lost Eden's blissful clime:—
Outshining Solomon they come,
And go full soon away,
But yet, like him, they meekly breathe
True wisdom, while they stay.

"If God, they whisper, smiles on *us*,
And bids us bloom and shine,
Does He not mark, O faithless man!
Each wish and want of thine?

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"Think too what joys await in heaven
The blest of human birth,
When rapture, such as woos thee now,
Can reach the bad on earth!"

Redeemer of a fallen race!
Most merciful of kings!
Thy hallow'd words have clothed with power
Those frail and beauteous things;—
All taught by Thee, they yearly speak
Their message of deep love,
Bidding us fix, for life and death,
Our hearts and hopes above.

For the U. S. Catholic Magazine.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS college, a representation of which accompanies the present number of the Magazine, is situated in the north-western suburbs of the city of Wilmington, and possesses every advantage calculated to render it available for educational purposes. The situation is healthy, the surrounding country beautiful, and the access to it easy from every direction. These circumstances, combined with the quiet and orderly character of the city, have contributed in no small degree to its past success, and will no doubt ensure to it a liberal share of public patronage. It commands a noble view of the Delaware and Brandywine rivers, and for miles around, in every direction, the eye rests upon scenery which cannot be rivalled. The college is a beautiful building, and without entering into an invidious comparison it may safely be said, that in its plan, elevation and extent, it reflects credit upon its founder and the state. The school room is superb, not so much on account of its size—though that is considerable, being eighty feet long, and sixty feet wide—as for the general air of elegance diffused over it. It is supported by light, well finished, metal pillars, which are so arranged as to give it an imposing appearance. The dining halls are spacious and well arranged, the class rooms numerous and well lighted, the play rooms large, and laid out so as to enable the students to take sufficient exercise, when prevented by the weather from doing so in the open air. But no where is the skill of the architect more visible than in the design and arrangement of the dormitory; it is a noble room, capable of accommodating at least two hundred persons, and finished in a tasteful and comfortable manner. The exterior appearance of the building is certainly very grand, and to the visitor it is a matter of astonishment, how the efforts of an individual could accomplish so great a work.

St. Mary's is the first and only Catholic college in the state of Delaware. The Catholics, who could afford to give their children a good education, were hitherto destitute of any place in the state to which they could send them, without exposing

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them to the danger of forfeiting their eternal interests: under these circumstances a summary allusion here to its origin and progress may not be deemed unfitting. The Rev. P. Reilly, its present president, is the founder of St. Mary's college. If honors were the test of merit, if the age of an institution were its title to notice, I should pass over the few remarks I will make, but revelation declares that "honorable age is not that which standeth in length of time," and every institution where morality is combined with education, and both enforced by word and example, is entitled to the sympathy and reverence of all reflecting persons. By such means religion flourishes, and the happiness of the people must consequently be promoted. In August, 1839, Rev. Mr. Reilly opened a school. The number of pupils was at first very limited; but the greatest results do not always follow from seemingly prosperous beginnings, and what appears to us the surest means of succeeding in any object we have in view, does not always answer our expectations; whereas on some occasions our most sanguine hopes are realized, and the seed we have sown multiplied a hundred fold. Of this an instance may be found in the rapid progress of this humble school. By the end of the first term it numbered seventeen scholars, and before the expiration of two years from the date of its origin, twenty-eight young boys were receiving a good education within its walls. In a short time the establishment became known abroad; its utility was acknowledged; the sphere of its effectiveness enlarged; for, under the guidance of its founder, the minds of the scholars were adorned with knowledge and moulded to virtue. Nothing, which existing circumstances permitted, was left undone that could give satisfaction; the president and other professors were constantly employed in teaching, and the morals and proficiency of the students strictly attended to. But as every part must be complete in order to make any thing perfect, it will be readily conjectured that a new institution had some difficulties to contend with. In the year 1841 the building was not large enough to accommodate advantageously the number of scholars who were in the seminary, and this circumstance had rather an unfavorable effect on its prospects. It did not increase much for a few years, and nothing then seemed to indicate that it would one day become a college. Experience proves that success in almost every undertaking depends upon trifling causes, and that circumstances, over which we have no control, exercise a powerful influence on the best concerted schemes.

The Rev. Mr. Reilly, undeterred by difficulties, continued his exertions, and success crowned his perseverance. In 1845 a number of boys crowded in, and, in order to meet the wants of those who came, a large addition was made to the old building. From that time forward the number of students gradually, but steadily increased. Besides the natural advantages of Wilmington for a school, and the attention Rev. Mr. Reilly always bestowed on those committed to his care, the patronage of the Right Rev. Dr. Kenrick, the bishop of the diocess, who, ever ready to support any movement calculated to promote the glory of God and the interests of man, extended to St. Mary's his special protection, lent efficient aid to its credit and prosperity. Though the Seminary was then in a most flourishing state, yet it was doubtful whether it would be raised to the rank of college. Some persons, however, entertained the opinion that it would, if proper means were taken to bring about so desirable a result, and accordingly they urged Rev. Mr. Reilly to apply for a charter. It is a singular fact that the gentlemen who thus interested themselves in the success of the president's application for a charter, were all Protestants, with the exception of P. Bauduy Garesché. Every effort which indefatigable industry could suggest was made by them, to second his views, and

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had it not been for their never to be forgotten liberality, it is possible that this noble college would now be only a school. Their names,—and well they deserve to have them recorded—are—Alfred Dupont, Charles Dupont and William McAully Esqrs., and his Excellency Governor Thorpe. What a proud testimony does it leave to the improvement of the age, that men of every persuasion, disclaiming the blind phrenzy of intolerance, can thus meet in the broad field of benevolence, and combine to accomplish a laudable work? These generous minded men have established a claim to liberality as lasting as the corner stone of this structure. Uninfluenced by party animosity, or interested views, they gave the Rev. Mr. Reilly the full weight of their high influence, and have left to posterity a legacy of their love, and a lasting monument of their zeal for the interests of the country. The legislature of the state of Delaware, with a praiseworthy spirit of liberality, chartered St. Mary's, on the 29th day of January, 1847, and granted it all the privileges usually conferred on colleges.

Since it has been incorporated the number of students has continued to increase, and the course of education has been extended. During the first years of its existence, the studies pursued were necessarily elementary, for the scholars were not far advanced: reading, writing, arithmetic, book-keeping, history and geography, were the principal branches taught. There were from the first years of its commencement, a few boys reading geometry and Latin, and also, a few studying Greek, but the greater portion of the scholars were not fit for these classes, and hence it acquired somewhat the character of an elementary school. Particular attention is still paid to the lower branches of education, but the departments of humanity, philosophy, geometry and rhetoric, will in future be conducted by professors of attested eminence. The most improved and comprehensive arrangements are already made for this purpose, and from what the writer of this has already seen, he can affirm that these would be creditable to the oldest institutions in the land. Immediately after having obtained the charter, the president determined to erect a building, suited to the hopes that were dawning upon him. Accordingly in the summer of 1847 the foundation of the new edifice was laid. It is now nearly completed, and attests the energy with which he carried out his plans. Its founder has succeeded in his purpose to establish a Catholic college; he has the consolation after many trials, to see it arise as a tower of strength to the City of David, a wall of defence against the inroads of vice, a sanctuary of security for unsullied innocence, and a source of knowledge for untutored ignorance. Eight professors are now employed in St. Mary's; and in addition to the three clergymen who reside in it at present, arrangements are being made for the accommodation of four others next year. Important consequences often follow from the most trivial circumstances. The first thing that suggested to Rev. Mr. Reilly the idea of opening a school, was the desire expressed by parents, whose daughters were receiving their education in this city, from the Sisters of Charity, to have their sons instructed in the same place. It was a fortunate suggestion, and will in all probability prove the source of innumerable blessings to generations yet unborn. If the Sisters of Charity—whose school by the way is now in successful operation—had not been in Wilmington, or if their system of education had not given satisfaction, it is probable that the long grass might lie waving over the spot where this costly and handsome edifice now rears its fair proportions, and that its president would have found some other sphere wherein to exercise his zeal. Such is a sketch of the origin and present position of this institution. It will prove instructive to, and animate those who are struggling with difficulties, to continue their exertions. Suc-

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cess frequently witholds itself awhile, but, as every day experience shows, crowns the efforts of those who do not swerve from the course they have marked out for themselves, in consequence of the obstacles they may have to meet with. Perseverance is the most certain means to ensure final triumph, and without it the wisest plans frequently come to nought.

WILMINGTON, 5th June, 1848.

THE CROSS OF MIGNE.

IN THE January number of this Magazine, we published a refutation of the attempt by Professor Dick to explain the extraordinary apparition at Migné upon natural principles. In the following verbal-process, which we have borrowed from the columns of the *St. Louis News Letter*, the reader will find a detailed account of the circumstances attending the miracle. The report of it is submitted to the bishop of Poictiers, who had instituted an official investigation of the fact, and is signed by the clergyman who conducted the retreat at Migné, by the mayor of the city, and others to the number of fifty, several of whom held public offices.

REPORT.

MY LORD:—Your lordship, by ordinance of 16th January last, having commissioned the Rev. M. De Rochemonteix, your lordship's vicar general, and Rev. M. Taury, honorary canon of the Cathedral and professor of theology at the Great Seminary, to take information as to the extraordinary apparition of a cross, which was said to have taken place at Migné, in the course of the month of December, 1826, they have the honor to state, that, agreeably to your lordship's intentions, they associated with them, in this inquiry, M. De Curzon, the mayor of the commune (district), an eye witness of the fact; M. Boisgiraud, professor of natural philosophy in the royal college of Poictiers; M. J. Barbier, lawyer, adjunct conservator of the city library; and M. Victor Delarnay, to fill the office of Secretary.

The commission thus formed, acquired an accurate knowledge of the locality where the phenomenon had been observed. Many witnesses, who had been present on the occasion, were examined on the very spots they occupied during the apparition; and a still greater number at other places, where they were more easily assembled. Among them your lordship will distinguish many agriculturalists, accustomed, by their out-door life, to observe all the appearances and changes of the atmosphere; many mechanics, accustomed to judge of the regularity of forms, of the proportions and absolute magnitude of objects; as also a number of educated persons, whose knowledge and moral character are the best assurance that the highest confidence may be given to their testimony.

A *proces-verbal* (a minute detail) of all these operations has been made and attached to this report, together with the geometrical description of the places and objects, an acquaintance with which appeared to be of moment in the present matter.*

* The church of Migne, before which the cross appeared, is situated near a little river called the Auzance, which runs through the prairie around the village from west to south. It is surrounded on all sides by heights, the level of which is above the top of the church's steeple. The church is an oblong square, 89 by 29 feet, and lies

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And this, my lord, is the result which the commissioners have unanimously derived from the numerous documents which they have collected and examined:

On Sunday, 17th December, 1826, the last day of the religious exercises of the jubilee, in the parish of Migné, conducted by the parish priest of Saint Porchaire, and the chaplain of the Royal college, at the moment of the solemn planting of a cross, and while this latter was addressing an audience of about three thousand souls a discourse on the Greatness of the Cross, and when he had just been alluding to the apparition which formerly occurred in the presence of the army of Constantine, a cross of regular and vast dimensions was seen in the air. No sensible sign had preceded its manifestation; no sound, no flash of light had announced its presence. Those who first saw it showed it to their neighbors, and soon it attracted and fixed the attention of a great part of the assembly; so that the parish priest of Saint Porchaire, admonished by the crowd by which he was surrounded, felt himself justified in interrupting the preacher. Then all eyes turned towards the cross, which had appeared all at once, exactly formed, and in a horizontal position, so that the extremity of the foot corresponded with the anterior wall of the church, and was above it, while the head lay in the same direction as the church, from east to west. The transverse piece forming the arms cut the principal shaft at right angles; each of the arms was equal to the head of the cross, and was about the fourth part of the principal shaft. All these parts appeared to be of the same breadth, terminated laterally by right lines, clearly and strongly marked, and squared at their extremities by lines equally straight and clear.

In the opinion of many witnesses, these pieces had a certain thickness, which made them present a rounded appearance when viewed under an oblique angle, and seemed perfectly square when a vertical position was assumed.

No accessory appeared to be connected with the cross, or to accompany it. All its forms were clear, and stood out distinctly in the azure sky. It did not present to the view a dazzling light, but a perfectly uniform color, and such a one that no witness was able to describe it in a precise manner, or point out any object to which it could be suitably compared; except, that they generally agreed to give an idea of it by styling it silvery white, tinged with a slight rose color.

From the body *(ensemble)* of the depositions, it results with certainty that this cross was not at a very considerable distance: it is even very probable that it was

in the direction from west to east. Its two end walls rise to the height of forty feet from the ground, and they are both surmounted by a small, and rudely cut stone cross, having the three upper branches eleven inches long and eight inches thick respectively, and resting on a foot of fourteen inches, which increases towards the bottom, so that the bottom is twice as thick as the top. The steeple, which has no opening on the side where the cross appeared, is 65 feet high, and is also surmounted by an iron cross, composed of three fleurs de lis (lilies) resting on short and slender shafts, and connected together by arcs which serve at once for ornament and support. It is, moreover, surmounted by a weather sign (girouette) of considerable size.

The space round the church is free of buildings, only on the west and north, from 100 to 120 feet. In this place are two crosses—one planted at the moment of the apparition, and the other called the Hosanna Cross.

The first is painted red, and rises 25 feet from the ground, and 20 feet from its calvary, or eminence on which it stands, which is fifty-five feet from the church, in the direction of its façade or front. It is formed of square pieces of wood, 6½ inches thick; each of its superior branches is 4½ feet, and ends in an orbicular termination, painted yellow. The upright one is surmounted by a crown of thorns. Where the branches cross the principal shaft, is a copper gilt heart, surrounded by a glory, or bunch of rays. The circle and rays of this glory stand out prominently between the angles of juncture. In fine, two rods, one in form of a lance, and the other representing a reed, surmounted by a large sponge, rest on each side of the principal shaft, and on the corresponding arm of the cross.

The second cross, about 100 feet distant, and north-west of the church, is placed on a column of 5½ feet, and its total height is 2 feet 2 inches. Each of its superior branches is 5 inches long and their main thickness 4 inches. Its base broader than the rest, rests on a square piece of 11 inches, which surmounts the lower column. Attached to this cross are two dried box branches, which almost cover it entirely.

A small court, planted with nut trees, before the gate of the church, opens on the road leading to the village of Auzance. Near its beginning this road leaves some houses and a water mill on the left. Farther on it traverses the river over two bridges, the one about 200, and the other 360 feet from the church.

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not more than two hundred feet from the ground; but it is difficult to say any thing more precise on this part of the subject. The entire length of the shaft may have been one hundred and forty feet; and, to judge by the least assigned measures, its breadth from three to four feet.

When the cross was first perceived, the sun had been down at least half an hour, and it (the cross) preserved its position, its forms, and all the intensity of its color, during about half an hour, up to the moment when the people went into the church to assist at benediction of the most holy sacrament. It was then night, and the stars shone with all their brightness. Those who entered last, saw the cross begin to lose its color; afterwards, some persons who remained without beheld it disappear, gradually and continuously (*successivement de proche en proche*), commencing with the foot, so as to present, in a short time, four equal branches, without any part having changed place from the moment of the apparition, and the parts which disappeared left no trace whatever of their presence. It does not appear that any observer watched this gradual vanishing until its total disappearance; but it had entirely vanished when the people came out of church, after benediction.

The day on which this event occurred was very fine; it had been preceded by several rainy days. At the moment of the apparition, the weather was calm, and the temperature so mild that few persons felt the freshness of evening. The sky was clear in all that region where the cross was seen, and only at two or three distant points, near the horizon, were there some slight clouds. No mist rose from the earth, nor from the river, which runs at a short distance.

Such, my lord, appear to us to have been the material circumstances of the event. As to its moral influence on those who witnessed it, we have ascertained that the greater part were seized on the spot with a feeling of admiration and religious respect. Some prostrated themselves spontaneously before the sign of salvation; others felt their eyes fill with tears; some expressed by loud exclamation the sentiments of their souls; others raised their hands to heaven, and invoked God's name. There was scarcely one who did not believe that he witnessed a real prodigy of the mercy and power of God. We have also ascertained that many persons, who had resisted all the influence of the jubilee exercises, have, in consequence of this event, returned to the practices of religion, from which they had been estranged during many years; and that others, who, by word and work, seemed to manifest that faith was entirely extinct in their hearts, have felt it suddenly revive, and given unequivocal proofs of its influence. In fine, the impression produced by this extraordinary spectacle has been so lively and so profound, that it forced tears from some of those who testified before us; and this, after more than the interval of a month from the event.

Before terminating this report, we beg to be permitted to express to your lordship the sentiments with which we ourselves have been impressed, in consequence of the more than ordinary examination of this event we have been called on to make. If we have been astonished at the circumstances connected with the physical existence of the phenomenon, we have admired much more the adorable councils of Providence, who has made this event to concur with circumstances calculated to produce, as in fact has been the case, the happiest results. When we know that chance is but a word; that there is nothing here below without design; nothing without its well-determined motive, we cannot but be profoundly struck on beholding the sudden appearance of so distinct and regular a cross in the air, at the very time and place where a numerous assembly is collected to celebrate the triumphs of the cross by an imposing solemnity, and immediately after mention was made of a former miraculous apparition of a cross, which was so glori-

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ous for Christianity—to see this astonishing phenomenon preserve its entire figure and place, while the assembly remains looking up to it—that it disappears in proportion as the assembly retires, and disappears at a moment when the faithful are summoned to one of the most solemn acts of religion.

Given at Poictiers, in common session, the 9th February, 1827.

The members of the commission—

De Rochemonteux, Vicar general,
Taury, Priest,
Boisgiraud, Senior,
J. Barbier,
Victor de Larnay.

Certified to be conformable to the minute deposited in the secretary's office of the diocese.

Pain. Canon, secretary,*

* Mr. Boisgiraud, the Protestant professor of natural philosophy, avowed to M. Decurzon his inability to give any natural explanation of the phenomenon. "I do not say," says he, "that it is inexplicable, for there may be persons more learned than I am; yet I would venture to say that it cannot be explained *(j'oserois en faire un defi)*; but although it were explained, I would nevertheless regard this apparition of the cross as miraculous, on account of the circumstances which accompanied it."

The learned Binterim has inserted the above translated report in the 4th vol., part 1st, page 541 of his magnificent work, *Die Vorzueglichsten Denkwuerdigkeiten der Christ Catholischen Kirche*, Mainz, 1838.

(Selected.)

PSALM CXXXVII.

"BY THE RIVERS OF BABYLON."

We sat us down and wept
Where Babel's waters slept,
And we thought of home and Zion as a long-gone happy dream;
We hung our harps in air
On the willow boughs, which there,
Flowing as round a sepulchre, were drooping o'er the stream.

The foes, whose chains we wore,
Were with us on that shore,
Exulting in our tears that told the bitterness of wo.
"Sing us," they cried aloud,
"Ye, once so high and proud,
The song ye sang in Zion ere we laid her glory low."

And shall the harp of heaven
To Judah's monarch given
Be touched by captive fingers, or grace a fettered hand?
No! sooner be my tongue
Mute, powerless, and unstrung,
Than its words of holy music make glad a stranger land.

May this right hand, whose skill
Can wake the harp at will,
And bid the list'ner's joys or griefs in light or darkness come,
Forget its godlike power,
If for one brief, dark hour,
My heart forgets Jerusalem, false city of my home.

Daughter of Babylon!
Blessed be that chosen one,
Whom God shall send to smite thee when there is none to save!
He from the mother's breast
Shall pluck the babe at rest,
And lay it in the sleep of death beside its father's grave.

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INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Confirmation.*—On Sunday, 28th May, the Most Rev. Archbishop confirmed sixty-one persons in St. John's church, Frederick city, and preached on the occasion. The same day, at the request of the Most Rev. Archbishop, the Rt. Rev. Bishop Miles of Nashville confirmed fifty-seven persons at St. Patrick's church, Baltimore. On the following Thursday, June 1st, he confirmed ten of the pupils, at the Academy of the Visitation, in the same city. On the same day, the Most Rev. Archbishop Eccleston confirmed one hundred and thirty persons at the Cathedral.

Dedication, &c.—On Ascension-day, June 1st, the oratory of the spacious and elegant building, known as Calvert Hall, which has recently been altered in its interior arrangements for the use of the Brothers of the Christian Schools, was blessed for that purpose by the Most Rev. Archbishop. The brothers now occupy it, and enjoy every convenience for the accommodation of those who may wish to join their order. The school under their charge is in a flourishing condition.

June 4th, in the morning, the M. Rev. Archbishop confirmed one hundred and twenty-nine persons at Cumberland, and preached twice. In the afternoon he laid the corner stone of a new German church, and preached. On the feast of Pentecost he preached at Wheeling, Va., whence he continued his journey to Detroit, to preside at the consecration of the new cathedral of SS. Peter and Paul, on the 29th June.

Since writing the above, we received from an esteemed correspondent the following details which will be read with pleasure.

Cumberland, Md.

Mr. Editor:—On Sunday, the 4th of June, the Most Rev. Archbishop Eccleston administered confirmation to one hundred and twenty-nine persons in St. Patrick's church of this place. The church was crowded, and surrounded by an immense throng of people, both Catholics and Protestants, eager to witness the solemnities of the day. High mass was celebrated by the Rev. L. Obermyer, pastor of the congregation, and immediately before confirmation the archbishop ascended the pulpit and delivered a most powerful discourse in language chaste and eloquent. The delighted audience listened with breathless attention whilst he delineated in glowing terms the trials and triumphs of the church of God, always confiding through every vicissitude in the promised protection of the strong arm of omnipotence. The clearness of thought and strength of argument, as well as his elegance of diction and graceful manner, convinced the understandings and won the admiration of his numerous hearers.

In the evening, according to previous arrangement, the archbishop laid the corner stone of St. Peter's (German) church—a sacred edifice, in dimensions 90 by 50 feet, about to be erected in a central and conspicuous part of Cumberland. To be present on this interesting occasion there assembled a vast concourse of people, gathered in from the lofty ridges of the Alleghanies and the deep, shady valleys, from the winding ravines and the bosom of our boundless forests, as well as from the town and its immediate vicinity. About two thousand Catholics fell into ranks, arranged in regular order by the marshals according to the respective societies, associations, &c., to which they belonged in the congregation. This formed an escort to the Most Rev. Archbishop; who, together with the priests and sanctuary boys, were attired in their ministerial robes. The archbishop bearing his crosier and mitre, and the priests in surplice and stole, preceded by the thurifer, crossbearer, and acolyths, appropriately vested, presented a magnificent spectacle, honorable to religion and edifying to the faithful. The procession moved from St. Patrick's church, and winding through all the principal streets, reached at length its destination. A large and well-behaved multitude of Protestants, about equal in number to the Catholics and occupying the opposite side-walk, accompanied the procession. Every eye was attracted to the long train of Catholics, particularly to the novel and beautiful sight of the archbishop and clergy in their ecclesiastical dress. Having reached

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the site of the new church, the Rev. Mr. Helmpracht delivered a sermon in the German language; he was followed by the archbishop in English—who again made a most happy effort, rivaling in merit his morning discourse. The usual ceremonies for blessing and laying the corner stone, as prescribed by the ritual, were observed; after which the procession returned to St. Patrick's, where the Most Rev. Archbishop dismissed the people with his benediction.

During the whole proceedings the utmost decorum was observed by the Protestants, for which they merit the highest credit. Not a word was said, or an act done to which any Catholic could object: respectful, reverent conduct prevailed throughout. Thus terminated one of the happiest days that have yet dawned on the church in this section of country; honorable to God and creditable to his holy faith. The faithful returned to their respective homes with hearts elated, and swelling with gratitude to the author of every good and every perfect gift, for what they had seen and heard during the day, and for having been permitted to consecrate a day to the service of God, and according to the measure of their abilities to contribute towards elevating, in the sight of the world, the character of the holy Catholic religion. LEO.

DIOCESS OF CINCINNATI.—*Dedication and Confirmation.*—The spacious and beautiful church of St. Philomena, on Congress st., was dedicated by Rt. Rev. Dr. Purcell, on last Sunday, May 21st.

On Sunday, June 4th, the Rt. Rev. Dr. Purcell dedicated to the worship of God, the new church of St. Michael's, in Cincinnati. On the same day he confirmed upwards of one hundred persons in the cathedral, chiefly pupils of the Sisters' schools.—*C. Telegraph.*

The youth, and others prepared for confirmation in St. John's and St. Mary's congregations received this sacrament in St. Mary's church, last Sunday, June 11th. There were in all three hundred and sixty-five confirmed, among whom were eight converts.—*Ibid.*

New Church.—A very handsome new church belonging heretofore to the Episcopalians, in Hamilton, Butler county, was purchased at sheriff's sale, last Monday, for two thousand nine hundred and fifty dollars, being two-thirds of the appraised value. The American and Irish Catholics will take possession, after it has been properly fitted up and *blessed*, of this edifice, and the German congregation will continue to worship at St. Stephen's.

It is truly wonderful how rapidly the Episcopalian sect is passing away. It is said that "a remnant of all will be saved," but if the Episcopalians continue to decline as heretofore, there will be no "remnant" left to go any where.—*Ibid.*

DIOCESS OF PITTSBURG.—*Loretto.*—A band of the Sisters of Mercy left this city last week for the purpose of establishing a foundation in Loretto, Cambria county, in this diocess. May God prosper their pious undertaking, and may their success in establishing a School be a new inducement for the mother house in Pittsburg to send Sisters to every congregation in the diocess, where good schools are required.—*Pittsburg Catholic, May 27th.*

Religious Profession.—On the 13th May, in the convent chapel of the Sisters of Mercy, on 5th street, *Sister Mary Lucy McGivcn, Sister Mary Teresa Burgoon,* and *Sister Mary Monica Stub,* received the black veil from the hands of the Rt. Rev. Dr. O'Connor, attended by the reverend clergymen of the cathedral.—*Ibid.*

DIOCESS OF PHILADELPHIA —*Corner Stone.* Last Sunday afternoon the Rt. Rev. Bishop Smith of Glasgow, laid the corner stone of the new Church of the Assumption in Spring Garden street, between 11th and 12th. Bishop Kenrick preached on the occasion to a very large audience; the Rev. Mr. Larkin having been prevented from attending in consequence of the illness of a brother.—*Catholic Herald.*

Confirmation.—On the 3d Sunday after Easter, the Bishop of Philadelphia administered confirmation in St. Paul's church, Moyamensing, to seventy-five persons. We are happy to learn that this parish is in a very flourishing condition. The church, although a very large, as well as handsome structure, is well filled every Sunday. It is under the pastoral charge of the Rev. P. F. Sheridan.

Bishop Kenrick administered confirmation on Sunday, June 4th, in the Church of the Holy Trinity, to sixty persons.

On Whit-Sunday, the bishop administered the same sacrament in St. Peter's church.

On Whit-Sunday, Bishop Kenrick gave confirmation in St. John's church to sixty persons.

On Whit-Monday Bishop Kenrick gave confirmation in St. Peter's (German) church, to sixty persons.

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St. Augustine's Church.—The new edifice of St. Augustine's was opened last Sunday morning, it being now so far finished as to allow of permanent use.—*Ibid.*

Diocess of Boston.—*Consecration.*—On Thursday, 18th inst., the Rt. Rev. Bishop consecrated, according to the form prescribed in the pontifical, the beautiful marble altar recently erected in St. Mary's church of this city. The new altar of St. Mary's is unsurpassed by any we have seen in this country. The tabernacle, which is of the purest white statuary marble, is built in the form of a Grecian temple. It is a miniature copy of the Parthenon, and is a perfect gem. Both the altar and the tabernacle are the work of Mr. Richard Barry, of this city. While we are speaking of altars it will not be amiss to mention the new altar in St. Vincent's church, which, though of wood, is also very beautiful. It was made by Mr. Garey, and the marble graining, which is admirably done, is by Mr. McPhilomy.—*Cath. Obs.*

Confirmation.—On Sunday, the 28th of May, the Rt. Rev. Bishop administered the sacrament of confirmation in St. John's church, Worcester, to one hundred and twenty persons, of whom several were adults; on Sunday, the 4th June, in St. Mary's Salem, to sixty-three persons, principally youths.—*Ibid.*

Church burned.—St. Mary's church, in Waltham, was burned to the ground, on last Sunday morning, about three o'clock. The fire was evidently the work of an incendiary. There was no insurance on the building. The selectmen of Waltham, that same day, offered a reward of $200 for the detection of the incendiary; they have also offered the Catholics the free use of the town hall for divine worship. The firemen, we are told, worked nobly, but in vain.—*Ibid.*

Diocess of Dubuque.—*Confirmation.*—On Sunday, May 7th, the bishop of Dubuque administered the sacrament of confirmation, in St. Patrick's church, Garry Owen, Iowa, to thirty persons, three of whom were converts.—*Cor. Cath. Observer.*

Diocess of New Orleans.—*Confirmation.* On Sunday, 7th of May, Bishop Blanc confirmed fifty persons in St Paul's church, parish Avoyelles. May 14th, he confirmed thirteen persons at Alexandria.—*Prop. Cath.*

On the 17th May, he confirmed twenty-four persons in the church of Brevelle island: on the 20th May, twenty-four were confirmed at the institution of the ladies of the Sacred Heart at Natchitoches. This academy, though founded only one year since, numbers sixty pupils, of whom thirty are boarders. On the 21st of May, the bishop confirmed twenty-eight persons in the parish church of Natchitoches, the next day, forty were confirmed in the district of Comtè; on the 24th of May, at Clontierville, fifty-eight; on the 28th of May, at Pointe Coupeé, seventy-five. On the 1st June, the bishop laid the corner stone of the novitiate of the Sisters of Charity. At New Orleans, June 2d, he confirmed forty-eight persons in St. Mary's church: the same morning he confirmed one hundred and ninety in the church of Lafayette; on the 8th June, he confirmed one hundred and fifty-five in St Augustine's church.—*Ibid.*

Diocess of New York.—*Laying the Corner Stone.*—We learn from the *Truth Teller*, that on Sunday the 21st of May, Bishop Hughes laid the corner stone of a new church at Rondout, the old church being too small to accommodate the increased congregation.

Diocess of Albany.—*Retreat.*—A spiritual retreat for the clergy was held at Albany, closing on the 30th May. The exercises were conducted by the Rev. John McElroy, S. J. After the retreat, the clergy subscribed $5,200 towards the new cathedral.—*Cor. Freem. Jour.*

Diocess of Buffalo.—*Episcopal Visitation.*—Bishop Timon commenced a retreat for the congregation of St. Patrick's church, in Rochester, on the fourth Sunday in Lent, and closed it on the evening of "Passion Sunday." The retreat was well attended, and produced an incalculable good, as will appear from the fact of over 1600 receiving the holy communion, during the brief period it lasted. The bishop preached three times each day, on subjects suited to the exercises, and on doctrinal subjects at half past 7 in the evening.

At the close of the retreat, on "Passion Sunday," he administered the sacrament of confirmation to 384, and gave holy communion to over 700 persons.

On the 2d of May he visited the congregation of Dansville, where he remained two days doing good, and administered confirmation to 40 persons. This new mission, through the efforts of the zealous priests of the Holy Redeemer at Rochester, is now provided with a church. It is composed of German and Irish Catholics.

On the 5th, he visited the congregation of

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Scottsville, where he administered confirmation to 38, and gave holy communion to 150 persons. This mission promises well, and, with the attention of a resident priest promised to it by the bishop, will soon be in a prosperous condition.

On the 6th, the bishop visited Canandaigua,* and preached the same evening to a crowded audience. On the following day (Sunday), their new church was dedicated under the patronage of the Blessed Virgin. The bishop celebrated pontifically, assisted by the Rev. Messrs. O'Reilly, and the choir of St. Patrick's, of Rochester, which volunteered for the occasion, sang, with great effect, the splendid mass of Massenghi.

This being the first episcopal visit made to Canandaigua, and the first pontifical mass witnessed by its citizens, and the first time that religion put on here somewhat of its imposing majesty, made the whole appear to me the most delightful spectacle I ever witnessed. When I remembered that, but eight years since, the most sanguine scarcely dared hope for the formation of a congregation here, and now saw before me a venerable pontiff, surrounded by his priests, officiating in a beautiful temple just dedicated to the worship of God, and around, a body of devoted worshippers, I could not but exclaim, with feelings of the deepest gratitude, that God is merciful and just.

On Tuesday morning, the bishop administered confirmation to 80 persons, and holy communion to 140. St. Mary's at Canandaigua, is 60 by 30, in the simple Gothic style, and finished with great neatness and taste. The altar is very imposing, also in the Gothic style, and, with the vestries on each side of it, produces a charming effect. The location fronting on Main street, the most magnificent thoroughfare I have seen, is the most central of any church in the village. The Rev. William O'Reilly, with a few Catholics then worshipping in a small room, in a private dwelling, commenced this church in 1845, and, without foreign aid, perseveringly brought it to a prosperous termination. Both pastor and people, whilst grateful to God for an issue so cheering, may well congratulate each other for the confidence with which they undertook, and the zeal that sustained them, to the completion of this good work. Similar zeal, disinterestedness and perseverance, would plant the cross in almost every village in our land.

The bishop visited the congregation of Greece on the 10th, gave the people a short retreat, and was occupied in preaching, or the confessional, during his stay.

On the 11th he administered confirmation to 82 persons, and gave holy communion to 250. This congreation is under the pastoral care of Rev. William O'Reilly, and is in a most prosperous condition. Their piety, the regularity with which they receive the sacraments, and the zeal with which they embark in any good work, gave the bishop great consolation.

On Friday, the 12th, the clergy being much occupied, the bishop visited a sick person, at the distance of 50 miles in the country, and returned on Saturday night.

On Sunday, the 14th, he officiated pontifically at St. Joseph's, the church of the pious Redemptorists, and administered confirmation there to 170 persons. At Vespers he preached to St. Mary's congregation, and administered there confirmation to 168 persons. At half past seven the same evening, he preached to a crowded and delighted audience at St. Patrick's church; his subject was Purgatory, and I have been informed that some unbelievers in a middle state expressed, after service, their astonishment at its being rejected by their, or any sect.—*Freeman's Journal.*

New College.—A college is about to be organized in the city of Rochester, under the title of college of the Sacred Heart. The *Freeman's Journal* has the following particulars in relation to it.

The college of the Sacred Heart is placed under the immediate conduct of the Rev. Julian Delaune, late president of St. Mary's college, Marion county, Ky., a gentleman with whose talents, piety and zeal many of our readers are already acquainted. He is assisted by a competent faculty, and all the branches of a thorough collegiate course will be taught.

The buildings and grounds of the new institute have been purchased at a cost of $14,000. The situation, one of the most agreeable and healthy in western New York, commands a view of Rochester and its environs, including the Genesee river, the upper falls, aqueduct and Mount Hope cemetery. The property was a portion of the estate of the late W. W. Mumford, Esq., for many years his residence, and, through his enterprise and fine taste, improved by a block of three costly four story mansions and adorned with promenades and gardens.

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The college is to be open for the reception of boarders in August, and the scholastic exercises to commence on the second Monday of September. For a detail of particulars, the public is referred to the prospectus, which is shortly to appear in our columns.

Diocess of Little Rock.—Bishop Byrne has purchased the late residence of Judge Paschal, on the romantic and eligible heights near our city, for the purpose of erecting the same into a female academy, to be conducted by the Sisters of Charity.—*Van Buren Intelligencer.*

Diocess of Hartford.—*Ordination.*—On Thursday the 8th inst., the Right Rev. Dr. Tyler, bishop of Hartford, held an ordination in the cathedral of SS. Peter and Paul, Providence, R. I., on which occasion the Rev. Messrs. James Gibson and Luke Daly, (deacons), were promoted to the dignity of the priesthood; the former gentleman being a convert to the Catholic church.

Church Burnt.—The Catholic church situated at the junction of York and Lafayette streets, New Haven, was consumed by fire on Sunday night, 11th inst. Most of the altar and other church furniture was saved. The loss is estimated at $8,000. Insured for $5,500—$2,200 at the New Haven Mutual Office, $3,300 at the Middlesex Mutual —*F. Journal.*

The Treaty Ratified!—The joyful intelligence of the ratification of the treaty has arrived, and we trust that nothing will occur to interfere with the fulfilment of its provisions. We have had fighting enough with a weak enemy, and have lost as much as we gain. The Mexicans have been severely scourged, by the sword and the pen of correspondents. Their religious feelings, even under the eye of general officers, were shamefully outraged. The nuns, belonging to some of the best families of the metropolis, were driven from their dwellings, and our clergy were marched through the streets of Mexico, with bayonets glittering around them, as if they had been common criminals; whereas, they had only protested against the injustice of their oppressors. The rooms were broken open, niches in the churches disfigured, and as we learn from the documents lately published in the "Freeman's Journal," the cushions of the cathedrals torn open, in the lust for gold, which filled the minds of some of the American soldiers. We rejoice that all this will now cease, and that the people of Mexico will be relieved from the presence of men who, with the name of liberty upon their lips, have too often forgotten its spirit. If the war have this effect—to unite the discordant factions of the Mexicans together—it will not be in vain; and the wisdom will not be dearly bought, which will make them feel as one people, though at the sacrifice of so much blood and treasure.—*Cath. Telegraph.*

OBITUARY.

Died at Astoria, L. I., on the 20th ult., the Rev. Felix Larkin, S. J., in the 45th year of his age. He was born in England, in the county of Durham, in May 1803, and received his classical education in the seminary of St. Sulpitius, Issy, near Paris. The revolution of 1830 obliged him to leave Paris. He received ordination in Montreal, and resided for several years in the college and seminary of that city. After spending a short time in England, he returned to the United States, and was invited to engage in the holy ministry in this diocess —Harlem, Bloomingdale, Flushing and Astoria were the theatre of his labors. It was at the latter place he died after a sickness of four or five weeks . . . . . He possessed a fine mind, a singular clearness and accuracy of judgment. *Truth Teller.*

At St. Catherine's Academy, Lexington, Ky., on Tuesday morning, the 16th inst., Sister Ann Spalding, sister servant of the institution.

She bore with exemplary patience the lingering illness which preceded her dissolution, and she died full of faith, and consoled by the hope of a blessed immortality. She was one of the oldest members in the Nazareth community of Sisters of Charity, and had always been distinguished for her piety, zeal, talent, and energy in promoting the benevolent objects of the Sisterhood. At the time of her death she was engaged in erecting new buildings for the academy, and her death was perhaps hastened by over-exertion in carrying on this enterprise, which she had the satisfaction of leaving almost completed. Having devoted her whole life to the service of her God and of the neighbor, we have every reason to hope that she has found acceptance at the throne of mercy, and that she has exchanged a life of sorrow and trouble for one of bliss eternal.—*Catholic Advocate.*

At the Charity Hospital, New Orleans, on the 31st of May, Sister Mary Victorine

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(Kenny), a native of Ireland, aged 26 years. Her disease was consumption.

June 4th, at the Ursuline Convent, New Orleans, Sister SCHOLASTICA (Cinque). She was a native of New York, and was piously inclined from her youth. Though in a feeble state of health, she was admitted to the vows of religion in Oct. 1845, but her constitution soon became more seriously impaired, and after six months of suffering, borne with the sentiments of a true religious, she departed this life, aged 28 years.—*Propagateur Catholique.* R. I. P.

FOREIGN.

ITALY.—*Rome.—Allocution of His Holiness Pope Pius* IX, *in the Secret Consistory of April* 29, 1848.—"More than once, venerable brethren, we have protested in your assembly against the audacity of certain men, who have not hesitated to do us and this apostolic see the injustice of pretending that we have turned aside from the paths of our holy predecessors, and even on several points, horrible to say, from the doctrine of the church. Again, at the present moment there are not wanting men who speak of us as the principal author of the public commotions which have just taken place in Italy, as well as in other parts of Europe. In the Austrian regions of Germany especially, we have learned that it is every where spread abroad among the people, that the Roman pontiff, by emissaries and other means, has excited the Italians to bring about the changes which have taken place in public affairs. We have learned, at the same time, that the enemies of the Catholic religion have taken occasion therefrom to inspire minds with the desire of vengeance and of hatred against the holy see. We have no doubt that the Catholic people of Germany, and the worthy bishops who guide them, hold these iniquitous manœuvres in horror; but we know that it is part of our duty to prevent the scandal of the simple and imprudent, and to repel a calumny, the effect of which would fall, not only on our person, but also on the apostleship which we hold, and upon this holy see. Our calumniators, being unable to produce any proof of the machinations which they attribute to us, have rested their charges on what we did on first undertaking the temporal authority of the pontifical sovereignty. We think it our duty now to explain in your assembly, clearly and openly, the whole course of events.

"You know, venerable brethren, that as early as the reign of Pius VII, our predecessor, the principal sovereigns of Europe suggested to the apostolic see, that in the administration of civil affairs, it ought to adopt an easier system, and one more agreeable to the wishes of the laity. Later, in 1831, their wishes and counsels were set forth in a more solemn manner, by that celebrated *memorandum*, which the emperors of Austria and Russia, and the kings of the French, of England, and of Prussia, thought proper to send to Rome by their ambassadors. In this paper, question was raised, among other things, first of a council of consultors to be called from all the provinces which constitute the Roman states, and assembled at Rome; next of establishing or augmenting municipalities, of forming provincial councils, and of introducing other like institutions for the general good, in all the provinces; lastly, of admitting laymen to all offices, whether administrative or judicial.

"These two last points, above all, were proposed as vital principles of government (*tanquam vitalia gubernandi principia*). In other papers, also transmitted by the ambassadors, question was raised of granting a full and entire amnesty to all, or almost all, those, who, in the pontifical states, had violated the fidelity due to the sovereign.

"No one is ignorant that several of the things therein demanded were accomplished by our predecessor, Gregory XVI, that several others were formally promised by him in edicts, issued after his ordinances of that year, 1831. However, these benefits of our predecessor did not seem fully to answer to the desires of the princes, nor to suffice for securing public advantage and tranquillity, in the whole extent of the temporal dominions of the holy see.

"For this reason, when, by the mysterious will of God, we were elevated to the place of the deceased pontiff, moved only by the love of our temporal subjects, and without being urged by the advice or exhortation of any one, we granted a full and entire amnesty to those who had violated the fidelity due to the pontifical government, and we hastened to grant such institutions as we judged most adapted to further the prosperity of the people.

"After our views, by the assistance of God, had been carried into effect, our own, and the neighboring people, burst into transports of joy, gratitude, and love for us, and these mani-

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festations were such, that, even in Rome, we were obliged to call the popular clamors, applauses, and assemblages within the limits of duty, as their excitement exceeded all bounds.

"Every one knows, venerable brethren, the words of the allocution which we addressed to you in the consistory of October 4th, wherein we reminded princes of that fraternal kindness and attentive care which they owe to their subjects; and the people themselves of the loyalty and obedience which they owe to their princes. Further, we neglected no opportunity of warning and exhorting, as much as in us lay, that all, adhering firmly to the Catholic doctrine, and observing the precepts of God and the church, might apply themselves to establish mutual concord, tranquillity, and charity towards all; and would to God that the result had answered to our words and our paternal exhortations! But every one knows the public commotions of the Italian people, of which we spoke just now; and the other events, whether out of Italy, or in itself, which have preceded or followed them. If any one were to pretend that the path for such events was opened by the acts with which our love and good will for our people inspired us at the beginning of our sacred reign, such a one would unquestionably deceive himself, and could not impute any thing of the kind to us; since we did nothing but what seemed to be necessary for the prosperity of our temporal state, not only to us, but also to the princes whom we have mentioned. As for those, who, in our kingdom, have abused our benefits, we, following the example of the Divine Prince of pastors, forgive them from the bottom of our heart; we lovingly recall them to better thoughts; and we supplicate of God, the father of mercies, to turn away from their heads, in his clemency, the chastisements which await ungrateful men.

"For the rest, the people of Germany cannot reasonably complain of us, were it only for this, that we were unable to restrain the ardor of such of our subjects in the temporal order who, inflamed with the love of their own nation, united their efforts to those of the other Italian populations. Many other princes in Europe, whose armies were more numerous than ours, beheld themselves equally unable to oppose the uprising of their people. In that state of things, we, however, gave no other orders to our troops sent to the frontier, than to protect the integrity and security of the pontifical state.

"Nevertheless, several persons manifest a desire to behold us, with the other peoples and princes, declare war on Germany; in consequence, we judge it our duty to announce in your assembly, clearly and distinctly, that nothing can be further from our thoughts than such a course, since we hold on earth, the place of Him who is the author of peace and lover of charity, and in the discharge of our supreme apostleship, embrace all races, peoples, and nations, in an equal love. But if, notwithstanding, a great number of our subjects are led away by the example of other Italians, what means have we to repress their acts?

"We cannot here help disavowing, in the face of the whole world, the perfidious designs of those who in the journals propose to place the Roman pontiff at the head of a new republic, formed of all the states of Italy. In addition, we seize on this occasion, in our love for the Italian populations, to warn them diligently to keep out of these projects, so disastrous for Italy herself, and not to allow themselves to be turned away from the obedience which they owe to their princes, whose kindness they have already experienced. In acting otherwise, not only would they fail in their duty, but also they would run the risk of making Italy behold intestine disorders and factions every day multiply in her bosom. As for us, we again declare, that all the thoughts, all the cares, all the solicitude of the Roman pontiff, have no other end than daily to procure the increase of the kingdom of Jesus Christ, which is the church, and by no means to extend the limits of the temporal kingdom which Divine Providence has given to the holy see to protect its dignity, and the free exercise of the supreme apostolate. Those, then, are in a great error, who, wishing to draw us into the midst of the tumult of war, hope to entice us by the bait of a greater temporal dominion. Nothing would be sweeter to our paternal heart, than to be able, by our labors, our cares, and our love, to contribute towards extinguishing the flame of discord, reconciling the souls of the combatants, and re-establishing amongst them peace.

"It is no trifling consolation to our mind to know that in many places, both in Italy and elsewhere, in this great movement of civil affairs, the faithful, our children, have in no

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respect failed in their duties towards sacred things and the ministers of religion; but it is also a source of lively sorrow to our heart to know that these duties have not been fulfilled every where. We cannot help deploring, in your assembly, that most lamentable custom which especially prevails in our time, of bringing to light all sorts of wicked books, in which an abominable war is carried on against our holy religion and good morals; in which is lighted the fire of discord and of civil trouble; in which the characters of the most venerable men are torn by false accusation.

"We have thought fit, venerable brethren, to communicate these things to you this day. It remains for us now to offer to Almighty God, in the humility of our heart, assiduous and fervent prayers, that he may deign to defend his holy church from all adversity; that he may look upon us with the eye of mercy from the mountain of Sion; that he may protect and unite all peoples in the bonds of concord and peace."—*Tablet.*

Allocution of the Pope on May the 1*st.*—When God, by an inscrutable disposition of his Providence, called us notwithstanding our unworthiness, to fill the place of so many sovereign pontiffs, illustrious for their holiness, learning, prudence, and other virtues, we were instantly aware of the importance, the extreme weight, and the grave difficulties of the great office which God had confided to us; and raising unto him the eyes of our soul, discouraged and overwhelmed (we speak openly), we besought him to assist us with an extraordinary abundance of every kind of light and grace. We did not blind ourselves to the difficult situation wherein, in every respect, we found ourselves, and it was truly a miracle of the Lord, if in the first months of our pontificate, we did not sink under the thought of so many evils which seemed to come upon us, sensibly consuming our life. Nor did it suffice to calm our apprehensions that demonstrations of love were lavished by a people whom we had every reason to regard as devoted to their father and sovereign, and for whom we hastened with a new ardor to implore the succor of God, by the intercession of His Most Holy Mother, of the holy apostles, protectors of Rome, and of the other blessed inhabitants of heaven. This done we examined into the rectitude of our intentions; and then, after having taken the advice occasionally of some of the cardinals, our brethren, and of them all, we did necessarily for the good order of the state whatever we did up to this time. These things, as all the world knows, were received with a joy and applause which served abundantly to recompense our hearts. However, the great events came on, not merely of Italy, but of almost the whole of Europe; which kindling men's minds, made them conceive the design of making of Italy one nation more united and more compact, in a condition to rival with the first nations of the earth. This feeling raised one part of Italy, burning to emancipate itself. The population rose to arms, and the combatants are still confronting each other with arms in their hands. A portion of our subjects could not contain themselves, and ran spontaneously to form themselves in military order; but, once organized and provided with officers, they had instructions to stop at the frontiers of the state. And these instructions were agreeable to the explanation which we gave to the representatives of foreign nations; they were agreeable to those pressing exhortations which we addressed to those of the soldiers, who, before setting out, wished to be presented to us. Every one knows what our words were in the last allocution, where we said that it was repugnant to us to declare any war, but that we had not the power of curbing the ardor of that part of our subjects who, like the other Italians, were transported with the spirit of nationality. And here we will not allow you to be ignorant, that in these circumstances, we did in no wise neglect the cares of a father and a sovereign, and that we provided in the manner which seemed to us most efficacious, for the greatest possible security of our sons and subjects, who without our wishing it, found themselves already exposed to the vicissitudes of war. We protested, by the words above alluded to, against a commotion which threatens to break out in violent acts; which, not even respecting persons, treads under foot all right; which seeks (O great God! our heart shudders to say it!) which seeks to drench the streets of the capital of the Catholic world with the blood of venerable persons, innocent victims designed to soothe the unrestrained passions of men incapable of hearing the voice of reason. And will this be the recompense which ought to have awaited a sovereign pontiff for the multiplied proofs of his love towards the people! My people! what have I done to thee? (*Populo meus!*

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quid feci tibi?) Do not these wretched men see that, not to speak of the enormous excesses with which they stain themselves, and of the incalculable scandal which they give to the whole universe, they dishonor the cause which they pretend to serve, by filling Rome, the state and all Italy with an infinite series of evils? And in this, or the like cases (may God preserve us from them), could the spiritual power which God has given us remain idle in our hands? Let all men know, once for all, that we feel the grandeur of our dignity, and the force of our power. O Lord! save Rome, thy Rome, from such great calamities! Enlighten those who will not listen to the voice of thy vicar; bring them all back to better counsels, to the end that, obeying Him who governs them, they may less sadly pass their days in exercising the duties of the good Christian, duties without the accomplishment of which none can ever be either a good subject, or a good citizen.

Given at Rome at St. Mary Major, the first day of May, 1848, in the second year of our pontificate. PIUS IX, POPE.

The Rev. Mr. Percival Ward, M. A. of Oriel College, Oxford, and the Jesuits.—Whilst mighty governors were quailing at the menaces of a mercenary rabble, and refusing shelter to imploring innocence and worth, this brave English clergyman stood up in its defence, and actually, by a stratagem, saved a devoted victim from the grasp of his merciless pursuers. The intended victim was the unoffending Father Costa.

The pamphlet of this heroic clergyman is an admirable production, and ought to be perused by all who prefer truth to prejudice. It has been sent to me from Italy, and I forward it to Mr. Lucas, hoping that he will give weekly portions of it to the public, until the whole shall have appeared in the pages of his TABLET. CHARLES WATERTON.

WALTON HALL, *May 21st*, 1848.

[We have much pleasure in being enabled, through Mr. Waterton's kindness, to lay this very interesting document before our readers. We are also indebted to Mr. Waterton for the notes appended.—ED. TAB.]

The Jesuits of Naples.

A Letter upon the recent expulsion of the Jesuits from Naples, addressed to Signor G. Lacaita, by the Rev. William Percival Ward, M. A., of Oriel College, Oxford, [who rescued P. Costa, from among the Fathers captives to the soldiery, by conveying to him a dress in which he disguised himself].

Pacem et veritatem diligite, ait Dominus omnipotens.—Zech. viii, 8.

NAPLES, *March*, 1848.

"My dear Sir—The illegal and unconstitutional expulsion of the Jesuits from Naples, has roused so general and loudly expressed an indignation among all classes of persons in this city, and the flagrant manner in which both the laws and the constitution of the country have been violated, has been so well and ably pointed out by all the public journals, that it would seem almost an impertinence in a foreigner to give any public opinion upon that subject. It is known to all, and lamented by all, even I should hope by the guilty perpetrators of the act, that the laws of your country have been insulted and broken under the very eye, and almost with the connivance, of the executive government; and that your newly acquired constitution has been violated in two of its most sacred articles, one of which declares the Roman Catholic the only religion of the state; which religion has been insulted in the persons of a lawfully constituted body of its priests; the other, which declares that the homes and persons and property of Neapolitans are inviolable, except by a regular and public process of law. All this I need not urge; but there is a subject connected with this sad affair, upon which I am tempted to step out of my proper place, and thus publicly declare my opinions.

"I have looked in vain for some more appropriate and worthy champion than myself, to come forward and give the lie to the vile calumnies which are circulated about those reverend fathers, so unworthily expelled from their country. But they shall not go, please God, without one voice of kindness following them, without one word of respect for their many and great virtues being spoken in that city, whose highest and most enduring interests they have so laboured to advance.

"This voice of kindness, this word of respect I venture to address to yourself. As a distinguished member of the Neapolitan bar, you have, I know, mourned over the gross breach upon the laws of your country; as an intelligent and zealous advocate of constitutional liberty, you have, I know, mourned not less over the grievous manner in which that liberty has been trampled under foot. A firm and conscien-

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tious opposer of the Jesuits at a time when they were in power, you have yet shown so much moderation in your opinion of them, and so much sympathy with them in their unjust expulsion, that I feel assured what I am about to say in their defence will receive a fair and impartial consideration with yourself, and with all who are like-minded with yourself. Not but that I agree with you entirely in one respect, though, perhaps, from different reasons; I agree entirely with you in thinking, that the order of the Jesuits had far better leave Europe. I suppose we should both agree in saying, that the existence of the order, in Italy at least, is no longer consistent with public peace; we might differ as to where the fault lay; but we should again agree in thinking, that as men of peace, they had far better voluntarily leave these countries; and you would add, that if they do not leave them voluntarily, the various legislatures should pass such laws, as should at least break them up as *Communities;* and I do not say, that under the present state of things, I disagree with you in this. As a looker-on upon public affairs, both political and ecclesiastical, I cannot help thinking, that the best course the Jesuits could now follow for the advancement of religion, and the preservation of peace, would be, that the general only, with a few others perhaps as a council, should remain in Rome, as by the constitution of the order he must, but that all the rest should leave the continent of Europe, and disperse over the world in various missions to the heathen; and for this purpose the Catholic governments should leave their property untouched; for surely every Catholic country should maintain a mission to the heathen; in England we have more than one association for this purpose, of which one only has an income of more than one hundred thousand pounds sterling a year, and this we complain of as far too small. But what more zealous and efficient missionaries to the heathen has the church of Rome sent out in these latter ages than the fathers of the Company of Jesus? As witness their labors not only in past times, but also now, in China, India, Abyssinia, and America.

"Therefore I maintain, that while on the one hand, those reverend fathers could not more advance the cause of religion and peace than by devoting themselves wholly to the heathen; so, on the other, that a Catholic country could not better perform its sacred duties of propagating the Gospel of Christ throughout the world than by lending its due aid towards their support.

"But to return to the main object of my letter. All that passed without the walls of the college at the time of their expulsion is well known; but as you may not be so well acquainted with what took place within those walls, I will so far trespass on your patience as to recapitulate the chief particulars, as they have been related to me by one of the Padri, and as in some measure I witnessed them myself. On the morning of Friday the 10th inst. a mob of about one hundred and fifty young men presented themselves at the entrance of the college in the Largo di Mercatello armed with pistols and sword-sticks, crying, 'Morte ai Gesuiti,' and demanding the instant dismissal of the pupils. The provincial of the college went down to them, and said, that if the people of Naples wished the departure of the Jesuits, they would go at once, for they did not desire to press their services on an unwilling people. They then obliged him to sign a paper, that they would all go the next day.

"After this he assembled the fathers for his last sermon to them, but he was too much affected to proceed with it, and only told them that the time seemed come for them to obey the command of their Lord, 'When they persecute you in one city flee into another;' and he was going on to give them advice as to their future course, when the whole body of young men, together with some of the national guard rushed tumultuously into the room, where they were met together, and took possession of the whole building, treating its inmates with the greatest insolence. The report of the disturbance having been spread, many of the parents arrived about this time, and took away their own sons and those of their friends and acquaintances; so that they were all very shortly after this safe and clear out of the college.

"About this time Signor Tofano, the prefect of police, arrived from the king's council; he went up to Padre Cappellone and taking him by the hand said, 'Ah in what difficulty and danger do I see you! I can only advise you to provide each for your own safety in the best way you can, and leave the college one by one instantly.' The fathers replied, 'Why, what have we done? Why, does the king expel us?' Signor Tofano answered: 'It is not an order

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of the council, only my advice to you.' While this conversation was going on, some of the young men who were looking on at a little distance came forward with the utmost violence threatening Signor Tofano with death, if he did not instantly dismiss the Jesuits. The prefect then retired, and the padri were left to the surveillance of the national guard; some of them attempted to go out, but they were driven back by the sentinels, as though they were prisoners. In this state I myself saw the college, having with some difficulty obtained permission to pay a visit to my friend within it. The gates were strongly guarded and the corridors were filled with armed men and reverend fathers in the most unseemly confusion. All the beautiful order and propriety of that once tranquil and holy house was destroyed. Still, among those reverend fathers, I can bear witness, that not one cheek was blanched with fear, nor did one word of anger escape their lips; the same calm, collected, and gentle manner, which had ever marked them in prosperity, distinguished them now. And so they passed that night in the midst of danger and insult, refused food, not allowed to go to their own chambers, packed together in one room, and locked up as criminals; threatened with personal violence; and one who had fainted from exhaustion, ridiculed and ill treated. And all this, I need not tell you, in direct violation of the law. The next day, after six and thirty hours without food and sleep, they were all driven from their home, as convicted felons are taken to the galliee. I saw them to the last; through the kindness of an officer on duty I was close to the carriages as they got into them; and not even then, worn down as they were by so many hours of anxiety, and sorrow, by want of food and of sleep, not even then did their calm self-possession leave them; their fine intellectual countenances were full of sadness indeed, and one very young man, leaving his 'cara Napoli,' and his still more dear church and religious home, for perhaps the first time, was in tears; but not one brow had a trace of fear, or guilt, or shame, no, nor of anger or reproach; gently and courteously they took their places in the crowded carriages; whilst they made their last adieus to any friends near, sorrowfully indeed, but tranquilly and affectionately. When I bowed to the good Padre Cappellone, the dear old man gave me his blessing from the carriage window, with the same sweet and gentle smile, with which I have ever seen him greet both high and low, when all thought it an honor to approach him. But I must speak of a more painful scene; the last Padre brought down, was a very old Spaniard, so entirely a cripple from rheumatism, that he was obliged to be carried in a chair,* the door of the carriage was too small for the chair to pass through, and though the utmost care and tenderness was shown by the officers and attendants, the pain the poor old man was necessarily put to was so excessive, that after a time he fainted away; his cries were most piteous, and yet between the various attempts to get him in, he seemed to smile on those around him; certainly not a word of impatience escaped him; at last they opened the head of the carriage, and so put him over the side: this lasted full twenty minutes. I quite pitied the officers on duty; they could not and they did not attempt to conceal their indignation and disgust at the whole proceeding; I am sure there is not one of those brave Swiss who would not rather stand under a whole day's fire of an Austrian battery than again go through a similar degrading duty. Twice I am told, did the Spanish ambassador demand that old man to be given up to him, but he was refused. Had he been the subject of a stronger and more energetic power, would he have been refused? This was the last; the melancholy cortège moved on, as a funeral procession, through the streets of Naples to the harbor, amid, I must say, a most respectful silence from all, and the tears and reverent salutations of very many. Young men and old, the novice and aged priest, the strong and the infirm, the Neapolitan and the stranger, all were carried off alike, as convicted felons, under a strong guard of soldiers and national guard.†

"I went down to the mole, got into a boat and rowed to the place of their embarcation. It was blowing a gale of wind, not another ship was leaving the harbor, and it was such a day altogether, that even a good sailor would not have put to sea in it, except from necessity; and yet those poor priests, who had perhaps never been in a boat before, were mercilessly turned adrift to be exposed to the sea and storm in a miserable little steamer, without the smallest article of clothing except those on their backs. But not then did their

* He was also covered with sores.

† The old crippled father had to sit on the open deck in the torrents of rain which streamed from every part of him, being unable to get under cover.

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calm courage fail them; no weatherbeaten sailor could have stepped into a boat with more steady confidence than did the oldest and the youngest of that exiled band of priests.* And thus they were sent as prisoners to Baiæ, there to await the further orders of their persecutors. The next day, a larger steamer was sent for their use, and they were also allowed to land; but still as convicted felons, they were sent to prison into the castle of Baiæ. Here passports were sent to them from Lord Napier for Malta, and I confess I did feel proud, and I do feel proud, that the only resting-place those poor persecuted Jesuits could find should have been under the flag of Protestant England; England the free, the loyal and the just!

"Now, my dear Sir, consider this simple recital of facts, and I have related them as succinctly as possible. In the first place an absolutely illegal act was committed, even if you had had no constitution. But of that constitution two of the first and most sacred articles were flagrantly violated; one, which declares the Roman Catholic religion the only religion of the state; the other, which declares the home, and person, and property of the subject to be inviolable, except by legal process. Now, with regard to the first; the order of Jesuits is one of the constituted orders of the Roman church, and the head of that church has refused to dissolve it; therefore your religion was insulted and its laws violated. With regard to the second, the violation of all law was so gross that I need not speak of it. But there was a third compact broken, I mean the concordat of your government with the pope. And, besides this, the ambassadors and ministers of other foreign powers were insulted by the refusal of their demand to take the subjects of their respective sovereigns under their care. Here, then, were violated diplomatic relations with foreign and friendly powers; a solemn compact with the head of the church; your new constitution in two of its most sacred articles; the laws of your country; and to complete all, the laws of God, which command equity and mercy to be shown to all men, and especially require religion to be honored in the persons of its ministers.

"But who, and what, are the men to drive whom out of the country these sacred rights have been trampled under foot?* Strange as it may appear, there is no body of men whose mode of life and daily occupations are less known in Naples than the Jesuits. Their name is in the mouth of every one; every one has read, or listened to something against them; how many have ever read one single word in their defence, or taken the smallest trouble to ascertain the truth of the accusations against them? And then, look at the the accusations against them; can any thing be more vague and unsatisfactory than they are? Has it ever been known within the memory of man at Naples that a Jesuit has ever been arraigned as a criminal in any court of justice? Or has a Jesuit been ever attached for any political offence? Can any man in Naples now lay his finger upon one single crime which he can lay to the charge of any one single Jesuit, so as to prove it in a court of justice? For my own part, I have never heard any accusation brought against the Jesuits which would stand the cross-questioning of the youngest man at the English bar.

"I hope most sincerely now, that they will make of the government, and of the king, their natural protector, three separate demands.

"1st. That an official and a public return should be made of *every thing* found in the college after their departure; and also of the general condition in which it was found; and of the mode of life which their rooms and furniture exhibited.

"2d. An official and public return of the whole amount of their property, and of the sources from whence it was derived.

"3d. That if any member or members of their body be accused of any crime or offence, that they should be permitted to return and meet their accusers face to face before the judges of their country.

"I need not say that this would be but bare justice; and after the gross and disgusting reports circulated in the Genoa papers, and repeated in the Neapolitan, of what has been found in the college at Genoa, the government here is bound to do this, even if the Jesuits themselves did not demand it. And I say that it will be most shameful in the government of Turin also, if they do not meet those reports in the same open and public manner.

* They were kept on board the little steamer (used for the galley slaves), for three days and nights—their only food the mess of the galley slaves, so nauseous that until starving some of them could not touch it, and some could not eat it at all.

* The Naples papers, even the radical enemies of the society, admitted there was no accusation against them—so did those at Rome.

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"Here are constitutional governments who but yesterday swore that the Roman Catholic should be the only religion of the state; to-day they suffer the violent expulsion of an established order of men who form an integral part of that religion without law, and without even inquiry; and after their expulsion they tamely endure that the exiled priests of their religion should be calumniated in the vilest manner, while they themselves have in their hands the means of refuting these calumnies. I say, that if they do not use these means, and tell the world *all* that they know of the Jesuit Fathers they will be for ever disgraced as men, and as Christian rulers.—*Tablet.*

(To be continued.)

Rome.—The elections for deputies for the lower chamber commenced on the 18th, and had not concluded on the 21st. It was thought that but a small number of electors would take a part in this operation.

The electoral colleges of Rome constituted themselves into regular organization on the 20th. Of these there are six, presided over respectively by Antonio Borghese, Joanne Colonna, Galeotti, Mandolese, Scaramucci, and Odescalchi.

The council of state was erected by a ministerial ordinance of the 12th May. It is composed of ten ordinary councillors, five extraordinary councillors, and twenty-four *auditeurs*. Four monsignori are among the number. Each councillor, it is said, is to receive a salary of 100 piastres per diem.

"The list of names (says the correspondent of the *Freeman*) was not well received by the people; nor did the pope himself accept it without change. The first name on this list was that of the celebrated astronomer and Jesuit, Father Vico. When his holiness saw it, he is reported to have exclaimed, 'Ah! you put his name here to make people think the Jesuits are not persecuted at Rome; but I won't sanction the trick;' and he drew his pen across the name. 'The pope continues to refuse sanctioning the war; but the ministers continue to carry it on in his name (I quote from a letter in the *Debats:*) from nine o'clock to five o'clock the cafes, the journals, and the tribunes of the streets talk against his holiness, not as pope, but as temporal prince; and from five to seven P. M., the battalions of the civic guard visit his holiness to receive his blessing and present him with bouquets. Yet under all this is the question of the separation between the two powers, which is now merely one of time. Cardinal Ciacchi had declined the presidency of the council, which would be offered to Cardinal Amat, legate of Bologna. The college of S. Apollinare had been given to the senate, and the palace of the chancellor to the deputies. The new ministry had taken possession of the Borromeo palace. Preparations had been made to prevent a descent of the Austrians at Ancona, which was much apprehended."

In Rome a collision is imminent. The retrograde party, including a certain number of the cardinals, are attempting to raise the *Transteverini*, and to sow dissensions amongst the ranks of the national guard. For some time past they have been plotting to carry off the pope to Subiaco, with a view of exciting the sympathy of Europe in favor of his holiness, and against the Roman people. 'God grant,' says the *Constitutionnel*, "that blood may not already have flowed in the streets of the pontifical city."

In reference to the affairs of Rome the London correspondent of the National Intelligencer makes the following statement: "There is no truth whatever in any of the reports that the pope has ever been a prisoner, or subjected to the least personal restraint. Rome is in the hands of men who have a stake in the country. Prince Aldobrandini, the very popular commandant of the civic guard, is brother to the Prince Borghese, the richest landed proprietor in the Campagna. Doria, a very honest and upright man, is minister of war. Count Mamiani, the premier, is a wealthy man and very popular. The leading men of the people, and who may be properly called their oracles—Professor Orioli and M. Sterbini, who were both long in exile, and the redoubtable Ciceroacchio—act in strict concert and unison with the men of rank, property, and intelligence. There is no communism in Rome. Roman common sense is too sound for that. An act of the government has lately decreed that all letters to and from the soldiers who are fighting for Italy in the north are to pass postage free. The pope is said to have been very much affected when informed of the late massacre at Naples, and to have addressed a very strong letter to the king upon the subject. There appears to be no room whatever to doubt his holiness's firm devotedness to the cause of Italian liberty; he may be placed in a temporary dilemma occasionally, through his mixed

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character of both a temporal and a spiritual prince, but his course will be, as it has uniformly been, in favor of liberty and liberal measures."

FRANCE.—*A Presidency Proposed.*—It is stated that the committee appointed to draw up a constitution has decided unanimously upon the expediency of having but one chamber and a single president, both the result of direct popular elections by universal suffrage. The number of members to the chamber is undecided, but it is said that the present will be incapable of re-election and must have at least two millions of votes. The committee will probably conclude its labors in about three weeks.

Tranquillity of Paris.—During the past week tranquillity has been maintained in Paris, under the vigorous administration of Gen. Cavaignac, with a large body of regular troops under his command The attempts which have been several times made to create disturbance have been at once suppressed.

The national assembly surrounded by an immense military force, sits daily, and appears by degrees settling down to the business of practical legislation.

ENGLAND.—*The Chartists Moving.*—Some partial disturbances have taken place in London, at Bradford, Manchester, Leeds, and other places. Chartists have been the chief instigators of these tumults, which, in every case, have been almost instantly suppressed.

On Monday evening a large assemblage of chartists collected in Clerkenwell, in London, but at midnight they quietly dispersed. On Wednesday evening similar meetings took place, but the arrangements of the police, aided by a demonstration of the military, were so complete, that the mob, whenever it appeared, was speedily scattered.

The special force was called out to guard the outskirts, and the same alacrity in turning out to preserve order and property was exhibited by the middle classes as on the 10th of April.

At Bradford a collision took place between the chartists and the police, and a great riot ensued; but the military restored order, and enabled the police to capture the principal ringleaders, many of whom have been committed for trial at Manchester.

After various meetings of confederated clubs and chartists, a grand meeting was organized, to be held on Wednesday, comprising large bodies from the surrounding districts, but the magistrates issued a proclamation forbidding it. They also prevented the Oldham chartists from entering Manchester. A large body of military and police were drawn up, and the multitude was compelled to retreat.

The Feeling in England in regard to Mitchell's Conviction.—There can be no doubt that very deep seated misery prevails among immense bodies of the unemployed people. Mr. Mitchell's conviction is the general theme of declamation by the orators who address the people on these occasions. The evil is becoming so great, that we should not be surprised if the government, throwing overboard all their preconceived principles, were suddenly to adopt some extensive scheme of emigration. Certain efforts were being made to stimulate such an enterprise, but the government is quiet, passive as yet, with regard to any comprehensive measures of relief. The price of bread is very low, which doubtless mitigates much distress, but the mercantile derangements of last year are now telling deeply upon the working classes of England generally.

IRELAND.—*Sentence of Mitchell.*—On Saturday last, in Dublin, Mr. Mitchell, convicted of treason on the previous evening, was sentenced to fourteen years transportation, and immediately removed, under an escort squadron of cavalry, to a steamer of war, which was in waiting to convey him to the convict depot at Spike Island, in the cove of Cork; his destination is Bermuda, whither he has already sailed, to be incarcerated on board a dock-yard hulk.

Intense excitement prevailed in Dublin up to Sunday night, but has since given way to a deep and solemn silence, which denotes stern preparation and resolve. A liberal provision will be made by the nation for the convict's family.

The European Times says—When the verdict of guilty against Mr. Mitchell was delivered, a scene of great confusion ensued in the court, but the tranquillity of the city of Dublin was not materially disturbed. On the following day, the 27th ult., Mr. Mitchell was brought up for sentence, and after some speeches equally defiant as his previous conduct, of all authority whatsoever, he was sentenced by the court to fourteen years transportation. On the same day he was conveyed in the ordinary prison van to the government

steamer lying close to the quay. We forbear to touch here upon all the tender and affecting circumstances of the sudden parting of this unfortunate man with his wife, children and confederates.

LATEST INTELLIGENCE.—*By the Britannia.* Since the trial and deportation of Mr. Mitchell, the most important intelligence from Europe has been received by the Britannia, which arrived at New York on the 26th June.

FRANCE is still in a state of confusion, and it is impossible to discover its future through the fluctuations which it now exhibits. A movement is said to be on foot among the legitimists to raise the Count of Paris to the throne. The Prince de Joinville has been arrested in Paris. The political constitution of France is to be Democratic republican; but we have yet to see what this means.

IRELAND.—The Repeal association and Orange confederation have united under the title of the Irish League.

AUSTRIA.—The Austrians have been signally defeated by Charles Albert at Goito and Peschiera.

Rome.—Letters from Rome of the 28th ult. state that Mgr. Morichini had been sent by the pope to Vienna, to negotiate peace with Austria on the terms stipulated in the letter addressed by his holiness to the emperor, on the 3d ult. Pius IX had recovered all his popularity, and on the feast of St. Philip Neri the population made a brilliant manifestation in his favor. The Abbé Gioberti was still at Rome, *fêted* by the whole populace.

The *Gazetta di Roma* says:—"His holiness, as the common father of the faithful, seconding the views manifested in favor of peace, has just sent an extraordinary apostolic delegate to the belligerents (with the exception of the emperor of Austria, to whom his holiness had already written), for the purpose of opening negotiations for the termination of the war. The holy father will do all in his power to prevent the German nation from staking its honor on sanguinary attempts against Italy, and to induce it to recognize the latter country as its sister, all those states being, in faith and charity, the common children of the holy father. His holiness will pursue these negotiations with all the zeal that can be inspired by the conviction of thus fulfilling the duty of the supreme priesthood confided to him by Jesus Christ. The ministry has thanked the pope for having insisted, in his letter to the emperor of Austria, on this condition of peace—namely, that the natural boundaries of the people of Italy shall be restored to them. Italy does not hate—she even loves and esteems—the German nations, but let the Germans recross the Alps, let them swear to observe the pacts prescribed by the natural law of nations, and then will the Italians embrace them as brothers."—*Tablet.*

MISCELLANEOUS.—*Editorial Certificates.*—If subscribers to religious journals, like church members, in "stopping their paper," were required to produce an editorial certificate, before they could subscribe to another, there would be some curious developments, as, for example:

We certify that A. B. stopped his paper because the editor refused to allow him six columns for a personal vindication, which concerned nobody but himself.

We certify that C. D. refuses the paper because the editor did not publish the obituary notice of a relative, which was never sent to him, but which he ought to have detected in some of his exchange papers.

We certify that E. F. wishes to transfer his *patronage* to another paper, because, having taken this paper six years without paying a cent, he felt himself insulted by having a bill sent to him by way of a *reminder.*

We certify that G. H., in his own opinion, is a poet of the first water, but the editor, unfortunately, differing with him in opinion, is regarded by him as wholly unqualified for his office.

We certify that I. J. has stopped his paper, because the editor had the temerity to express an opinion on a certain matter, without having previously ascertained the opinion of this particular subscriber.

As it would be rather too onerous to write out these certificates in full, we will just refer to certain cases in which they might be required. As, for instance, one is offended because he detects a leaning to Whigism in one selection, and his neighbor is offended because another item is clearly democratic; one regards the paper as a little too practical in its teachings, and another as far too doctrinal; this one charges that the southern section of the church receives too little notice, and that one is mightily offended because it receives too much; one says, why do you not cease controversy? and another can take the paper no longer because it is not controversial enough; one

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wants a higher strain of literature, and another, profounder discussion; Mr. X. can never forgive us, because we suffered Mr. Y. to review one of his articles, and Mr. Z. is in the same situation, because we did not praise his book as he thought it deserved.

We have been looking a little into the philosophy of these things, and we have just detected the key of explanation. The whole is resolvable into this.—Perfection is expected in an editor, and if he cannot satisfy this very *reasonable* claim, he must expect to hear of it from his *patrons*. Why should he presume to teach, unless he knows every thing, and the wishes and feelings of every body? He should offend no one's prejudices, contradict no one's opinions, disturb no one's self-love; he should be all things to all men—in short, he should be exactly that kind of being which never did exist and never will exist.

We hope we shall not be understood as intimating that we have had any peculiar troubles in this way; since this would be an erroneous conclusion. We have met with curious specimens of contracted views in our editorial career, yet this we can say, with entire justice, that the great body of our subscribers, not expecting from us more than a weak, fallible man, with good intentions and kind feelings, could render, have deported themselves with eminent forbearance and courtesy.—*The Presbyterian.*

Marrying Cousins.—Mr. Fowler, in his work on "hereditary descents," has a frightful catalogue of facts to show the evil consequences of marrying blood relations. We give a short extract:

C. W. has six children by his cousin, one boy and five girls; of whom three are deaf and dumb.

The king of Hanover, cousin of Victoria, and the offspring of cousins, is blind.

The noble families of the old world are fast running out, and their deterioration is generally ascribed to their aristocratic custom of marrying blood relations. It is doubtful whether the present royal nurselings of Albert and his cousin Victoria will ever astonish the world by their talents.

Mr. B., of Meredith, New Hampshire, married his cousin; and had eight children, four of which are dead, one kept his cradle till he was five years old, when he died, three had moderate capacities, two are complete idiots, and one, the only bright one of the eight, has no legs, and only a stub of the right arm. Mr. B., by a second marriage, had two bright children.

Mr. N., and his cousin, both intelligent, married, and out of seven children, three were crazy, two flats and simpletons, one barely passable and one fair.

D. H.'s parents were cousins, and two of his brothers became blind young, while he has a small head and causality, and a sluggish organization.

W. G., of S——, Massachusetts, brother of Professor G., of New Hampshire, married his cousin, all his children are lame, or some way out of joint.

Mr. B., a man of considerable sagacity, lived as a husband with his niece; and his children, numbering some eight or ten, were much inferior, both physically and mentally, to either of the parents. Four were helpless, and two, a male and female, had uncommonly large, but diseased heads. The male's measured about thirty-six inches in circumference and the female a trifle less.

Mr. Foster, a teacher in the deaf and dumb asylum, of Philadelphia, says that of seven children of first cousins whom he knew, six were idiots, and one a mute, but smart; and of another family, two were mute idiots, and three mute, but smart.—*Catholic Herald.*

A New Catholic Paper in Paris.—We learn from the *Propagateur Catholique*, that a new paper, called *L'Ere Nouvelle*, the *New Era*, with the text of St. Paul *Instaurare omnia in Christo*, as its motto, has been started in Paris, since the late revolution. It is conducted by nine gentlemen of distinguished talents and of eminent piety, among whom are the Rev. Father Lacordaire, the Rev. Mr. Maret, professor of divinity at the "Sorbonpe," Mr. Ozanam, one of the ablest professors of the "College de France," Mr. De Coux, formerly editor of several Catholic papers, and Mr. C. Saint-Foi, well know as a distinguished religious writer.

Statistics of the Catholic Population of Europe.—The population of Europe is stated to be 232,000,000, of which 136,000,000 are Catholics. Spain has 15,000,000; Portugal has 5,000,000; Italy has 25,000,000; Austria has 25,000,000. Turkey in Europe has a population of 8,200,000, of whom 1,600,000 are Catholics—a greater proportion than the Catholics of England bear to the population of that kingdom, which is 12,400,000, while the Catholics

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there are put down at 1,700,000. Ireland has 5,800,000 Catholics of a population of 6,850,000. (Too low an estimate.) Belgium has a population of 3,863,000, of which 3,450,000 are Catholics. The population of Prussia is 12,330,000 —the Catholics number 5,920,000. There are 31,000,000 Catholics out of the 33,000,000 of France. Russia and Poland have a population of 53,000,000, of which 11,000,000 are Catholics. The United Swiss population is 1,960,000 —the Catholics number 980,000.

American Commerce.—Our American marine is now second only to that of England. It appears by the official report on commerce and navigation, just made at Washington, that 14,229 American and foreign vessels entered our ports last year. The aggregate amount of entrances and clearances is nearly seven millions of tons. Of this large amount, two-thirds are American tonnage, and one-third foreign. The aggregate amount of seamen required to navigate such tonnage, is over 160,000.—*Newark Advertiser.*

Crops of the United States in 1847.—A Washington correspondent of the Courier and Enquirer gives the following particulars from the forth-coming annual report of the commissioner of patents. No year is mentioned in the letter, but 1847 is doubtless intended:

	Crop throughout the Union.		Bushels.
Indian corn	"	"	540,000,000
Oats	"	"	111,530,006
Rye	"	"	31,350,000
Oats	"	"	177,000,000
Buckwheat	"	"	11,674,000
Barley	"	"	5,735,000
Potatoes	"	"	97,018,000

This last crop (potatoes) it seem, has very much diminished in consequence of the rot, which deserves the attention of government. The report of the commissioner may contain some valuable suggestions on the subject.

The tobacco crop was 219,964,000 pounds, a slight diminution compared to former years. Cotton crop 1,026,500,000 pounds. Rice crop 103,400,500 pounds. Silk crop 404,600 pounds of cocoons.

To Correspondents.—1. *The Catholic Church the Guardian and Promoter of Science, &c.*, respectfully declined. 2. Mr. *Sawyer's Plea for Amusements*, under consideration. 3. We have received the *Valedictory to St. Joseph's*, by Miss Abby Meaher, but too late for insertion in this number. It will appear in our next.

LITERARY NOTICES.

Introduction to a Devout Life, from the French of St. Francis of Sales, &c. A new edition. Baltimore: F. Lucas, Jr., 24mo. pp. 396.

The Catholic community will be pleased to learn that a new edition of this invaluable work has been issued by Mr. Lucas. It was much wanted, as the former editions had been exhausted. We have no spiritual book which can be more usefully consulted by the faithful, on the various subjects relating to their sanctification. It is an enlightened and sure guide in the ways of piety, and not less agreeable by the interesting style of the illustrious author. This edition is beautifully executed.

Cæsar's Commentaries on the Gallic war, &c. By Rev. J. A. Spencer, A. M. N York: D. Appleton & Co. Phila.: Geo. S Appleton. Baltimore: J. Murphy. 12mo. pp. 404.

This volume is another number of the beautiful edition of the classics issued by the Messrs. Appletons, surpassing in mechanical execution any thing of the kind that has been attempted in this country. Besides this important feature in the publication, it is enriched with a biographical notice of the distinguished Roman general, a map of his military expedition in Gaul, copious explanatory notes, and a lexicon.

An Introduction to the author's "Course of Reading," and "Elements of Reading and Oratory." Part Second. By H. Mandeville, D. D., &c. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. Baltimore: J. Murphy. 12mo. pp. 267.

This book, with the exception of a few passages which are heterodox, contains a selection of reading that may be usefully applied according to the author's system, which consists in asking definitions that are supposed to have been previously learned from a dictionary.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

AUGUST, 1848.

For the U. S. C. Magazine.

DISCOURSE OF SEÑOR DONOSO CORTES,

MARQUIS OF VALDEGAMA, ON BEING RECEIVED MEMBER OF THE ROYAL SPANISH ACADEMY OF THE LANGUAGE.

ON the 16th of March, 1848, was celebrated, in presence of an immense concourse of people, the reception of Señor Donoso Cortés, marquis of Valdegama, as member of the Royal Spanish Academy of the Language. At two o'clock arrived the duke of Valencia (General Narvaez), president of the council of ministers, the Señores Sartorius, Bravo Murillo, and Boca de Togores, ministers of state, public instruction, and marine. Amongst the company present, were Señores Pidal, Breton de los Herreros, General Pezuela, &c., &c. Sr. Martinez de la Rosa, perpetual director of the academy, yielded the presidential chair to the duke of Valencia, who opened the session. After the secretary, Sr. Don Juan Nicasio Gallego, had read aloud the act which admitted Sr. Donoso Cortés as member, the latter replied by the following magnificent discourse; at the termination of which he received, from the hands of the duke of Valencia, the gold medal of the academy, and the session concluded.

The above is extracted from a Madrid newspaper, *El Faro*, of the 18th of April last; and upon reading the discourse, which is published immediately afterwards, we were struck with several circumstances in connection with it: 1st, with the subject of the discourse, which was—"*The Bible*—in its influence upon literature;" 2dly, with the eloquence of the discourse itself, its enthusiasm and originality; 3dly, with the profound attention and pleasure with which this

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discourse of two hours duration was listened to, by these generals, senators, grandees—in short, by all this immense concourse, who, according to most accounts transmitted to us, would appear to have little time or inclination to listen patiently to a speech of this length, turning upon subjects purely literary and totally disconnected with politics. But 4thly, and lastly, we were struck with the fact, that in Catholic Spain, "priest ridden Spain," Spain, where, according to most Protestant writers, and chiefly the romantic Mr. Borrow, the Bible is a sealed book, prohibited to laymen, such a discourse should not have excited profound astonishment. When that zealous missionary could find no other way of circulating the Bible in a benighted land, than by dropping it in robbers' caves, or in the tents of his friends, the gypsies, conceive such a daring act as this of Sr. Donoso Cortés, formerly the queen's own private secretary, who ventures, in defiance of priestcraft, to pronounce such a discourse in the presence of her majesty's ministers,. courtiers, senators and deputies! How, one would think, they must have looked their surprise at each other! The Bible influencing all Spanish, and English, and Italian literature! English literature—that, one might conceive—but the literature of dark-deluded Spain, where it is not even permitted to be read! it must have appeared the height of absurdity. . General Narvaez, we think, must have looked over his shoulder at General Pezuela, and with a shrug asked what the orator was talking about. And indeed we cannot help thinking that in Protestant England, if upon some such occasion such a speech had been delivered by Lord Brougham, for example, in presence of Lord Palmerston, the duke of Wellington, Sir Robert Peel, and various peers and honorable M. P.'s, their lordships might possibly have been rather astonished, and might even have indulged in some supercilious remarks upon the occasion. But no—here we read of nothing but "rapt attention"—"immense applause"—and then an answer is returned by the celebrated Martinez de la Rosa, pure, classic, elegant, and just as enthusiastic about this unknown book as the new member.

Struck with these reflections, we have ventured to translate this discourse into English; premising, however, that it must be read with the understanding that its object was purely literary, and in this we think consists its great merit. Spoken as a religious essay, it would have been less remarkable, and even some faults might have been found with it. The daring parallel towards the end, drawn between Œdipus and the Jewish people, might, in spite of the good faith and earnest eloquence in which it was spoken, have been open to criticism. His enthusiasm for "the fairest half of creation," might have been objectionable, as forming part of a theme for a religious discourse: and yet we think that in the eyes of all Catholics, his beautiful episode upon the Blessed Virgin, would plead as his excuse for much greater faults.

One remark more, and we shall leave Sr. Donoso Cortés to speak for himself. Our readers will observe, in the course of this speech, several expressions such as "an oppressive aristocracy"—"tyrannical kings"—"the liberty of the people owing to Christianity"—"no true religion where the freedom of the people does not exist," &c. And all this in presence of the "despotic Narvaez," as he is styled in various periodicals. And yet, instead of sending this bold orator to *Ceuta*, what does the despot do? applauds loudly, and bestows upon him the gold medal of the academy.

Facts are stubborn things; and judging from these facts, we should infer, 1st, that the Bible is read in Spain, if not, as Sr. Donoso says, "every day, every night, and every hour," yet that it is read, understood and appreciated; and 2dly, that the duke of Valencia may be less "despotic" than his enemies give him credit for.

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DISCOURSE.

Gentlemen:

Called by your election to fill the vacancy left in this academy, by an individual illustrious for his wisdom, celebrated for the acuteness and fertility of his genius, deserving of eternal and honorable remembrance for his learning and science,* what can be said worthy of so eminent a writer or of so noble an assembly, by one so poor in fame and in genius as I am? Placed in so difficult a position, it has seemed to me expedient to choose for the theme of my discourse a lofty subject, which, by captivating your attention, may force you to withdraw your eyes from me, and to fix them upon its great majesty and sublimity.

There is a book, the treasure of a nation, which has now become the fable and the reproach of the world, though in former days the star of the east, to whose pages all the great poets of the western world have gone to drink in divine inspiration, and from which they have learned the secret of elevating our hearts and transporting our souls with superhuman and mysterious harmonies. This book is the Bible—the Book of books. In it Dante saw his terrific visions; from it Petrarch learned to modulate the voice of his complainings; from that burning forge the poet of Sorrentum drew forth the splendid brightness of his songs. Without it, Milton would not have viewed woman in her first weakness, man in his first error, Satan in his first conquest, God in his first frown; nor would he have related to the world the tragedy of Paradise, nor chaunted in tones of sorrow the evil fate, the sad doom of the human race. And to speak of our own Spain. Who taught the great master, Fray Luis de Leon, his simple sublimity? From whom did Herrera learn his lofty, commanding and vigorous intonation? Who inspired Rioja with those mournful lamentations, full of pomp and majesty and replete with sadness, which he let fall over the dried up fields, and over the parched hills, and over the ruins of empires, like a funeral pall? In what school did Calderon learn to soar up to the eternal mansions, as upon the wings of the wind? Who placed before the eyes of our great mystical writers the dark abysses of the human heart? Who put in their lips those holy harmonies, those tremendous imprecations, those prophetic denunciations, those bursts of sublimity, and those sweet accents of burning charity and of chaste love, with which, while at one time they struck terror into the conscience of the sinner, at another they raised to extatic rapture the pure souls of the just? Suppress the Bible in imagination, and you suppress all that is beautiful and noble in Spanish literature; or at least you strip it of its sublimest outpourings, of its richest ornaments, of its proudest pomps, of its holiest magnificence.

In the Bible are written the annals of heaven, of earth, and of the human race. In it, as in the Divinity itself, is contained that which was, which is, and which is to come. In its first page is recorded the beginning of time and of all things—in its last, the end of all things, and of time. It begins with Genesis, which is an idyl; it finishes with the Apocalypse of St. John, which is a funeral hymn. Genesis is beautiful as the first breeze which refreshed the world, as the first flower which budded forth in the fields, as the first tender word which humanity pronounced, as the first sun that rose in the east. The Apocalypse is sad, like the last throb of nature, like the last ray of light, like the last glance of the dying; and between that funeral hymn and that idyl, we behold all generations pass, one after another, before the sight of God; and one after another, all nations. The tribes go with their patriarchs; the republics with their magistrates; the monarchies with their kings; the empires with their emperors. Babylon passes with her abominations; Nineveh with her splen-

* His Excellency Senor Don Francisco Javier de Burgos.

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dor; Memphis with her priesthood; Jerusalem with her prophets and temple; Athens with her arts and her heroes; Rome with her diadem and with the spoils of the world. Nothing remains but God. All the rest passes and dies, as passes and dies the foam that rises on the crest of the waves.

There all catastrophes are related or predicted, and therefore immortal models for all tragedies are to be found there. There we find the narration of all human griefs; and therefore the Biblical harps resound mournfully, giving the tone to all lamentations, and to all elegies. Who will again moan like Job, when, driven to the earth by the mighty hand that afflicted him, he fills with his groanings and waters with his tears the vallies of Idumea? Who will again lament as Jeremiah lamented, wandering around Jerusalem, the abandoned of God and men? Who will be mournful and gloomy, with the gloom and the mournfulness of Ezekiel, the poet of great woes and of tremendous punishments, when he gave to the winds his impetuous inspiration, the terror of Babylon? Who shall again sing like Moses, when, after crossing the Red sea, he chaunted the victory of Jehovah, the defeat of Pharaoh, the liberty of his people? Who shall again chaunt a hymn of victory, like that which was sung by Deborah, the sibyl of Israel, the amazon of the Hebrews, the strong woman of the Bible? And if from hymns of victory you pass to hymns of praise, what temple shall ever resound like that of Israel, when those sweet harmonious voices arose to heaven, mingled with the soft perfume of the roses of Jericho, and with the aroma of oriental incense? If you seek for models of lyric poetry, what lyre shall we find comparable to the harp of David, the friend of God, he who listened to the sweet harmonies and caught the soft tones of the harps of angels! or to that of Solomon, the wisest and most fortunate of monarchs, the inspired writer of the song of songs; he who put his wisdom into sentences and proverbs, and finished by pronouncing that all was vanity? If you seek for models of bucolic poetry, where will you find them so fresh and so pure as in the scriptural era of the patriarchate, when the woman and the fountain and the flower were friends, because they were all united, and each one by itself the symbol of primitive simplicity, and of candid innocence? Where shall we find but there those pure and chaste sentiments, and the glowing modesty of wedded life, and the sweet mysterious fragrancy that surrounded the patriarchal families?

And thence it is, gentlemen, that all great poets, all who have felt burning within their breasts the inspiring flame of the muses, have run to quench their thirst at the scriptural fountains of ever-living waters; now forming impetuous torrents, now wide and deep rivers—at one time thundering cascades and boiling currents—at another, tranquil lakes and peaceful reservoirs.

A prodigious book that, gentlemen, in which the human race began to read, thirty-three centuries ago, and although reading in it every day, every night, and every hour, have not yet finished its perusal. A prodigious book that, in which all is computed before the science of calculation was invented; in which without the study of languages, we are informed of the origin of languages; in which without astronomical studies, the revolutions of the stars are computed; in which without historical documents, we are instructed in history; in which without physical studies the laws of nature are revealed. A prodigious book that, which sees all and knows all; which knows the thoughts that arise in the heart of man, and those which are present to the mind of God; which views that which passes in the abysses of the sea, and that which takes place in the bosom of the earth; which relates or predicts all the catastrophes of nations, and in which are contained and heaped together all the trea-

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sures of mercy, all the treasures of justice, and all the treasures of vengeance. A book in short, gentlemen, which, when the heavens shall fold together like a gigantic scroll, and the earth shall faint away, and the sun withdraw its light, and the stars grow pale, will remain alone with God, because it is his eternal word, and shall resound eternally in the heavens.

You see, gentlemen, what a free and extensive field is opened here for human investigation. Obliged however by the purely literary nature of this illustrious assembly, to consider the Bible only as a book which contains the poetry of a nation worthy of everlasting remembrance, I shall limit myself to pointing out something of the much that might be said, in regard to the causes which may serve to explain its powerful attraction and resplendent beauty.

Three essentially poetical sentiments exist in man; the love of God—the love of woman—and the love of country; the religious, the human, and the political sentiment. For this reason, wherever the knowledge of God is darkened, wherever the face of the woman is veiled, wherever the people are captive or enslaved; there, poetry is like a flame which for want of fuel exhausts itself and dies out. On the contrary, wherever God reigns upon his throne in all the majesty of his glory, wherever woman rules by the irresistible power of her enchantments, wherever the people are free, there, poetry has modest roses for the woman, glorious palms for the people, and splendid wings with which to mount up to the loftiest regions of heaven.

Of all the nations whose lot fell on the other side of the cross, the Hebrew is the only one which had the certainty of the existence of God; the only one which discovered the dignity of woman; the only one which always saved its freedom amidst the great disasters of its stormy existence. Turn your eyes to the east, to the west, to the north, or to the south, and no where else will you see God, or woman or the people; in no region bathed by the rays of the sun, whether we go to the furthest limits of the sea, or to the uttermost confines of the earth. Under a religious point of view, all nations were idolators, Manicheans or pantheists. The idea of a God, consubstantial with the world, spread over all nations in the primitive ages, had its origin in Hindostanic regions. The existence of a God, the principle of all good, and of another, the principle of all evil, forming contrast and opposition to him, was an invention of the Persian priests; while the Greek republics were the models of idolatrous nations. The god of Hindostan was condemned to eternal repose—that of the Persians to absolute impotence—and the Greek deities were men.

As regards woman, she was condemned in every zone of the world, to political and civil ostracism, and to domestic slavery. Who could recognize in that slave, her forehead bowed under the weight of a tremendous and mysterious malediction, the fairest, the softest and most delicate being in creation, in whose divine countenance the divinity is painted, heaven reflected, and where angels may view themselves? In fine, gentlemen, if you seek a free people, a people having any knowledge of human dignity, you will find no other in any part of the world elevated to such majesty, raised to such a lofty eminence. In vain will you search amongst those marvellous Asiatic empires, which falling one over the other, came to the ground with fearful and loud-resounding ruin. In vain will you seek it in the land of the Pharaohs, where rise those gigantic sepulchres, whose foundations were cemented with the sweat and the blood of conquered nations, and which publish with mute and terrible eloquence that these vast solitudes were once the habitations of generations of slaves. And if, turning our eyes from oriental nations, we look towards the west, what do we see in the Greek republic, but proud aristocracies or tyrannical oligarchies? What did

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Sparta become, Sparta, seat of empire of the Doric race, but an oriental city, ruled by its conquerors? What did Athens become, the heroic, the democratic, the polished, the country of gods and heroes, but a city inhabited by an enslaved people, and by a proud and vain aristocracy, who only did not call themselves the people, because the people were nothing?

Let us now come to the Hebrew people; but first, let us speak of their God, since his name is written in imperishable characters, on every page of their history. His name is Jehovah, his nature spiritual, his intelligence infinite, his freedom complete, his independence absolute, his will omnipotent. The creation was an act of his free and sovereign will. What he created by his power, he maintains by his providence. He maintains the stars in their orbits, the earth in its axis, the sea in its channels. The nations forgot his name, and he withdrew his hand from the nations, and the human understanding became suddenly enveloped in eternal night; and then he chose from amongst them all a people, and called them to himself, and opened their understanding, so that they might understand; and they understood, and adored him on bended knees, and walked in his ways, and obeyed his commands, and placed themselves under his hand full of vengeance and of mercy, and executed the charge he gave them to be the instrument of his inscrutable designs;—and they were the light of the earth.

Alone amongst all other nations, chosen and governed by God, the Hebrew nation is also the only one whose history is a hymn without end, in praise of the God who conducts and governs it. Apart from all human societies, it was alone, alone with Jehovah, who speaks to it by the voice of his prophets and of his priests, and to whom it answers with canticles of praise for ever resounding on the chords of the lyre. From the majestic unity of God, the Hebrew songs derived their pure simplicity, their noble majesty, and their incomparable beauty. What is Grecian simplicity, that miracle of art, when compared with Hebrew simplicity, with the simplicity of the predestined people, who saw in heaven one only God, in humanity only man, and on the earth one only temple? How could they fail to have this wonderful simplicity, a people whose whole learning was comprised in one word, which the earth pronounced with the voice of its hurricanes, the sea with the hoarse roar of its magnificent thunderings, the birds in the soft tones of their melodies, the winds with the voice of their groanings?

That which characterizes the Hebrew people, which distinguishes them from all the people of the earth, is their perfect nothingness, their utter annihilation before God. For the Hebrew people, every thing that has life and motion, bears the impress and is the token of his omnipotent majesty, which to them shines forth in the cedar of the mountains, as in the lily of the vallies. Each one of the words of Jehovah formed an epoch in their history. The promised land is pointed out to them by the finger of God; and he promises them that from their race shall come the Holy One whom he announced in Paradise in the days of the Adamites, as the redeemer of the world, and the king and lord of all nations. This is the era of the promise, and corresponds with that of the patriarchs. But abandoning the ways of the Lord, they raised idols in the wilderness, and fell into horrible superstitions, and worshipped false gods; and then the Lord announced to them disturbances, wars, captivities, great and stormy whirlwinds, the ruin of the temple, the razing to the ground of the walls of the holy city, and their own dispersion over the whole face of the globe. This is the epoch of the threat. At length arrives the hour of the fulness of time, and the star of Jacob appears in the east—and the bloody sacrifice is consummated on Calvary—and the temple falls—and Jerusalem is levelled with the ground—and the

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Jewish people are scattered over the world. This is the period of the punishment.

Thus you see, gentlemen, that the history of the Jews forms a religious drama, composed of a promise—a threat—and a catastrophe. The promise was heard by Abraham, and by all the patriarchs: the threat, Moses heard—and the prophets heard it: the catastrophe, we all behold it. The authors of this appalling tragedy live. The God of Israel lives; he who did such mighty things for the perpetual instruction of nations. That unfortunate people yet exist, who dared to raise a blind and angry hand against the face of their God; and who now wandering through the world, relate to all nations their past glories, and their present humiliations.

While it is an undoubted fact that the explanation of their history is in the divine word, it is no less evident that there is an admirable correspondence between the vicissitudes of their poetry, and the revolutions of their history. The first word of their God is a promise: the first period of their history the patriarchate, while the first songs of their muse relate to the people the promise of God, and declare to Jehovah the hopes of the people. The religious and social office of Jewish poetry in those primitive times, was to make peace and to form a covenant between the divinity and man; the messengers of this peace being on the part of man, his profound adoration; on the part of God, his infinite mercy. Nothing can compare with the enchantment of the scriptural poetry which corresponds to this period. The patriarch is the type of simplicity and innocence. Rather than a man incorruptible and just, he is a child without the stain of sin; and for this reason he often hears those soft and heavenly accents in which God calls him to himself; for this reason he receives the visits of angels. Rather than the upright man who walks joyously in the ways of the Lord, he is an inhabitant of heaven, who wanders sadly through the world, because he has lost his way, and still remembers his country. His only father is his God; the angels are his brothers. The patriarchs were then, as the apostles have since been, the salt of the earth. In vain would you search through other parts of the world in these remote times, for men poor in spirit, rich in faith, soft and simple of heart, modest in prosperity, resigned in adversity, innocent in their lives, and honest and peaceful in their habits. The treasure of these peaceful virtues shone alone in the solitary tents of the scriptural patriarchs.

Strangers in the land of Pharaoh, the Hebrew people forgot their God in later times, and stained their holy customs with the abominations of the Egyptians; gave themselves up to superstitions and auguries in that land of omens and superstitions; and at the same time exchanged their God for idols, and their liberty for servitude. The hand of a man directed by a superhuman power drew them thence by force; the hand of the greatest amongst the prophets of Israel and the greatest amongst the children of men. It has been related of many, that they have gained the mastery over nations and founded their dominion at the sword's point; of Moses alone it is related that he founded an undisputed dominion by the mere force of his word. Cyrus, Alexander, Mahomet, carried death and desolation through the world, and were only great, because they were homicides. Moses turns away his face, filled with horror at these bloody battles, and enters into Abraham's bosom clothed in white garments and bathed in pacific splendors. The founders of empires and principalities, of whose names history is full, laid the foundations and confirmed the basis of their power by the aid of strong armies and of fanatical multitudes. Moses stands alone in the deserts of Arabia, surrounded in a gigantic mutiny by 600,000 rebels; and with these 600,000 rebels, thrown prostrate to the earth by his sovereign will, he builds up a great empire and a vast principality. All known philoso-

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phers and legislators have been in regard to intelligence, the descendants of former legislators and more ancient philosophers. Lycurgus is the representative of Doric civilization; Solon of the intellectual culture of the Ionians; Numa Pompilius represents Etruscan civilization; Plato descended from Pythagoras; Pythagoras from the priests of the east. Moses alone is without predecessors. The Babylonians, Assyrians, Egyptians and Greeks, were oppressed by kings; and he founded a republic. The temples raised on the earth were filled with idols; and he traces the plan of a magnificent sanctuary, the silent and lonely palace of a tremendous and invisible God. Men were subject to each other. Moses declares that his people are subject to God alone. His God governs their families by the ministry of paternity; the tribes by the ministry of the old men; the holy things by the ministry of the priests; the armies by the ministry of his captains; and the whole republic by his omnipotent word which the angel of God delivered to the ear of Moses, on the smoking summit of the mount, which quaked at the presence of him who made it, and trembled in its vast foundations, and gave forth thunderings, crowning itself with lightnings.

With the patriarchs concludes the epoch of the promise, and with Moses begins the era of the threat. Along with the word of God, a sudden change takes place in the aspect of his people, and the Hebrew poetry spontaneously conforms itself to this new aspect and to this new word. God has changed from the father to the lord—the people from children to slaves. God takes away their liberty as a punishment for their prevarications, and as the price of their ransom. "I am your God, and ye are my people;" had Jehovah said to the holy patriarchs: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage."

Thus says Jehovah by the mouth of Moses to his prevaricating and rebellious people. God no longer speaks softly and secretly to men; the angels no longer visit their hospitable tents; the white and pure flower of innocence no longer opens its chaste calix in the fields of Israel, which now resound mournfully with prophetic warnings and hollow imprecations. All is dark there now—the desert in its immense solitudes, the mountain with its fearful mysteries, heaven with its appalling prodigies. The muse of Israel threatens like God, and groans like the people. Her breast boiling like a volcano, is now replete with blessings, now with anathemas; her songs now imitate the peaceful serenity of a cloudless sky; now the hollow roar of the tumultuous ocean; her countenance is now composed in epic majesty, now distorted in dramatic terror; then again she appears a Bacchante in her lyric disorder; now girt with palms, she chaunts the hymns of victory; and then bathed in tears, sad and mournful elegies escape from her bosom.

Moses, the greatest of all philosophers, the greatest of all founders of empires, is also the greatest of all poets. Homer sings the Grecian genealogies; Moses the genealogies of the human race. Homer sings the adventures of a man; Moses the adventures of a people. Homer makes us assist at the violent collision of Europe and Asia; Moses brings before our eyes the wonders of creation. Homer sings Achilles; Moses, Jehovah. Homer disfigures both men and gods; his men are divine, his gods are human. Moses shows us unveiled the face of God and the face of man. The Homeric eagle rose no higher than the summits of Olympus, nor flew beyond Grecian horizons. The eagle of Sinai arose up to the resplendent throne of God, and had below its wings all the orbit of the earth. In the Homeric epic all is Grecian. The poet is Greek, the gods are Greek, and the heroes are Greek. In the Scriptural epic all is local and general at the same time. The God of Israel is the God of all nations; the people of Israel is the shadow

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and figure of all people; and the poet of Israel is the shadow and figure of all men. Between the Homeric and the Scriptural epic, between Homer and Moses, there is the same distance as between Jupiter and Jehovah, between Olympus and heaven, between Greece and the world.

Thus you see, gentlemen, that for those who like us comprehend the immeasurable distance existing between the gods of the gentiles and the God of the Hebrews, and between the religious sentiment of the people of God and that of gentile nations, the cause of the different genius of their great monuments of poetry cannot be an unknown or a hidden thing; it was so in former ages, when all nations groped in darkness, and when the nature of man and that of God were secrets hidden even from the wisest. But as I would not that you should judge it idle or out of season, that greater torrents of light should shed the brightness of their rays upon so important and arduous a topic; it will be proper that I should here make a pause, and call your attention to the distance which there is between the Hebrew and the gentile woman, and to the different employments which these people gave them at their domestic hearth.

And do not wonder, gentlemen, if, immediately after having spoken to you of God, I speak to you of woman. When the Almighty, pleased with man, the most perfect work of his creation, determined to make him a first gift, he gave him, in his infinite love, woman, to spread flowers upon his path, and light upon his horizon. Man was the lord, and woman the angel of Paradise. Together they fell, together they went out from those fairest dwellings, with trembling feet, mourning heart, and eyes bedimmed with tears. Together they have traversed all ages, hand in hand, sometimes having to resist great whirlwinds and tempestuous storms; and then again carried softly and pleasantly along by gentle breezes, ploughing the sea of life with prosperous gales and calm fortune. When God with the rod of his justice struck the erring man, shutting against him the gates of that delightful garden which with his own hands he had prepared for him; touched with mercy, he yet vouchsafed to leave him something which might remind him of the soft perfume of these angelic abodes, and he left him woman, so that on casting his eyes upon her, he might remember Paradise.

Before they left Eden, God promised the woman that from her should be born, in the fulness of time, He who was to crush the head of the serpent. Thus the Father of all justice and of all mercy united punishment with promise, and grief with hope. This primitive tradition, by which woman was twice hallowed, with the holiness of the promise and the holiness of misfortune, was preserved entire amongst the descendants of Seth, who merited the title of the sons of God. It was greatly corrupted, however, amongst the descendants of Cain, who, from their bad life and depraved habits, were called the children of men. The first respected the woman, uniting themselves with her upon earth, in that holy bond, one and indissoluble, which God himself had formed in heaven; the second debased and degraded her, by instituting polygamy, stigma of the nuptial couch; Lamech being the first of whom it is related that he took to himself two wives. With these bad principles, men gradually fell into great wickedness, until corruption becoming general, the divine intervention became necessary, and the subsequent disappearance of man from off the face of the earth, all covered with the purifying waters of the deluge. The face of the Lord grown calm, he again peopled the earth, preserving, however, for the perpetual instruction of men, clear testimonies of his wrath. Then men dispersed themselves over every zone, and on all sides arose great empires, composed of various people and nations. There were

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then, as in the antediluvian times, some who were called the sons of God, and others who were called the sons of men. The first were the descendants of Abraham, Isaac and Jacob, who in history are called Jews; the second were the other nations of the earth, who in history are called gentiles.

The tradition of the woman disfigured amongst these last, only a vague notice of her first error had reached them, and they saw in her only the cause of all the evils that afflict the human race; whilst on the other hand, the tradition of matrimony instituted in heaven, being almost entirely blotted out, the gentile nations knew not that woman was born to be the companion of man, and converted her into the vile instrument of their pleasures, and the innocent victim of their furies. For this reason, like their antediluvian forefathers, they instituted polygamy, which is the sepulchre of love; and from this cause, when they had satisfied their desires, they disgraced her by repudiation, instituting divorce, which is the dissolution of domestic union, the only durable foundation of all human associations. For this reason they made her the slave of her husband, that she might be without rights, and might remain for ever in his power, like a victim placed by society in the hands of the sacrificer or executioner.

This explains why love, which is for us the most delightful of all pleasures, and the purest of all consolations, was considered by the gentiles as a punishment from the gods. Love between the man and the woman had something in it contrary to the nature of things, which rejects as a sacrilege all kind of union between beings condemned by the divine anger to everlasting enmity. When love appears in the Greek poems, there immediately passes before our eyes a prophetic cloud, sure symptom that crimes and catastrophes are at hand. The love of the adulterous Helen loses Troy and Asia; the love of a slave, causing the insolent and disdainful indolence of Achilles, brings to the brink of ruin the Greeks and Europe. Even virtue in woman is the presage of tremendous misfortunes. The purity of the Latin women put the sword into Roman hands, and twice produced complete perturbation in the state. Domestic and political catastrophes were united. Love touches with his poisoned arrow the heart of Dido, and it burns with impure love, and she voluntarily destroys herself in the flames of a conflagration. Phedra is visited by the god, and feels herself swoon away, as if struck by lightning, and her veins are traversed by a dull flame, by a corrosive poison. You who take pleasure in the emotions caused by Greek tragedy, be not carried away by their dangerous enchantments, for they are the enchantments of syrens. Those lovers whom you see there, are in the hands of the Eumenides; fly from them, for they are marked with the signal of the anger of the gods, they are touched with the pestilence.

The Hebrew woman, on the contrary, was a beneficent and most noble creature. The Jews possessing the scriptural tradition, and knowing the end for which woman was created, raised her up to their own level, loving her as a companion, and even raised her to a higher standard than men; woman being the temple which the Redeemer of the whole human race was to inhabit. Matrimony was not indeed amongst the Jewish people a sacrament, in the strict sense of the term, as it was to become, when He, announced to the world, should arrive in the plenitude of time. Still it was a very religious and holy institution, contrary to what it was among the gentile nations. Marriages were celebrated along with the prayers which the kindred of the espoused pronounced, in order to draw down upon the new family the blessings of heaven. With these solemnities and rites were celebrated the marriage of Rebecca with Isaac, of Ruth with Boaz, and of Sarah with Tobias. The great law-

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giver of the Jewish people had permitted polygamy and divorce, disorders difficult to be eradicated, when they have taken such deep root in the world, especially in oriental regions. Notwithstanding this, neither divorce nor polygamy was as common amongst the Hebrew people as amongst the gentile nations, nor did they produce there the dissolution of domestic society, neutralized as these institutions were by salutary and holy doctrines. As to the slavery of woman, it was unknown amongst the people of God; since slavery was incompatible with that lofty prerogative of being the mother of the Redeemer, granted to woman since the days of the Adamites.

The Scriptural traditions which caused the liberty of the woman, were also the occasion of the liberty of the children; and while those of the gentiles fell into the power of their fathers, who had over them the same right as over their goods; those of the Hebrews were the sons of God, and one of their descendants was to be the Saviour of men. Hence the holy respect and tender love which the Hebrews had for their children, equal to that which they had for their wives; hence the exquisite care of the Hebrew women to nurse at their own breasts the fruit of their own womb; this custom being so universal, that it is recorded only of Joas, king of Juda, of Mephibosheth, and of Rebecca, that they were not nursed at their mothers' breasts. Hence the benedictions that descended from on high upon the progenitors of a numerous family, and upon fruitful mothers. "Children's children are the crown of old men," says the Holy Scripture. God had promised Abraham a numerous posterity, and this promise was considered by the Hebrews as one of the most distinguished marks of divine favor. Hence the anxious solicitude of the lawgiver for the increase of population, a circumstance remarked upon by Tacitus, who, speaking of the Jewish people, makes the following remark: "Augendæ tamen multitudini consulitur: nam et necare quemquam ex agnatis nefas."

If we now take into consideration the distance which there is between the gentile and the Jewish family, we shall instantly observe that they are separated by a profound abyss; the gentile family being composed of a master and his slaves; the Jewish of the father, his wife and their children. Into the first enter, as constituent elements, duties and absolute rights; to constitute the second, we have duties and limited rights. The gentile family reposes in slavery; the Jewish is founded upon liberty. The first is the result of an oblivion; the second of a remembrance; the oblivion and the remembrance of divine traditions. Thus we shall easily understand why the woman of the Hebrews loses in scriptural poetry, all that she has of gloomy and sinister amongst the gentiles; and why Hebrew love, differing from that of the gentiles, which was the conflagration of the heart, was with them a balsam to the soul. Open the books of the prophets, and in all those pictures, whether smiling or fearful, by which they predict a multitude of unforeseen events, whether the cloud was about to pass away, or the wrath of God was approaching, you will always find in the first rank the virgins of Judah, always beautiful and clothed in mild brightness, whether they raise their hearts to the Lord in melodious hymns and angelic songs, or bow beneath the weight of grief the white lilies of their foreheads. When reunited in chorus in the public squares, or in the temple of the Lord, they sang or moved in concerted cadence to the music of sonorous instruments, the chaste and noble daughters of Zion appeared to have descended from heaven for the consolation of the earth, or to have been sent by God as a gift to man. When the miserable Hebrews, bound to the chariot wheel of the conqueror, trod the soil of their slavery, they grieved more for losing sight of them, than for the loss of liberty. Without them, the earth was odious to

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them, the day was dark, their songs were sad; and when for want of tears they ceased to weep, and for want of strength to groan, they shut their eyes to the light, and hung their useless harps upon the weeping willows of Babylon.

Nor were the Hebrews satisfied with entrusting to woman the gentle sceptre of the domestic hearth; they often placed in her strong and victorious hand the standard of battle and the helm of government. The illustrious Deborah governed the republic in quality of supreme judge of the nation; as general of the armies, she fought and gained bloody battles; as poet, she celebrated the triumphs of Israel, and entoned hymns of victory, wielding, with equal ease and skill, the lyre, the sceptre, and the sword. In the time of the kings, the widow of Alexander Janneus held the sceptre ten years; the mother of King Asa governed in place of her son; and the mother of Hyrcaneus Macchabeus was appointed by that prince to govern the state at his death. Even the Spirit of God, communicated to few, descended also upon woman, opening her eyes and understanding that she might see and understand future events. Hulda was enlightened by the spirit of prophecy, and kings approached her, overwhelmed with great fear, contrite and trembling, to learn from her lips that which in the book of Providence was written of their empire. Woman, amongst the Hebrews, whether she governed her family, or directed the state, or spoke in the name of God, or subdued all hearts captive to her enchantments; was a beneficent being, who participated as much in the angelic as in the human nature. . . . . .

And yet, gentlemen, to know woman, *par excellence;* to have certain information of the office which she has received from God; to consider her in all her immaculate and lofty beauty; to form some idea of her sanctifying influence; it does not suffice to fix our eyes on those beautiful types of Hebrew poetry which until now have dazzled our eyes, or gently arrested our attention. The true type, the true model of woman, is neither Rebecca, nor Deborah. . . . . We must go further, and rise higher. We must go on to the fulness of time, to the completion of the primitive promise; and to discover God forming the perfect type of woman, it is necessary for us to rise up to the resplendent throne of Mary. Mary is a creature apart; more beautiful in herself alone than the whole creation. Man is not worthy to touch her white garments; the earth is not worthy to serve as her footstool, nor stuffs of gold brocade to be her carpet. Her whiteness exceeds the new-driven snow upon the mountains—her roseate hue, the roseate light of the heavens—her splendor, the splendor of the stars. Mary is beloved of God, honored by men, served by angels. Man is a most noble creature, because he is master of the universe, a citizen of heaven, a child of God; but woman takes place before him, conquers him, and bedims his lustre; because Mary has softer names and loftier attributes than these. The Father calls her daughter, and sends ambassadors to her; the Holy Spirit calls her spouse, and overshadows her with his wings; the Son calls her mother, and makes his dwelling in her most holy womb: the seraphim compose her court: the heavens call her queen; men call her lady: she was born without stain, she saved the world, she died without grief, she lived without sin.

Behold what woman is—behold her there—for in Mary, God has sanctified all women—virgins, because she was a virgin; wives because she was a wife; widows, because she was a widow; daughters, because she was a daughter; mothers, because she was a mother. Great and portentous marvels has Christianity worked in the world. It has made peace between heaven and earth; it has destroyed slavery; it has proclaimed human liberty, and fraternity amongst men; yet the most prodigious of all its wonders, that which has influenced most deeply

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the constitution of domestic and civil society, is the sanctification of woman, proclaimed from the lofty eminence of the Gospel. And remark, gentlemen, that since Jesus Christ dwelt amongst us, it has not been lawful to throw contumely and insult even upon those women who have sinned, for their tears may blot out their sins. The Saviour of the world took Magdalene under his protection; and when that tremendous day arrived, when the sun was darkened, and the earth quaked, and the rocks rent mournfully asunder, there stood together at the foot of the cross, his most holy mother and that repentant sinner, to show us that his arms are equally open to innocence and to penitence.

To be concluded in next number.

For the U. S. Catholic Magazine.

FAREWELL TO ST. JOSEPH'S.

BY MISS ABBY MEAHER.

How mournful the sound of the sad word Farewell,
Of pleasures departed, its stern accents tell;
The visions of youth own its withering sway,
And their bright sunny hues 'neath its shade fade away.
Oh! if there's an hour, that lays open the heart,
And places afar the frail coverings of art,
'Tis that, when from scenes long endeared we remove,
And breathe an adieu to the friends that we love.

Yet vain the attempt sorrow's depths to reveal,
To speak with the lips what our breaking hearts feel.
Be mute then, my soul, let the fond tear-drop tell
The emotions of anguish, that now wildly swell.
We leave the sweet vale and the moss-covered glade,
The dearly-loved scenes where our gay childhood played,
The murmuring stream and the verdure clad lea,
Where oft we have wandered in youth's sportive glee.

We enter life's pathway, untravelled and new,
Its joys appear many, its sorrows but few;
Around it, the bright dreams of fancy now play,
Illuming each spot with their magical ray;
Above it, the garlands of Hope are entwined,
Their fair hues enticing each ardent young mind,
While the full cup of pleasure the wanderer invites
Its sweetness to quaff, and partake its delight.

But alas! we'll soon learn, that the beauty so rare,
Is but an illusion these brilliant scenes wear;
That Hope's snowy blossoms will droop and decay,
And Fancy's gay visions soon vanish away.
But when time shall teach us, the fairest must fade,
And our pleasures be dimm'd by grief's darkening shade,
Then, through the world's gloom, our bright beacon shall be,
St. Joseph's! our love, and our memory of thee.

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It will come o'er the spirit in sorrow's dark hour,
When the clouds of misfortune around us shall lower,
Like a heavenly visitant, sent from on high,
Our bosoms to gladden, and hush the deep sigh;
It will come, and the portals of mem'ry unfold,
And each image restore as in moments of old;
To our home in the *vale* it will lead us again,
And chase from our minds the dark shadows of pain.

The sweet bond of Friendship stern fate severs now,
Repinings are vain,—to its mandates we bow;
Dear schoolmates! we part—but when far, far away,
Then sometimes remember the scene of to-day.
You too—my Companions, who're joined in the throng
And the pleasures have shared that to study belong,
When affection one sigh for the absent shall raise,
Think, think of the friend of your earlier days.

And now must our lips, sadly murmur Adieu,
With deepest regret, dearest *Sisters*, to you,
Who have lightened our griefs and our burdens have borne,
Ah! kindness like yours can ne'er meet a return.
May joy gild your way through this valley of tears,
Untouched by earth's blight, undisturb'd by its fears.
May you win, (since earth holds no reward for such love)
For the Cross that you've cherished, a bright Crown above.

As the dove, press'd by fear, o'er the billows wild foam,
Flies panting and weary to seek its calm home,
Nor stoops to the earth its tired pinion to rest,
Till it reaches in safety its long sought for nest.
Even so, when clouds gather and tempests assail,
Will our mem'ries revert to the dearly-lov'd vale.
And its magical charm will the tumult control,
And still the emotions of each troubled soul.

Then, in fancy, dear Sisters, we'll greet you once more,
And look up for your smiles, as in moments of yore,
And while the sad tear-drops shall moisten our eyes,
A prayer, for your welfare, to Heaven shall rise;
And we'll beg that each blessing, God's bounty can send,
With earth's choicest favors around you may blend,
That your path, may with virtue's pure halo be bright,
And the rainbow of Hope ever gladden your sight.

We leave thee, lov'd *Mother*, oh! ever as now
May the bright beams of gladness illumine thy brow,
And joyous and blest, be thy pilgrimage here,
Unclouded by eare, and undimm'd by a tear;
Bright, bright be thy pathway with earth's fairest flow'rs,
Be thine all its sunshine, but never its show'rs.
And that God, unto whom, thy soul's love has been giv'n,
May smile on thee ever, and guide thee to Heaven.

One too, is among us whose form we revere,
Less familiar 'tis true, but oh! not less dear.
Through the distance between us his kindness has shone,
As a ray 'mid life's sorrows, to cheer our hopes on.

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Let the name of our *Father* fore'er be enshrined,
By grateful affection in each youthful mind.
Should our path be o'er roses or thorns, it will come
As a sweet reminiscence of this peaceful home.

But we linger—Soon! soon will the struggle be o'er;
St. Joseph's, thy Children will view thee no more;
But so closely is linked the strong chain of our love,
That, though severed on earth, 'tis united above.
We pause but to utter, one long, last adieu,
To scenes fondly cherished and loved friends so true,—
We go—through the world's dreary mazes to roam,
But our hearts will remain in our Childhood's dear Home.

SUPPRESSION OF THE JESUITS IN THE EIGHTEENTH CENTURY.

Art. II.

1. *Clement* XIV *et les Jesuites.* Par J. Cretineau Joly. Paris: 8vo.
   Clement XIV, *and the Jesuits.* By J. Cretineau Joly.
2. *Pourquoi, par qui et comment l'ordre des Jesuites fut proscrit, au* XVIII *siecle, en Portugal, en France, en Espagne, et en Italie.* D'apres M. Le Comte Alexis de St. Priest. Paris: Waillie. 18mo.
   Why, by Whom, and How was the Order of Jesuits suppressed in the XVIII *century, in Portugal, France, Spain, and Italy?* From the work of Count St. Priest.

THE sovereign pontiff, Clement XIII, was now old and enfeebled by his labors and his sorrows. His declining health and spirits raised the hopes of the enemies of the Jesuits, who thought that by alarming him they might overcome his resistance to their measures. The French envoy at Rome was to take the initiative in this last attack upon the pope's firmness. He presented a memorial to the pontiff demanding a revocation of the brief against Parma. This memorial was so violent and threatening, that Clement XIII exclaimed in a voice broken with sobs: "the vicar of Jesus Christ is treated like the meanest of men. True, he has neither armies nor cannons. It is easy to strip him of his possessions, but it is beyond the power of man to make him act in opposition to his conscience." This generous exclamation of an old man ought to have moved even the heart of Choiseul, but it only sharpened the keenness of his hate. In December, 1768, Aubeterre, the envoy, presented another menacing note, insisting again on the destruction of the Jesuits. In this second demand, Portugal united its pressing instances with those of the four Bourbon courts. Cardinal Torregiani, the secretary of state, responded to this formidable demand in a manner worthy of the Roman church. "By main force," he said to the five ambassadors around him, "the princes can effect what they wish, but never will they obtain any thing by concession." In the midst of these trying circumstances the pope remained unshaken in his energy and consistency, and was at last relieved by sudden death from the moral tortures with which he had been harassed by the persecutors of the Jesuits. He expired on the 2d February, 1769, aged 76 years.

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His last days were worthy of his reign, but his death complicated the affairs of the church and gave a wide field to the intrigues of its enemies.

On the 15th February, 1769, thirteen days after the soverign pontiff's death, the conclave was opened, and the envoys of the Bourbons at once commenced their underhand work. They peremptorily demanded that the sacred college should suspend its proceedings till the arrival of the French and Spanish ambassadors. The representative of Louis XV expressed himself with marked haughtiness: but there was one party in the conclave who were not to be terrified by threats. This party, called the Zelanti,* were indignant to hear Louis XV speak of virtue, and Choiseul, d'Aranda, Pombal and Tanucci, lavish upon the church their hypocritical professions of respect. They endeavored to end the intrigues with which the doors of the Vatican were assailed, and in defiance of the crown party proceeded to an election in which Cardinal Chigi failed only by two voices to be chosen pope. Chigi was a cardinal of inflexible character who would never have sacrificed the Jesuits, to the enmity of the philosophers and Jansenists.

The French and Spanish ambassadors exclaimed at this result, and proclaimed throughout Rome, that if the wishes of the crowned heads were not respected, France, Spain, Portugal and the two Sicilies would separate from the church. These moral outrages produced the desired effect. Some timid cardinals measured the strength of Catholicity by their own weakness, and shrunk from exposing to new tempests the bark of St. Peter, which never rides the billows so securely as when it braves the winds of heresy and iniquity. The election was deferred till the French and Spanish cardinals arrived. From this time, nothing was pressed so much in the conclave as the choice of a pope who would carry out the policy of the crowned heads. The French Cardinals de Luynes and de Bernis, in starting for Rome, received instructions from the court for their guidance in the sacred college. These instructions reviewed and condemned the administration of the late pontiff, and cautioned the two cardinals against supporting for the papacy certain objectionable names, among the foremost of which was that of the unflinching Torregiani. Cardinal de Bernis, was a courtier who had received compliments from Voltaire, and was befriended by Madame Pompadour. He was promised the embassy to Rome, if he succeeded in bringing about in the conclave, the election of a pope agreeable to the Bourbons. This he undertook to accomplish, and persuaded himself that his French grace and attic elegance would carry suffrages by storm. In the presence of those purpled Italians, who cared not to flatter the self-conceit of de Bernis, he soon found that something more was necessary than honied words and vague promises.

The majority of the sacred college were evidently opposed to the designs of the Bourbons. To modify the sentiments of its members, first corruption and afterwards violence was attempted. Aubeterre, Azara, Azpuru and Kaunitz undertook this unclean work, having accomplices in the conclave itself. The French and Neapolitan cardinals, violating the secrecy of the sacred college, interchanged communications with these envoys. Instructions from the French and Spanish ministers of state found their way furtively to these cardinals, and in these instructions, now for the first time brought to light, are to be found the proofs of a malice against the Jesuits, which exhibits envoys, statesmen, and clergymen as intriguers of the lowest stamp. Not only dissolute and imbecile kings and artful politicians figured in this attempt upon the dignity of the sacred college, but there were cardinals and prelates participating in their shame.

* They who contended undauntedly for the prerogatives of the holy see and for all liberties of the church were called the *Zelanti*; a fraction of the conclave who in adhering to essentials advocated concessions to the Bourbons and the spirit of the times, were called the *crown party*.

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As soon as the French Cardinal de Bernis entered the conclave, he commenced at once to violate the law protecting the secrecy of its deliberations, and to correspond with Aubeterre. With Orsini, the Neapolitan cardinal, he became the instrument of the diplomatic intrigues. Every out door occurrence, which might influence the proceedings of the sacred college, was thus known in conclave. In this way Cardinal de Bernis was informed of the treachery of Kaunitz, the Austrian envoy, who, to flatter the rising philosophy of Joseph II, disregarded the instructions which Maria Theresa had given him to support the cause of the Jesuits. Innumerable other out door events, some true, some false, were used by Aubeterre to further the views of the Bourbons. When the French envoy had fully ensnared de Bernis' conscience, he boldly unmasked his batteries. His plan was, if a pope could not be chosen hostile to the Jesuits, to prevent an election altogether. In his letter to de Bernis on this subject, he tells him that of forty-five cardinals in conclave sixteen are sufficient for the *exclusive*,* and that ten are secured in the interest of the monarchs. He counsels him to ply certain members of the sacred college, among them Ganganelli and the two Colonnas. These two last, he says, have large possessions in Naples, as well as their brother; by speaking to them firmly, if necessary, he does not doubt that they will support a candidate agreeable to the government of the two Sicilies. D'Aubeterre, who had wound de Bernis completely in his toils, wrote to him on the 6th April, advising him to make terms with such cardinals as might be available for the papacy. "There are many examples," he tells him, "of bargains in this way. You should therefore bind your nominee to the destruction of the Jesuits, drawing a written promise from him, or, if that is refused, a promise before witnesses." The ambassadors of the four courts, not only threatened and stormed, they actually governed in Rome. Yet notwithstanding their power, de Bernis wrote on the 12th April, assuring the envoy, that never was there a sacred college composed of more pious and edifying members, but added, that they were unfit for grand affairs and ignorant of court politics. Thus in two month's session, his address and self conceit had effected nothing, and he consoled his vanity by attributing the probity of the sacred college to ignorance and incapacity.

Among the most influential members of the conclave were the two Cardinals Albani. Just and intrepid men, they stood foremost among those who would not bend the dignity of the church to the blind wrath of courts, demanding the destruction of the Jesuits. To overcome these formidable Italians, de Bernis invited them, with other cardinals, to a conference. The interview was a warm one. Alexander and John Francis Albani controverted the charges which de Bernis, as exponent of the crowns, undertook to advance. John Francis Albani declared that the cause of the Jesuits was the cause of the church itself, that the French, Spanish and Portuguese nations in expelling them had committed a moral suicide, and that the holy see would never lend itself to a similar crime; that at Rome other proofs were required to condemn an accused party than the mysterious wrath of a king, or the schemes of an abandoned woman. One by one they exposed the emptiness of the promises and threats of the three courts. Quailing under the reproaches of these dauntless cardinals, de Bernis, to stop the discussion, remarked: "Equality ought to reign among us; we are all here by the same title." "No, your eminence," said old

* By the *exclusive* of the cardinals in the conclave, is understood the constant opposition of one third of the members of the sacred college to the rest, to prevent the election of any cardinal to the pontificate. This differs from the exclusion or veto of the courts of Vienna, Paris, and Madrid, which cannot be interposed but once. This veto, at first viewed as *pacific advice*, has grown into a kind of right. Its abuse in the conclave of 1769, being at last exposed, ought to determine the church to resume its primitive independence.

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Alexander Albani, with a voice of authority, and raising his red cap, "we are not all here by the same title, it was no courtesan that placed this cap on my head." This allusion to Madame Pompadour silenced the voice of de Bernis.

Impatient at the firmness of the sacred college, unable to influence but a few weak cardinals by the threats of confiscation, the next effort of the ambassadors was directed against their personal safety. The cities of Avignon, Benevento, and Ponte Corvo, were in the military possession of the Bourbons, and de Bernis and Orsini hinted that their martial progress might extend still further; yet the conclave was as unyielding as ever. De Bernis, tired of fruitless expedients, began to think that the exclusive had been used sufficiently, and ought not to be pushed so far as to occlude a moiety of the sacred college. But Aubeterre, to whom he communicated his scruples, had no such misgivings. It is not to us, he wrote to de Bernis, that tyranny can be imputed, but to those that oppose us, who wish to give us the law and a Jesuit pope, or which is the same thing, a dependent of the Albani. The correspondence of the ambassadors shows that they were willing to pay for every vote that their accomplices in the conclave could secure, and were only deterred from resorting to this disgraceful corruption by the fear that its discovery would ruin their cause among the cardinals.

Weeks had rolled by in the midst of these intrigues, and the nominees for the papacy were voted down by the honesty of one party or excluded by the injustice of the other. The name of Cardinal Malvezzi, archbishop of Bologna, a man of great talents, but impetuous and ambitious, who carried his hatred of the Jesuits to the highest pitch, was next presented to the conclave, through the influence of the envoys. At the announcement of his name a sentiment of repulsion escaped from every one. I wish he could have succeeded, wrote de Bernis to Aubeterre; he is thoroughly opposed to the Jesuits. But his name was not relished, he is too young and too notorious. On the 25th April, Colonna and Pozzobonelli were excluded by Aubeterre and Azpuru, and Aubeterre, in his letter to de Bernis, says: "I think that a pope of this stamp, that is to say, without scruple, holding to no opinion, and only consulting his own interest, would be agreeable to the crowns." On the 28th April, de Bernis, in a letter which is chiefly taken up with urgent appeals about his heavy debts, remarks to the envoy, "we are not sufficiently strong to make a pope of our own choice. To feel certain that Ganganelli is for us, it is necessary to have faith. He envelopes himself in mysteries which elude reason."

Before the death of Clement XIII, the French government required of its agents at Rome a sketch of the character of each cardinal of the sacred college. This manuscript biography, like all such, must be received with great caution and distrust. It describes Ganganelli as having secured a cardinal's hat by his address, as being unfathomable as to his preferences, and always on that side most favorable to his interests, one day a Zelanti, another an anti-Zelanti, according as the wind blows. Studious to please every body, and always agreeing with him to whom he speaks last. The Jesuits, on their part, believed him at heart their friend. These different appreciations of his character continued to the moment of his election, and contributed to bring about that result. In the conclave each party had some remark of Ganganelli's favorable to their side. "The arms of the Bourbons are long," he said to the crown party, "and reach over the Alps and the Pyrenees." To the cardinals determined not to sacrifice the Jesuits he said, with an accent of sincerity, "we might as well think of throwing down the dome of St. Peter's as of destroying the Jesuits." De Bernis, unable to fix Ganganelli's position, was plotting

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for other candidates. The Spanish cardinal, De Solis, a more wary intriguer, who had just entered the conclave, had a deeper insight into Ganganelli's character and principles, and soon succeeded, with the co-operation of Malvezzi within the sacred college and the envoys outside, in obtaining from him a written promise adverse to the hopes of the Jesuits. This secret promise, secured through the mysterious negotiations of the Spanish prelate, was embodied in a note addressed by Ganganelli to the king of Spain, in which he declares, "that he recognises the right of the sovereign pontiff to extinguish the Society of Jesus without violating canonical rules, and that it is to be hoped that the future pope will use his efforts to accomplish the desire of the crowns." This engagement was not very explicit, as the right invoked was never contested, and De Solis, under other circumstances, would have been cautious how he admitted any thing so obscure. But he understood Ganganelli's character and knew how he disliked contention, and that between the peril of his honor and his aversion for strife, he could, by threatening to publish his note, extort from the future pope all he desired. De Bernis, who, to his mortification, was not one of the instruments in effecting the understanding between Ganganelli and the envoys, saw, however, that there was some movement in his favor. "It is intended to propose Ganganelli," he wrote to Aubeterre, "I should not be surprised if the Albani support him. It is not easy to decipher his real sentiments, although I know that you and Azpuru have a good opinion of him." The Albani, the first protectors of Ganganelli's youth, felt assured of his good dispositions towards the Jesuits. He had conversed with them in conclave of his ancient relations with the Jesuits, and of the need the church had of these soldiers, always ready to battle and to die in her defence. Trusted by both parties, he was elected pope.

On the 19th of May, 1769, the Cardinal Camerlingan, of the holy Roman church, announced to the city and the universe that Christianity had a new chief. The conclave was ended, and Cardinal Ganganelli, under the name of Clement XIV, ascended the chair of St. Peter. Engaged in an eternal struggle with his conscience, now soothed by the caresses of the courts, now intimidated by their threats, he found himself struggling under the tiara with difficulties which he had imagined his astute genius could overcome. The bargain which secured Ganganelli's elevation had always been denied by the Jesuits as well as by many other annalists. The archives of their society contain nothing that does not reject the hypothesis of a written understanding between Clement XIV and the Spanish cardinals. Yet today, with the flood of light which has beamed upon this intrigue, doubt is no longer possible. Rewards were lavished upon the crown party after the election. Cardinals Malvezzi, Negroni and Pallevicini received the highest offices of state, Cardinals Lante, Corsini and others also reaped the fruits of their subserviency. De Bernis did not forget himself in the distribution, and besides the liquidation of his heavy debts, demanded the appointment of ambassador of France, near the holy see.

Laurence Ganganelli was born at St. Archangelo, on the 31st October, 1705. He was the son of a country doctor, and was received when young into the order of the Conventuals of St. Francis, known under the name of Cordeliers. He passed long years in study and in the exercise of sacerdotal virtues. His figure had nothing striking about it, yet he was ingenuous and amiable, a man of letters and of general taste. Possessed with presentiments which were the fruits of a romantic imagination, he amused himself with the idea that he was one day to re-enact the character of Sixtus V. Poor, like him, a Cordelier like him, he imagined that the tiara ought to rest upon his brow. This secret thought was the spring of all his actions: he

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tried to conceal it from himself, the more he did so the more it impelled him towards the last aim of his aspirations. He was the friend of the Jesuits in the days of their prosperity, and his beautiful eulogium upon the glories of their order still exists. It was at the recommendation of Ricci, the superior general of the Society of Jesus, that he was decorated with the Roman purple.

Amid the transports of joy with which the citizens of Rome hail the election of a new pontiff, Ganganelli saw only the bright side of the papacy. Under the illusion of this enthusiasm, he tried to forget the pledge which helped him to his high station, and hoped to arrange all things without striking down the children of Loyola. But the philosophers watched him and trusted in him; those philosophers who had Frederick II for a scholar and a master, and whom that monarch well understood.

It was a saying of Frederick of Prussia, that if he wished to punish a province he would place it under the government of philosophers. He wished to reward Silesia, and in spite of the prayers and sarcasms of his brother encyclopedists, he established the Jesuits among its people. "It seems to me," says D'Alembert, in a letter to Frederick, in June, 1769, "that the holy father, though a Cordelier, will commit a great folly if, in complacency to the wishes of the Catholic princes, he disbands his regiment of guards. A concession of this kind will be like a treaty of the wolves with the sheep, who made it an essential condition with the latter that they should give up the dogs. Be all this as it may, sire, it will be still more singular if, while their most Christian, most Catholic, most apostolic and most faithful majesties combine to destroy the grenadiers of the holy see, your most heretical majesty should be their sole preserver." Thus it happened that even the philosophers of that day, in their intersocial correspondence, condemned the very measures which they were urging the pope by their deceitful flatteries to adopt.

They hurried on the pontiff to his ruin. The safety of souls, the honor of the sovereign pontificate, every thing must give way to that sworn resolve, the suppression of the Jesuits. It was the *delenda Carthago* of those counterfeit Catos who struck at the Society of Jesus, that they might the more easily reach the vitals of the papacy. It was in this spirit that Roda exultingly addressed his friend Choiseul. "Success complete! The operation has left us nothing to wish, we have killed the child; it only remains to do the same to the mother, the holy Roman church." Crush the wretch! Such was the watch-word which Voltaire, in the impious paroxysms of his low enthusiasm, passed around to his disciples.

It was constantly impressed upon Clement XIV, after he had ascended the chair of St. Peter, that nothing had so injured the cause of the Jesuits, as the distinguished tokens of confidence which they had received from his predecessor. Ganganelli therefore bethought him of trying the effects of an opposite course. The abandoned Jesuits of Spain who for a time had found a temporary asylum in Corscia, were hunted out of that island by Choiseul after its annexation to France. They fled to Rome as their last refuge, but even there Ganganelli thought fit to interrupt their temporary security. So hostile did he appear towards the Roman fathers, that he would not address them a single word, and when any one of them knelt as he passed to receive his benediction he turned away his face not to see him, and went so far as to interdict the officers and servants of the palace from all communication with the Society. These harsh measures did not satisfy the enemies of the Institute; the more rigorous they were, the more were they suspected of being rather the dictates of policy than sincerity.

In July, 1769, the holy father, by his brief, granted certain indulgences to Jesuit

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missionaries. This act, which was in accordance with ancient usage, and not intended as an evidence of returning justice, evoked the loudest complaints from the crowns. Roda, in an angry remonstrance, reminded the pope of his written pledge. To allay these stormy feelings, the sovereign pontiff conceded every thing against the Jesuits short of their destruction. But without effect. He felt his position so sensibly, that six months after his exaltation, he wrote to Louis XV, telling him, "as to the Jesuits, I can neither blame nor abolish an institute approved and lauded by nineteen of my predecessors. I am the less inclined to do it, since it has been confirmed by the council of Trent, which, according to your French maxims, is above the pope. If it is desired, I will assemble a general council, where every thing will be discussed with fairness, and where the Jesuits may be heard in their own defence: for I owe to them, as to all religious orders, equity and protection. Poland, the king of Sardinia, and even the king of Prussia, have spoken in their behalf. Thus, to please some princes, by their destruction, I shall have to dissatisfy others." Personally, Louis XV favored the suggestion of a general council, which would have relieved the pope from the pledge he had given before his election. The plan was favored by all upright men, but was too just a proposal to suit the designs of the philosophers, or the blind purpose of Charles III. Choiseul wrote to de Bernis, now French ambassador to the papal states, to press the pontiff upon the subject of the extinction of the Jesuits. The king of Spain addressed a letter to Clement full of harshness and threats, in which he insisted upon a speedy destruction of the institute. After incessant remonstrances, France and Spain paused awhile in their career of agitation; but, as if it were intended to give the pope no respite, Pombal and Tanucci began where Choiseul and d'Aranda left off, and without the insolent elegance of the others, pressed their disgraceful suit with coarseness and gross incivility. Tanucci was a personal enemy of the holy see. To mortify the pope and the Roman people in that pride of the arts which was one of the glories of the eternal city, the Neapolitan despoiled the Farnese palace of the marbles which enriched its galleries—the Hercules—the Farnese bull—and other monuments were transported to Naples. Leopold of Tuscany followed his example, and without regarding the griefs of the pope, added a new affront by carrying off the Niobe. To increase the discontent of the Roman people, scarcity prevailed in the city, and then vanished that popularity of which the first transports were so pleasing to the sovereign pontiff. Yet as adversity often teaches useful lessons, the fathers imagined that it might be for them the dawn of justice and better days. The fall of Choiseul, which occurred about the same time, raised still higher the expectations of the fathers. Choiseul's power had faded with the fading charms of Madame Pompadour. A new mistress and a new minister were required for the deplorable caprices of Louis XV. While the Duchess du Barry displaced the one, the duke d'Aguillon succeeded the other. The duke d'Aguillon, the new minister of state, had always esteemed and defended the Jesuits, and Madame du Barry paid an indirect homage to their virtues, by declaring that she had no desire to reconstruct the work which her predecessor had destroyed. The pope expected that the change of ministry in France would serve to extricate him from his trouble and embarrassment. Louis XV was no longer annoyed by the impetious dictation of Choiseul, and both he and his new minister were anxious that the pontiff should be allowed to act freely and without restraint. But they sacrificed their own views to the humors of Charles III, who was incensed at the disgrace of Choiseul; to propitiate him, d'Aguillon, preferring power to principle,

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consented to make common cause with the enemies of the Jesuits.

Clement XIV hoped in the mean time that by treating the Jesuits in his official relations with them with rigor and injustice, he would paralyze the activity of their enemies. Impressed with the wisdom of this policy, like Pilate who ordered the scourging of our Redeemer to save him from the punishment of the cross, he inflicted heavy wounds upon the institute to save it from death. When asked by one of the lights of the Franciscan order, I. Francis Vipera, who was alarmed by his severities, if it were true that a descendant of St. Francis meant to crush the Jesuits? he replied, "Be assured the order will not be sacrificed; but if the Jesuits wish to be saved they must put up with many grievances." This severe and unwise course failed to satisfy the hatred or purposes of the enemies of the institute. The king of Spain had become doubly exasperated by the fall of Choiseul and the irresolution of Ganganelli. Still matters would not improve their pace, till the death of Azpuru, the Spanish envoy at Rome, gave them a new impetus. Azpuru died from chagrin in seeing each consistory adjourn without noticing his claims to the cardinalcy. This event hastened the destruction of the Jesuits. D'Aranda, like Choiseul, had fallen into disgrace; but one of the last acts of the Spanish minister was to send Francis Monino ambassador to Rome, to fill the vacancy occasioned by Azpuru's death. Monino, who afterwards, in the history of the peninsula, rendered himself illustrious under the name of Florida Blanca, had not acquired experience in the fatal results of revolutionary anarchy. Speaking of this new envoy, Roda described him as a man of "ability, fine manners, and a pleasing character."

Monino set out for Rome with the determination to overcome the indecision of the pope. Clement XIV knew that he was of a character prompt and untractable, and that d'Aguillon had instructed de Bernis to co-operate vigorously with this active diplomatist. His arrival put an end to the tergiversations of de Bernis and filled the sovereign pontiff with dismay. All the servants of the papal household were intimidated or bribed by the new ambassador, who hurried on to his ends by the fear he inspired. When the pope asked for further delay, "No, holy father," he said, "it is by drawing the tooth that we end the pain. I conjure your holiness to regard me as a friend of peace; if you wish to save the religious orders do not confound their cause with that of the Jesuits." The pope vainly endeavored to moderate this inflexible negotiator by marks of confidence and kindness; foiled in this unavailing resource, he tried to excite his pity: he spoke of his declining health, but the Spaniard manifested such determined incredulity, that he threw back his garment and displayed an arm covered with an ulcerous corruption.

Such scenes as these were renewed daily within the arches of the astonished vatican, where so many pontiffs, tenacious of their dignity and their rights, had coped with the most absolute monarchs. The time was gone when Innocent III could write: "we have unchangeable sentiments, a resolution which nothing can shake. Neither gifts, nor prayers, nor love, nor hate, can turn us from the right path." Clement XIV annihilated himself under insult. So unceasingly did Florida Blanca press and harass him, that it was no difficult matter to know who it was that tortured him even to death. Ganganelli died not from the poison of Jesuits as the fictions of his day would have the world believe, he was killed by the violence of the Spanish envoy. Upon one single occasion the unhappy pope, in the indignation of his soul, assumed a tone of authority: it was when the crowns proposed to restore Avignon and Benevento, which they had sequestered, in exchange for a bull suppressing the society of Jesus. Ganganelli, remembering who it was that drove the money changers

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from the temple, exclaimed: "Know that a pope governs souls but does not sell them." The sovereign pontiff sunk exhausted under this outbreak of dignity, it was his last manifestation of courage.

Of the kingdoms holding a preponderating influence in the affairs of Europe, Austria, under Maria Theresa, was the only one that opposed the designs of the king of Spain and the plots of the Encyclopedists. Of the minor powers, Poland, Bavaria, Treves, Cologne, Mayence, the Elector Palatine, the old Swiss cantons, Venice and the republic of Genoa, united to save the Jesuits from their unmerited doom. Charles Emanuel, king of Sardinia and Piedmont, though not overflowing with good will for the Jesuits, was endowed with rare penetration and an ardent love of justice. He became their protector because they were persecuted. Upon his death he was succeeded by his son Victor Amadeus, who, as brother-in-law to the king of Spain, and connected with the king of France, remained neutral although he sincerely admired the Jesuits. Austria was brought into the league against the institute by the avarice of Joseph II, son of Maria Theresa, who, while he neither esteemed nor hated the Jesuits, coveted their riches. The Bourbons purchased his hostility, and his mother with many tears was forced to yield to his avaricious importunities. With Austria the pope lost the last stay to the resistance he had so long displayed, he had nothing now to do but bow his head—leave the Jesuits a prey to their enemies. As for the abandoned fathers, they esteemeed it useless even to attempt their own defence. Father Garnier writes, "You ask why the Jesuits do not justify themselves; they can do nothing here. All the avenues to justice, mediate and immediate, are absolutely blocked up, walled and counter-walled." The Neapolitan Alfani, one of those lay gentlemen who had nothing in common with the priesthood but its dress, was delegated to judge the Jesuits. The Roman seminary was withdrawn from their care on the plea of extravagant management, though the pope immediately after assigned to the new administration 20,000 scudi additional. Cardinal York, the last of the Stuarts, united with the last of the Bourbons in proscribing the society of Jesus. The diocess of Frascati was his entire kingdom, he coveted the house which the fathers had in that city, and the sovereign pontiff, in the plenitude of his apostolic power, gave it to him.

In the reign of Clement XIV the ambassadors of the higher powers arrogated to themselves the control of the pontifical city, and nothing was done there without their concurrence. Florida Blanca had even established a printing office at the gates of Rome, which issued weekly pamphlets designed to harass the pope and force him to consummate the ruin of the Jesuits. In these papers the pontiff was continually reminded of his pledge and taunted for his delay in its fulfilment.

Importuned by the wicked and abandoned by the good, the holy father found it impossible to temporize any longer. Yet he shrunk from the idea of suppressing by a bull the institute which his predecessor had lauded and confirmed. His mind fertile in unfortunate resources determined on a middle course. He resolved to confer upon the bishops the title of apostolic visitors and empower them to close the novitiates, dismiss the scholastics and interdict the priests from all sacred ministry. If, thought Ganganelli, the Christian world should adopt these measures, the society of Jesus will be crushed without the aid of a pontifical decree. The experiment was to be tried by Cardinal Malvezzi, archbishop of Bologne, the same implacable enemy of the Jesuits whom the crowns supported for the papacy in the conclave of 1769. He was annoyed with debts, devoured by ambition, and had received the lucrative office of datary, by virtue of an understanding had with Ganganelli on the eve of his election. A secret brief was drawn up

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empowering Malvezzi to deprive all the Jesuit priests of their sacerdotal functions, to dismiss novices and scholastics, to secularize the professed or incorporate them with other orders, and to shut up the houses of the institute in his diocess. To place such a decree in such hands without authorizing its tenor to be made known was an act of the most absolute despotism. Malvezzi was at any time a dangerous enemy; armed with this decree he pushed his hostility with a vigor which entirely disconcerted the Jesuits. So odious were his cruelties, that he avowed, in his letter to the pope, that the severities practised had put the people in mourning and exposed the holy see to public indignation. Yet he advised the pontiff to kill off the society first, and justify the course afterwards. Malvezzi liked not the companions of his mission. Buoncompágni, one of them, was too solicitous for the welfare of the holy see, Carvoni, the other, too honest to assist in cold blood at such a prostitution of conscience and justice. He asked for the intervention of an armed force. The people of Bologne twice remonstrated with his holiness against the severities of the cardinal-archbishop. He read their complaints and said to Macedonio, "send back these useless papers." Yet he could not conceal from himself the popular discontent which his measures had excited. Malvezzi confessed that his most inquisitorial researches had failed to discover any thing unfavorable to the Jesuits, and, as a remedy for his disappointment, counselled the pope to circulate slanders, "in order to prepare the minds of the people and nobility, who are devoted to the society, for the grand catastrophe which awaits the order." Sure of the discretion of those who were to follow him, the pontiff did not imagine that this correspondence would rise up against him, seventy-four years after it was written, to proclaim the innocence of the condemned and tarnish the memories of their judges.

It might be supposed that when Clement had abandoned the Jesuits to ecclesiastical persecutors, thus making them the sport of all their enemies, that he had done enough to gorge the most implacable hatred. Yet the vengeance of Charles III was not yet satisfied. He wished a complete triumph and did not rest till it was accomplished. On the 21st July, 1773, the bells at the Gesù announced the commencement of the novena in honor of St. Ignatius. Clement XIV heard their sounds and asked what they meant. When told, he remarked, with an air of consternation, "You deceive yourselves; not for the saints do those sounds go forth, they are for the dead." On the preceding night, in a window of the quirinal, he had signed in crayon the brief *Dominus ac Redemptor*. It was said, and has been repeated by Gregory XVI* himself, that after executing a brief of such momentous import, Ganganelli fell senseless on the floor and did not revive till morning. It was a morrow of despair and tears. According to the description of Cardinal Simone, his auditor, the pontiff, overwhelmed with grief, was stretched upon his bed almost naked; from time to time he was heard to say, "O God! I am damned, hell is my home, there is no remedy." Fra Francesco, says Simone, begged me to approach the pope and speak to him; I did so, but he made me no answer, he was saying continually "hell is my home." I endeavored to rally him, but he was silent. A quarter of an hour passed in this way, when looking at me he said, "Alas, I have signed the brief, there is no longer a remedy." I told him there was still a remedy, the brief might be withdrawn. "That is no longer possible," he exclaimed, "I have sent it to Monino, and the courier who is to bear it to Spain is perhaps already gone." Then, holy father, I said, one brief is revoked by another brief. "O God," he replied, "that cannot be. I am damned, my house is a hell, there is no remedy." This despair,

* Clement XIV et les Jesuites, page 331.

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according to Simone, lasted a full half hour.*

From the 21st July, 1773, Clement XIV had only intervals of reason. Florida Blanca, say the Romans, was an asp coiling himself about the pope and stinging him incessantly with the memory of his pledge. His bite brought death at the same time upon the vicar of Christ and the Society of Jesus. The brief itself did not attempt to criminate the Society of Jesus; its substance is justly condemned in the comments of the Protestant historian Schœll. "This brief," he says, "neither condemns the morals nor the discipline of St. Ignatius. The demands of the courts are the only motive alleged for the suppression. The pope justifies his act by precedents where Orders have been suppressed to conform to the exigencies of public opinion." The pontiff forgot to add that these suppressed orders were secularized only after charges, proofs and juridical proceedings.

The promulgation of this brief was hailed with transports of joy by the enemies of the church; they held up Clement XIV as a model for all vicars of Jesus Christ. The archbishop of Paris, Christopher Beaumont, he who had never quailed at menaces, whose head was always seen above the storm, could not be induced by Clement himself to accept the brief. To the pope's solicitations he replied, "This brief is nothing but a personal and particular judgment. Among many things set forth in it, the first observed by the clergy of France, is the odious and ill-measured expressions employed to characterize the bull *Pascendi munus*, a bull given by the holy pope, Clement XIII, of ever glorious memory, and clothed with all the formalities. It is charged that this bull is but little exact, that it was extorted rather than obtained, while in truth it has all the authority and force of a general council, since it was not rendered till the clergy and all the secular princes had been consulted by the holy father." Thus the church of France, through its most illustrious organ, refused to countenance the destruction of the Jesuits.

When the successor of Clement XIV, Pope Pius VI, asked the advice of the cardinals concerning the suppression of the Jesuits, Antonelli, one of the most pious and learned, answered, "the impartial world admits the injustice of this act; he must be blind indeed, and imbued with deadly hate against the Jesuits, who will not see how illegally they were treated. What rule was observed in the judgment given against them? Were they heard? Were they permitted to make their defence? The manner of proceeding against them proves that their accusers dreaded to hear them for fear they would establish their innocence." "The brief," remarked Antonelli, "is destitute of the formalities requisite in all definitive sentences. It is addressed to nobody, as if so important an omission had been designedly made by the pope, in order that what he had subscribed in spite of himself might appear null in the eyes of every one."

The unfortunate brief of the 21st of July was retarded in its publication until Joseph II, of Austria, could arrange his avaricious schemes against the possessions of the order. On the 16th August, 1773, it was published and a commission appointed to enforce it, in the papal states. At eight o'clock in the evening of the same day the establishments of the Jesuits" were invested by the guard and the police. Alfani and Macedonio two of the delegates of the pope proceeded to place the seals upon the papers and the houses of the

* In the inedited memoirs of Count Mark Fantuzzi, nephew to the cardinal, we read, "Let what will be said or written, it is certain that Clement XIV wished to save the Jesuits, and thought he would be able to do so. He hoped to play off their enemies by promises, and feigned aversion till such time as he could stay the storm. But apart from the injustice of such a course, he lacked the talents, the knowledge, and the advice necessary for his purpose. Pressed and flattered by Jansenists and philosophers, pledged to France and Spain, he struck with reluctance the fatal blow of suppression. He lost his senses and went mad."

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society. Lawrence Ricci, the superior general of the order, was sent to the English college while the assistants and the professed were scattered among other institutions. Then under the eyes of the pontifical agents commenced the pillage of the sacristies, churches, and achives of the society. The scandals which it occasioned are to this day remembered by the Romans, who relate, that even the jewels that adorned the madonna of Gesù were given to the mistress of Alfani who appeared with them publicly. So audacious was the conduct of Alfani and Macedonio, that Cardinal Marefoschi, whose antipathy for the Jesuits had secured his association with these men, rather than sanction such turpitude by his presence resigned his place in the commission.

On the 22d September Clement XIV ordered Lawrence Ricci the superior general, with his assistants, as also the secretary of the order, and the Fathers Le Forestier, Zaccharia, Gautier and Faure* to be imprisoned in the castle St. Angelo. The last named was one of the most brilliant writers in Italy. His only crime was the pungency of his wit and the energy of his reasoning. Shut up in the castle, neither Ricci nor his companions uttered a word of complaint. They declared themselves obedient children of the church, having nothing to reproach themselves with either as priests or Jesuits. They smiled sadly when asked about their subterranean treasures. "You have all our keys," they replied, "if there are any treasures you must necessarily find them all." So particular was Father Ricci that every thing should appear, that before his arrest he refused the offer made by friends who volunteered to take charge of important papers, and declared he would consent to no act which might cast a doubt upon the entire innocence of his companions and himself.

Clement XIV in his last act against the Jesuits had not ventured to commit the church in its most solemn form, but steadily refused to issue a bull for their supression. His sentence as one more easily revoked took the form of a brief.* This brief was not officially communicated to the Jesuits, according to canonical usage; it was not set up in the Champ de Flore, nor at the gates of St. Peter. The Gallican church refused to accept it, Spain considered it insufficient, Naples forbade its promulgation, Maria Theresa of Austria concurred in it purely and simply as expressing the views of the pope. Poland for some time resisted it, and the old Swiss cantons struggled strenuously against its injustice. They regarded its enforcement as dangerous to catholicity and memorialized Clement XIV against its execution. Lucerne, Fribourg and Soleure would not suffer the fathers secularized by obedience, to quit their colleges. Only Pombal and the philosophers were satisfied with the brief, and the pope weak in the affections of his own children, had the misfortune to become great in the eyes of the Calvinists of Holland and the Jansenists of Utrecht which last caused a medal to be struck in his honor. This joy of the enemies of the church was an indirect rebuke which Ganganelli felt most sensibly; it taught him the extent of his error, but it was

* To P. Faure the magistrate said: Mr. Abbe, I am instructed to say to you that you are not in prison for any crime. I know that very well, he replied, since I have not committed any. You are not confined for certain writings you have published. I can believe that too, since I have not been forbidden to write and have only answered the calumnies which have been vomited against the society of which I am a member. Be that as it may, said the officer, you are here for nothing of that kind, but to prevent your writing against the brief. Oh! oh! Mr. Officer! a novelty in jurisprudence! This is the same as to say, if the holy father feared that I would steal he would send me to the galleys, if he feared I would kill he would hang me to prevent it.

* A Brief is a letter addressed by a pope to kings, princes, magistrates, or other officers and sometimes to individuals in private life. Its name is derived from the custom of using it for short despatches and for affairs of lighter import. The matter of bulls is usually of more importance, their form is more ample and they are written on parchment. A solemn form of this latter kind cannot be used during the vacancy of the apostolic see, nor does a new pope use it until after his coronation.

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too late to repair it. It only remained for him to die. Yet even his death was made use of to calumniate the down-trodden Jesuits. From the time he signed the brief, says Schœll, his health began to decline, and upon his death, he adds, "a number of phamphlets were circulated accusing the Jesuits of a crime, the existence of which reposes on no fact which history can admit."

The pope's mind was haunted incessantly by the thought of having destroyed the Society of Jesus. The joy of unbelievers and the grief of the faithful, filled his heart with desolation. Day and night he was tormented with bitter thoughts and would start from his sleep believing he heard the bells of the Gesù tolling his agony. Thus was it, that the aggrieved were less tortured than the aggressor. With quiet consciences, the proscribed poured forth their prayers for the happiness of their unhappy proscriber. In signing the brief the holy father had said, "This suppression will kill me." Long after it was promulged, he was seen to wander about his apartments and amidst his groans to cry out "I was compelled! I was compelled!" On the 22d September 1774 Clement XIV recovered his reason, but with it came death. Cardinal Malvezzi, the bad angel of the pontiff, assisted at his last moments. God did not permit that the successor of the apostles should expire without being reconciled to his heavenly favor. To effect this reconciliation a miracle was necessary and a miracle did occur. St. Alphonso Liguori was at that time bishop of St. Agatha of the Goths in the kingdom of Naples. Divine Providence who watched over the pontificate made this holy man the intermediary between heaven and Ganganelli. In the process of canonization of this saint we read how this miraculous intervention was effected. "On the 21st September this venerable servant of God fell into an apparent swoon. Seated upon his chair he rested there for two days as in a sweet and sound sleep. One of his attendants wished to arouse him, but Don Nicholas Rubino his vicar general gave orders that he should not be disturbed. Being at last awake and ringing his little bell his attendants hastened to him. Observing their astonishment he asked what was the matter. For two days, they replied you have not spoken nor eat nor given any sign. You believed me asleep, said the servant of God, but no such thing, I went to assist the pope who is now dead. It is certain that Clement XIV died between the hours of eight and nine in the morning, that is to say at the precise moment when the servant of God rang his little bell." Such is the recital of this event which the Roman consistory after a searching and mature examination pronounced a miracle. In the calm which the pope enjoyed in the few hours preceding his death, Malvezzi, who knew not his secret, supplicated the holy father to confirm the promotion of eleven new cardinals, whose names had been foisted on him by the enemies of the Society of Jesus, that they might sit in the next conclave. But justice had regained her empire over his holiness, he refused peremptorily. "I neither can nor ought to do so," he said to Malvezzi, "and God will judge my motives." Malvezzi and his accomplices still urged him. "No," he again said, "I go to eternity and "I know why." This extraordinary refusal appeared inexplicable to the cardinal. The pope was animated with new courage at the approach of the judgments of God and expired in holiness, as he would have lived, if, in an evil hour, ambition had not stepped between the purple and the tiara.

The crowned-heads became apprehensive that the church would crush the work of iniquity which they had forced a pope to consummate. Clement XIV the instrument of their vengeance was dead and they commenced their plots to prevent his successor from being just. Louis XVI whose young mind had been artfully poisoned against the Jesuits, signed the instructions to Cardinals de Luynes and

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de Bernis which had been drawn up by Vergennes his minister of state. These instructions plainly indicated that the old intrigues were to be re-enacted, that France and Spain still harmonized in their hostility to the Jesuits, that certain cardinals were to be opposed and certain others to be supported for the papacy according as they were favorable or unfavorable to the institute of St. Ignatius. The last years of the pontificate of Ganganelli, the interior struggles he had sustained, the affronts he had submitted to, his loss of reason, his death, so full of instruction, every thing was present to the minds of the Sacred College. From their cells in the vatican they heard the insults which the people heaped upon the memory of Clement XIV. They had witnessed the scandals which preceded and followed his election and no one daring to renew them, Cardinal Braschi was elected pope on the 15th February, 1775.

The new pope, Pius VI, had been an eléve of the Jesuits, and always preserved his love for the institute of St. Ignatius and his first preceptors. In suppressing the Society of Jesus, Clement XIV had cast a shade on the work of all the pontiffs from Paul III to Clement XIII. Pius VI, actuated by a sense of sacerdotal and political courtesy, dealt gently with the acts of his predecessor. It was not possible for him to resuscitate an order so recently and so fatally killed, he could only alleviate the suffering condition of its members. To brand the injustice committed against them he doomed to oblivion, those heartless agents, Alfani and Macedonio.

Florida Blanca felt that his harsh policy towards the late pope would be unavailing with the new chief of the church. Yet, as a last act of malignity, he exacted of Pius, that the process against the superior general of the Jesuits and his brothers in prison should be adhered to. While the pontiff reluctantly enforced this act of his predecessor, he ordered the commission of inquiry, appointed by Clement XIV, at the instance of Spain, to resume its investigations and bring them to a definite judgment. Pius believed that the fathers had been wronged, and therefore accorded them this act of justice. The commissioners knew his vigilance, and that he would sanction nothing that was not sustained by the evidence of facts and documents, and thus it happened that the very men, who had, without trial or investigation, so cruelly punished the Jesuits, were constrained to be just, and acquitted on proof those they had wronged without a hearing.

Father Ricci, still an inmate of a prison, was the prey of all others that Spain most delighted to torture. Clement XIV was hardly dead, when Florida Blanca hastened to the palace of Cardinal Albani, dean of the sacred college and a friend of the Jesuits, and told him, "the king, my master, expects that you will be responsible for the Jesuit prisoners in the castle St. Angelo. He does not wish them liberated."

Pius VI knew the obstinacy of Charles' hate, and he studied to comfort the victims whom the monarch had reserved for his own malignity. The king was merciless and would not allow Father Ricci to be judged, knowing that his acquittal would be inevitable. The vicar of Jesus Christ dared to be just, he accorded to the virtues of Father Ricci the public testimony of his esteem, he condoled with him, he cherished the thought of his deliverance. But waning health anticipated the purposes of the pope, the superior general's life was ebbing away under its sorrows. In November, 1775, his disease had made such rapid progress that he demanded the viaticum. He did not wish to die without bidding adieu to his spiritual children, condemned to a cruel dispersion, and without pardoning the instruments of their wrongs. On the 19th of November, in the recesses of his prison, he read to the officers, soldiers, and prisoners around him, the testament of his grief, innocence and charity. In this testament, after having begged Almighty

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God not to let him be biassed by bitterness of heart or any sense of injury in this last act of his life, feeling it to be his duty to give testimony to truth and innocence, he makes the two following declarations. First, "I declare and protest that the extinct Society of Jesus has given no cause for its suppression, I declare it and protest it with that moral certainty which a superior can have of what occurs in his order." Secondly, "I declare and protest that I have not given any, not even the slightest cause for my imprisonment. This I declare and protest with that supreme certainty and evidence which one has of his own actions. I make this second protestation solely because it is necessary to the reputation of the extinct company of which I was superior general." "I do not claim, in consequence of these my protestations, that the authors of the injuries inflicted upon the Society of Jesus and myself should be judged guilty in the sight of God, and I abstain from such a judgment. Men's thoughts are known to God alone, he alone sees the errors of the human understanding and discerns how far they are blameless. He alone penetrates the motives of actions and the affections and movements which accompany them; and since on that depends the innocence or malice of exterior actions, I leave their judgment to Him who will interrogate man's works and sound their thoughts." "To discharge my duty as a Christian, I protest that with the help of God I have always pardoned, and that I do now sincerely pardon, those by whom I have been tormented and wronged, in the first place, by the evils heaped upon the Society of Jesus and its members, next, by the destruction of the same society and the circumstances attending that destruction, and lastly, by my imprisonment, its hardships, and its injury to my reputation." Five days after this farewell paper was read Father Ricci expired, little thinking, perhaps, that truth would one day resume its empire. Pius VI, in testimony of his affection for the Jesuits, and as a solemn but imperfect reparation, ordered magnificent funeral obsequies to be prepared for the deceased. By his command the body of Ricci was carried in pomp to the church of Gesù and buried by the side of his predecessors, the chiefs of the Society of Jesus.

Such is the history of the suppression of the Jesuits in the eighteenth century; it is a history constructed from documents emanating from the very agents of their destruction, who thus stand convicted out of their own mouths of cruelty and injustice towards the disciples of Loyola. The libels and calumnies which brought about their destruction, though stamped with the seal of reprobation by their triumphant resuscitation and the testimony of a succession of sovereign pontiffs, are still kept alive and promulgated by the corrupt and envious. The Jesuits of our day seem to stand in the same relation to the infidel and the libertine that the primitive Christians did to the persecuting heathen. Does any disaster happen? Without reason or truth it is at once imputed to the Jesuits, just as among the Pagans, upon the occurrence of any calamity, the cry was the Christians have caused it, away with them to the lions. "If the Tiber overflows to the walls," says Tertullian, "or the Nile does not rise; if the weather is unseasonable; if an earthquake, famine, or pestilence happen, the general cry is, 'Straight away with the Christians to the lions.'" Indeed the day has not long passed away since the whole body of Catholics were dealt with by Protestants in the same way that the Jesuits are dealt with at this time. The credulity of the multitude accepting accusation for proof, persecuted the Catholics for plots and incendiarisms of which the entire world now pronounces them innocent.

If men were right in their facts about Jesuits their enmity would all be excusable enough; but, unfortunately for them, they are deluded by the foes of religion. There are two kinds of Jesuits, the Jesuits of fact and the Jesuits of fiction; and

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unhappily the sins of the ideal Jesuits are visited upon the pure and exalted Jesuits of fact. Men listen to the calumnies of their revilers, but never trouble themselves to investigate the malignity and falsehood of their accusations. This morbid credulity of the multitude accelerated the suppression of the Jesuits in the eighteenth century, and has brought about their dispersion through Europe in the nineteenth. The levellers and communists of our day look upon the disciples of St. Ignatius as only "fit for treasons, stratagems, and spoils." Away with them is their cry. Do they reflect that the only successful communism that the world ever yet saw was the communism of Paraguay, established by this distinguished society, the communism of California, and the communism which exists at this day among the Flatheads of our own western wilds? These disinterested priests, with religion for a basis, and left in the free and unobstructed exercise of their charity, far away from the contamination of infidels and corrupt Christians, have built up, and do still build up societies upon the broadest platform of fraternal equality that mankind has ever witnessed. Yet, with every breeze that wafts intelligence across the Atlantic, we read, without a single comment from the press, the absurd contradiction, in terms, that religious liberty is proclaimed in this and that kingdom, and in the same breath that the Jesuits are expelled. In Germany, Naples and Sardinia, the champions of liberty and fraternity have no liberty or fraternity for the much abused Jesuits. Even in Rome while the Jews are let in at one gate the Jesuits are driven out at another, and the holy father, who loved the children of Loyola so tenderly, is obliged to beseech them to disperse lest the streets of his capital should run red with blood. Yes! their homes are again sequestered, again are they scattered. "They are gone: the faithful religious, who, had they but neglected the rule of their order, as others have, might have lived on, a soft and easy life, undisturbed by the enemy of mankind; for thus would they not have interfered with his reign in the world.

"They are gone: the faithful priests, who, had they less really taken up their cross daily, or followed Christ less strictly, would not have so deeply shared with him the world's despite, and scorn, and hate.

"They are gone: the patient and loving instructors of youth; who, had they taught the church's ancient creeds with less fidelity and less power, might have remained honored and caressed; but they were destroying at their very roots the noxious weeds of infidelity and wickedness; therefore has the enemy of mankind stirred up the bad, and blinded even many of the good to clamor for their destruction.

"They are gone: the champions of Christendom; the foremost of the church's soldiery against the powers of darkness: whose real fault in the eyes of their bitter enemies; I say not of all their conscientious, though, as I think, mistaken opponents, far from it; but whose real fault, in the eyes of those bitter enemies, was a burning zeal for that religion which they detest.

"But they are gone: the noble bearers of the standard of the cross through ages of self-indulgent habits, of relaxed morals, and of wavering faith.

"The brightest light that shone in this poor country, when nearly all else around was dark, is quenched, perhaps for aye; a light that would have burned brighter and brighter still, illuminating and making more glorious this page of your country's history; and ever going on before, the guide to higher knowledge, and through higher knowledge to a purer faith.

"They are gone: the last of your clergy that you ought to have sent from you; the only priests you have who could have raised your people to the level of your new and exalted institutions; the only men who could have taught the youth of Naples and of Italy their new privileges and their new duties."*

* Letter of Rev. Wm. Percival Ward, an Episcopal minister, to Signor Lascaita of Naples.

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(Selected.)

MISSIONS OF COREA.—No. 1.

FRESH missionaries have at length landed in Corea. Before we penetrate thither with them and follow them in this track, which has conducted all their predecessors to martyrdom, we shall cast a glance at the theatre, hitherto little known, of their zeal, and recapitulate briefly the former religious transitions of a Christian congregation which—perhaps unparalled among all the churches—has been founded without apostles, and long self-supported without pastors.

The kingdom of Corea stretches to the north-east of China, and is a fief of that empire. It forms a peninsula, ranging about two hundred leagues from north to south, of an average breadth of sixty leagues, and is divided into eight provinces, viz., Hem-kiang-tao, Kang-ouan-tao, Kien-san-tao, Kien-la-tao, Toang-tchang-tao, Kiang-ki-tao, Han-hai-tao, and Piang-chang-tao. It is said to comprise in its forty districts thirty-three cities of the first class, fifty-eight of the second, and fifty-six of the third class. Hang-Yang, the capital, is situated in the province of Kiang-ki-tao, five leagues from the Yellow Sea; it is also denominated Kin-Tow, or *Regal Court*, as it is the sovereign's residence.

This city is of considerable size, but badly constructed, consisting of groups of edifices, heaped confusedly over an extensive table-land skirted by an amphitheatre of mountain and forest. The loftiest ranges present a circle of elevated fortifications.

The imperfect gleanings within our reach concerning this country preclude the possibility of even approximating to a correct estimate of the population. The gist of the information derived from the missionaries is that, after noticing the unproductiveness of the soil, what struck them most forcibly was the dearth of inhabitants. Many causes have contributed to depopulate this state: some are of a permanent character, such as pestilential diseases, or frightful famines, which periodically decimate Corean families: other causes are referrible to ancient transactions, and are the woful records of a double invasion. The Japanese, in 1592, and the Chinese, in 1636, made an onslaught upon this people, void of energy and inexpert at unsheathing the sword except against Christians. The peninsula became a desert, and groaned under the yoke of an odious tribute. The losses then sustained have never yet been fully repaired. Moreover, this country harbors, through the eastern mountain-ranges, and its rugged offshoots, a formidable and numerous enemy. Ferocious animals throng in quest of prey, and at least one thousand Coreans become the annual victims of the denizen of the forest and the insatiable tiger.

When we contemplate Corea in a religious aspect, we find the country from time immemorial prostrate at the feet of idols. The first rank of its thousand divinities comprises Senytsou, tutelar genius of families; Tsetsou, conservator of dwellings; Samsin, creator of the human race; Malmieng, friend and avenger of parents; Senangsang, providence of the universe; Jeny-tong and Taipak, arbitrators of domestic concerns; Kouan, god of battles; Tsikseng, invoked against all scourges; Confucius, master of wisdom; Mirieeck, Tsieseek, Kounoung, and many other genii, the enumeration of whose

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attributes would be too protracted. The Coreans, like the Chinese, render divine honors to their deceased parents; this dogma and practice constituting the most universal and sacred form of national worship.

During the most flourishing epoch of Christianity in the Chinese empire, the first glimmerings of the gospel penetrated the chaos of Corean error. Certain wise men, it is stated, who were honored in their own country with the title of doctors, guided by the sole light of reason unobscured by passion, came to the conclusion that there must exist a doctrine superior to any found in the diverse sects of the country. It so happened that they had heard a report on our faith from the ambassadors who proceed annually to the court of Pekin, to perform an act of fealty. Anxious for further information upon a a religion the beauty of which they had only caught a glimpse at through a mere report, they entreated their friends, who were to be members of the ensuing legation, to facilitate for them this important investigation. In point of fact, they received a furtive consignment of some Christian books, scattered through European curiosities. After these first notions, the establishment of Catholicism in Corea was planned: this took place in 1632, under the reign of the Chinese emperor, Tsong-tchin.

From that epoch until 1720 we lose all sight of this nascent church: its first steps had not left a track upon the soil of Corea; very likely a storm arose, and it screened its cradle under the veil of silence. But in the fiftieth year of the famous Kang-hi, another ambassador renewed with the apostles of China their long interrupted relations. In an interview with the missioners, he received from them some new treatises on religion, which he conveyed to Corea. One of his fellow-countrymen, named Hang, to whom these books were confidentially lent, had the happiness to relish the truths which they disclose, embraced the gospel, took the name of John in baptism, and, later, concerting measures with some other proselytes, despatched a new delegate to Pekin, to receive further information respecting our holy religion.

This pious messenger was named Ye. After holding conference with the missioners, he was baptized in the month of February, 1784, by Father Chislain, a French Lazarist, who gave him a selection of good books for distribution in his country. On his return home, Peter Ye displayed fidelity to the mission confided to him, propagating the Saviour's doctrine with equal success and courage, and he thus placed upon a more solid base the foundations of Christianity in Corea.

The time drew nigh when these foundations must be cemented with blood, and a court intrigue give the signal for massacre. Two ancient parties exist in Corea, who rival each other in the attainment of power, and who, alternately imposing themselves upon the weakness of the prince, to govern in his name, and slake their vengeance, are either dictators or victims of proscription. One faction is denominated Pick, and the other faction Ti. Their rivalry was originally nothing more than a dissidence of opinion and a struggle for influence between ambitious ministers: thence arose two political schools, or rather two hostile camps, separated by deep hatred, unceasingly goaded to fresh excessess by mutual recriminations and defiances, by the combats in which they struggle, and by the abuse of their fleeting triumph, which, according to their notion, consists in the right of power to crush its victims. The violence of their reactions is such that, not content with smiting relentlessly those who preoccupy the avenues to the throne, they envelop in the same disgrace all that their adversaries have fostered or protected.

Thus it occurred that the Christian religion, although a stranger to their woful divisions, found itself pointed out to the hatred of a party, and comprehended, six times in half a century, in its cruel re-

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sentments. The Christian religion had made rapid progress under the government of the Tistes, whose administration was not always of a protective character, but at least exhibited toleration. This was enough to induce the Pickists, in 1791, when they returned to power, to swear its annihilation by a general persecution. Then, as later, in 1795, 1801, 1819, 1833, and 1839, that is to say, each time that the throne was committed to their custody, blood flowed in torrents upon the shores of Corea—faith had its witnesses of every condition and every age; children came forward to solicit the favor of dying with their mothers; judges presented their hands to the felon's chain; princesses of royal blood descended fearlessly to the bottom of dungeons, were broken upon the torture, or knelt with their slaves under the soldier's sword. More than eight hundred glorious names are already inscribed upon this martyrology, and the list of proscription remains always open.

Among these victims there is one round whom the church of Corea casts a halo of special veneration, viz. Paul Tsitt-soungi, its first martyr and most illustrious child. We are not aware of what combats he had to sustain, but we know that his trial was long and cruel; that, after resisting seductions as well as torments, he died a hero of faith, admired by Christians for his virtues, and also esteemed by pagans themselves for his science.

However, all the evils of Corean neophytes do not consist in the punishments with which the law smites them. Obliged to live unknown to the pagans who surround them, and who, even now-a-days, hunt them down like lepers, if they do not denounce them to the fury of soldiers charged in pursuit of them, no neophytes can have a fixed residence, much less a recognised dwelling. In order to escape vexations of all sorts, they hastily sell their demesnes, or abandon them for want of purchasers, and fly like swarms of bees to an uninhabited district upon the mountain or in the forests, which they think they can clear without apprehension. This emigration, so frequently repeated, has reduced them to the lowest indigence; hundreds perish annually from misery, and when our missioners came to share their perils, after distributing all the alms they had received to this famished flock, they found themselves reduced to beg for bread. "If any relief reaches us," wrote Mr. Chastan in 1837, "we can support our modest existence; if not, we shall still survive some short time on herbs and roots, like our poor Christians."

We ask ourselves in admiration how it is that this church of Corea, lost as it were at the other end of the world, bereft during so many years of pastors, exhausted by the loss of her most generous blood, has been enabled to *renew her youth* in the anguish of hunger, and treasure her faith in the awful trial of dispersion. Her enemies thought, in point of fact, they had annihilated her: *the accursed sect*, as they termed it, no longer exhibited itself; and the execution seemed accomplished of that vow of their queen, viz., to end all, not only the stem, but the root, should be uptorn. And still the germ of the evangelical seed was fructifying in shade and silence; each persecution again found the faithful more numerous. In 1836, at the moment Mr. Mauband penetrated into Corea, they already exceeded the number of four thousand; four years after, the amount was doubled, and all the parade of extreme penalty had for its sole result to raise the total number of Christians at the present day to twenty thousand souls.

Whilst she grew up in the lair of oppression itself, the church of Corea unceasingly stretched forth her hands to the west, from whence she knew that the apostles come. China was beseeched almost year after year to guide her in her combats and heal her wounds. In 1794 the Most Rev. Dr. De Gouvea, who then occupied the see of Pekin, selected a Chi-

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nese priest, named Tcheou, to be the first missioner of these forlorn Christians. A Judas sold him to the persecutors, and he was put to death in 1801. However, the martyr, before expiring, had announced that at the end of thirty years his neophytes would receive fresh succor.

In point of fact, towards the year 1834 a second Chinese priest entered Corea, followed two years later by Mr. Mauband, of the Society of Foreign Missions. Upon the frontiers of the peninsula the Rev. Dr. Mauband had rendered the last rites to his bishop, the Rt. Rev. Dr. Bruguière, vicar-apostolic of Corea, who, after having wandered for a long time in the deserts of Mongolia, oftentimes without lodging and without refuge, died in a poor cabin, within sight of his desolated mission. The Rev. Dr. Chastan penetrated thither almost at the same time as his brother laborer: the Rt. Rev. Dr. Imbert hastened to join them, for the storm commenced thundering over his flock; they were shortly to rendezvous bound in iron—three voluntary victims, proceeding to tender themselves in sacrifice for the salvation and peace of their beloved sheep.

Their heads once fallen in 1839, the persecutors ceased to immolate Christians. We know not whether this was the result of lassitude or fear; but a rumor was afloat that, after the murder of the missioners, the court began to tremble lest their countrymen should come and chastise them. The whole populace exclaimed, that Corea, being as guilty towards Europeans as China, was going to experience the same fate: that war was imminent; that from day to day they might expect a hostile fleet which would bring the greatest calamities upon the country, because they had shed the blood of the innocent. Those who constituted a portion of the late embassies exaggerated these apprehensions: they stated they had been informed by the English, that the kings of the West are in the habit of chastising every nation who fail in hospitality towards their subjects; that they deem the honor of their crown interested in wreaking signal vengeance for this injury. The ministers grew therefore alarmed, and the whole kingdom rose into murmur at the expectation of so great a misfortune.

Frenchmen, in point of fact, were sailing to Corea; but, instead of ships of war, they proceeded in a frail bark, dismasted by the storm; instead of irritated soldiers, they were ministers of peace—two angels of salvation. They came, like their brother martyrs, with hands laden with alms for the indigent Coreans, to devote lovingly their strength and their life to the happiness of those who, without knowing them, had condemned them by anticipation to the gibbet. One was the Rt. Rev. Dr. Ferrèol, bishop of Beline; the other was the Rev. Dr. Daveluy, a worthy associate to so generous a prelate. With them was Father Andrew, that young Corean with whom our readers are already acquainted, having perused his travels across the frozen solitudes of Mantchooria, and the adventurous passage of the Yellow Sea. How now are they united together? How are they conveyed to the inhospitable shores of the peninsula? The letters of the missionaries will inform us.

Instead of anticipating details that will give us a just idea of these new apostles, we deem it expedient to transcribe here some lines from a letter wherein the soul of the Right Rev. Dr. Ferrèol discloses itself without reserve. "Shortly," he wrote in 1843, "we shall surmount the formidable barrier of the Corean custom-house; we shall go and console that desolate people, wipe away their tears, heal their still reeking wounds, and repair, as much as we are enabled, the numberless evils of persecution. We shall follow them in the depth of the thicket,—upon the mountain ridge; we shall penetrate with them into the crypt, to offer therein the holy Victim; we shall share with them their bread of tribulation; we shall be fathers of the orphans—we shall pour into

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the bosom of the indigent the offerings of our brethren of Europe, but, above all, the spiritual blessings of which the Divine mercy has rendered us the depositories; and if the effusion of our blood is necessary for their salvation, God will also grant us the courage of bowing our heads beneath the axe of the executioner."

(Selected.)

LOST TIME.

I threw a bauble to the sea,
A billow caught it hastily;
Another billow quickly came,
Successfully the prize to claim;
From wave to wave, unchecked, it passed,
Till tossed upon the strand at last.
Thus glide unto the unknown shore,
Those golden moments we deplore;
Those moments which, not thrown away,
Might win for us eternal day.

(Selected.)

SOCIETY OF ST. VINCENT OF PAUL.

ASSOCIATIONS formed for the propagation of the faith, for the establishment of good morals, for the practice of charity among men, have been always viewed with favor by the church, and oftentimes have organizations of this character been solemnly approved by the church, but only when their principles have been examined and found to accord with her's. When they are inconsistent with her teaching, she either formally denounces them individually, or directs the attention of the faithful to general rules and principles by which they may be guided in particular cases. Hence every Catholic knows that those societies which are usually denominated "secret societies" are forbidden by the church; because, in order to become a member of any of them, a man is required to bind himself by oath, or some other religious obligation, to the discharge of duties of which he is wholly ignorant. Moreover, these societies are generally of an exclusive and proscriptive character, so that even their benevolence is not such as the church can approve; and it also happens that they have the effect of estranging the mind from the practice of what the church prescribes. This being the case, it is evidently the duty of those who love God, his holy religion, and their own souls, to keep aloof from these associations, and not to suffer themselves to be influenced by those who, under pretence of friendship, would advise them to connect themselves with them. There is

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a charity and benevolence which the church approves, nay, enforces as a Christian duty, and there are in the church, and of course approved by her, associations which have for their object the exercise of true Christian charity. Of the many of this kind, we would direct attention to one in particular, the "Society of St. Vincent of Paul." It had its origin in Paris in the year 1833, and was composed at first of only eight young students who were engaged in literary discussions, which were at times conducted with some degree of warmth. They conceived the design, and formed the plan of an association exclusively Christian, in which charity alone should preside, and which should have for its object the especial honor of our Lord Jesus Christ in the person of the poor. It seems to have had the approbation of heaven. After the lapse of a few years, it was introduced into the several diocesses of France, with the approbation of the respective bishops; and in the year 1841 the society numbered several thousands. Among its members, at that time, were, according to a report furnished us, "679 barristers and law students, 157 physicians and medical students, 117 ecclesiastics, 89 military men, 24 judges, 87 artists, 153 professors of Normal schools, 20 men of letters, 103 individuals in government employment, 18 chymists and druggists, 223 merchants and manufacturers, 261 members living on their own means, besides various others not classified above."

Now, we find it established in Italy, England, Scotland, Ireland, Belgium, Constantinople, Mexico, and in our own happy country, where, with the blessing of God, it is also destined to work much good.

A conference was commenced in New York about a year ago, by the advice of the right reverend bishop of the diocess, and has been aggregated to the general conference, or parent society in Paris, as the extract of a letter from the president of the general council in Paris to the president of the conference in New York will show:—

PARIS, *March* 29th, 1848.

"*Dear Sir and Brother*—A few days ago we received your letter of February 19th, and we hasten to reply to it. We presented it to the general council in session on the 27th inst., and we are happy to have it in our power to announce to you that the aggregation of the conference of New York has been unanimously pronounced; so that henceforth we shall be united to you in prayer, intention, and good works. This aggregation, as you know, gives you the right of participating in the precious indulgences with which Pope Gregory XVI has been pleased to enrich our society by two briefs, one dated January 10th, the other August 12th, 1847." Etc.

The society is composed of *active* and *honorary* members. The conference of New York numbers at the present time twenty-five active members. The conference has for its object the exercise of charity in many ways, but chiefly, to visit poor families, to minister to their physical wants as far as means will admit, and at the same time to give such counsel for their spiritual good as circumstances may require—to look after the male orphans when they shall have left the asylum—to attend to apprentices and other youths, many of whom it is well known stand in need of other admonitions besides those which they receive from their parents, as they are often induced, by the force of bad example and wicked company, to disregard parental authority and advice—to distribute moral and religious books. The vast number of demoralizing publications, spread through the community, shows the importance of judicious attention to this duty. Finally, to be willing to engage in any charitable work which will not interfere with the chief end of the society, and to which its resources will authorize the members to attend. Although the society is composed solely of men, all may gain the indul-

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gences, which the holy father has been pleased to grant to its benefactors, by contributing regularly a certain sum, and complying with the other conditions required to gain them.

It is certainly desirable a conference should be formed in every district in the city, as by such an association much good will accrue to the members themselves, by the good influence they will exercise over one another, and to those in whose favor their united charity and zeal may be exerted.

The conference meets for the present at the episcopal residence, every Sunday evening (except the first Sunday of the month) at 5 o'clock. The rules of the society will soon be published. Then all will be enabled to examine the conditions required for membership; the duties of the members *active* and *honorary;* conditions required for members and benefactors to gain the indulgences granted to the society. This is a great and a good work. May it prosper!—*N. Y. Freeman's Journal.*

J. L. P.

For the U. S. Catholic Magazine.

THE ORVAL PROPHECY.

The following prediction we place before our readers, as a curious and interesting document, relative to the events more particularly affecting the past, present and future destiny of France. This prediction has no authoritative character whatever, except that which each one may be disposed to concede to it, after examining the grounds of its authenticity. These grounds, as stated below, are entitled, in our opinion, to at least a respectful consideration. The *Journal des villes et des campagnes* published the prophecy in 1839, and nine years after, Louis Philippe, as foretold in the prediction, is precipitated from his throne, and the horrors of civil war ensue among the French people. But the announcement of events that are still enveloped in the dark uncertainty of the future, is what imparts to this prophecy its peculiar interest among the present generation. It says that, before the expiration of ten years from the accession of Louis Philippe, Paris will be destroyed by fire; after this, a period of prosperity and happiness will follow; the Bourbon family will reascend the throne, and their reign will be characterized by great wisdom and power, conducing to the public peace and the welfare of the nation: three kings will be converted to the Catholic faith; England and Scotland will also return to the mother-church; &c. If these things come to pass, they will contribute in no small degree to establish the claims of the prophecy of Orval, to be considered a revelation from above.

THE prediction known in Europe under this name, is worthy of notice at the present time, as it contains some remarkable allusions to the events actually transpiring in that part of the world. The history of this prophecy is thus sketched by the *Journal des villes et des campagnes,* of the 18th July, 1839.

"This prophecy, which we were the first to publish in our paper of June 20th, and which has been copied by several other journals, has produced a vivid sensation among our readers, some of whom, startled by its announcements, have requested information respecting its authenticity. The following particulars are what we are able to furnish on the subject. They are taken from a letter written by the most illustrious and most concientious sçavant in the province of Lorraine.

"The abbey of Orval, of the order of Citeaux, is situated in the diocess of Treves, on the Luxembourg frontier.* When the French army, in the time of the revolution, blockaded the city of Luxembourg, where Maréchal Bender commanded and where a great number of emigrants from Lorraine had taken refuge, the abbot of Or-

* There is a work entitled, "The holy mountains and hills of Orval and Clairvaux." By Andrew Valladier, abbot of St. Arnold of Metz. Luxembourg, 1629, in 4to.

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val and his monks arrived in the place with their archives and other precious effects. After some days, the abbot in arranging the papers which he had saved, found the *Previsions of a solitary*, printed in the year 1544, and attributed to a monk named Philip Olivarius. Having shown the document to Maréchal Bender, this officer was much amused at it; but the distinguished Frenchmen who were present, took copies of the prophecy which were circulated through the city and beyond it. The death of Louis XVI, which is so clearly announced in these previsions, won for them an extraordinary attention. The Countess Adele de Ficquelmont, canoness of Porchais, who had emigrated with her father, heard them read at the house of her uncle Count de la Tour, afterwards minister of war at Vienna. On her return to France she married Count Monthereux Ficquelmont. Baron M——, ex-colonel in the service of Austria, who was then in the garrison at Luxembourg, heard the prophecy spoken of at the same period, about the year 1792. The Countess Alexandrina de Raigecourt, canoness of St. Louis at Metz, affirms that she heard it read in chapter, at the time of the emigration. Mr. D—— of Nancy, knight of St. Louis, has a copy of it, taken from the one which was in his mother's possession at Luxembourg, at the same period. At Frouard, near Nancy, there is an aged nun who also professes to have a copy of this prophecy. In fine, the abbé Mansuy, vicar general of Verdun, in a letter to a gentleman of Nancy, dated November 24, 1831, says: 'The prevision of Orval was made known to me by a very respectable clergyman, who, while yet a layman, had seen it at Orval, at the period of the revolution.' All the above-mentioned persons are worthy of credit."

This notice confirms, in part, what we knew before, particularly that the prophecy of Orval, written in 1544, announced the events of the subsequent period, but that at the time of its discovery during the revolution, most of the copyists omitted that part which had been already accomplished, transcribing only the events which were to take place in future. Hence the death of Louis XVI, although plainly foretold in the prevision, according to the above letter from the *Journal des villes et des campagnes*, is not alluded to in the copies of it which we possess; they begin with announcing "the young man from beyond the sea," (Bonaparte,) and his expedition to Egypt.

PROPHECY.

At that time, a young man come from beyond the sea into Celtic Gaul, will distinguish himself by strong counsels: but the great ones whom he will overshadow, will send him as a warrior into the land of captivity. Victory will carry him back to the former country. The sons of Brutus will be much astonished at his approach, for he will reign and will take the name of emperor. Many great and powerful kings will be seized with fear, and his eagle will carry off many sceptres and crowns. Footmen and horsemen, carrying the eagle and blood before them, and as numerous as insects in the air, will hasten with him over all Europe, which will be filled with astonishment and covered with blood. His power will be such as to make believe that God is fighting with him. The church of God, in her great desolation, will be somewhat consoled, in seeing her temples again opened to her children, wandering on every side; and God will be blessed.

But it is done: the moons will be over;* the old man of Sion† treated with indignity, will cry unto God; and behold, the mighty one will be blinded for the commission of sin and of crime. He will leave the great city with a magnificent army, the like of which was never seen before; but never will the warrior bear up against the state of the weather: the third part and again the third part of his

*The number of these moons was probably mentioned in the first part of the prophecy, which has been omitted by the copyists.

† The Sovereign Pontiff, Pius VII.

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army will perish by the cold of the mighty Lord.

Two lustrums will now have passed since the period of desolation. The widows and orphans will cry unto God, and lo! the great ones who had been made low, will recover their strength; they will unite in order to put down the man that is so much feared.

Behold, there now comes, with warlike hands, the ancient blood of ages,* that will resume his place in the great city. Then, the man who was so much dreaded, will go in deep humiliation to the country beyond the sea, whence he had come.

God is great! The eleventh moon will not yet have appeared, and the bloody scourge of the Lord will return to the great city, and the ancient blood will leave it.

God alone is great! He loves his people, and hates blood. The fifth moon will rise upon many warriors of the east: Gaul is covered with men and with instruments of war. It is done with the man of the sea: there comes again the ancient blood of the man of Cap.†

The will of God is for peace, and may his name be blessed! now, great peace will reign in the country of Celtic Gaul. The white flower‡ will be in great honor, and the temples of God will resound with holy canticles. But the sons of Brutus, hating the white flower, succeed in obtaining a great influence, which is very displeasing to God, on account of those who belong to him. The great day is still much profaned. Notwithstanding this, God will try the restoration during eighteen times ten moons.§

God alone is great! He purifies his people by many tribulations, but the wicked will always have an end. In that time, a great conspiracy will be secretly carried on against the white flower, by reprobate societies, and the poor ancient blood will leave the great city;* and the sons of Brutus will be much increased in number. The servants of God will cry unto him with earnestness; but God will be deaf in that day, because he will retemper his arrows, to plunge them soon into the breasts of the wicked.

Wo unto Celtic Gaul! The cock will blot out the white flower, and a man of distinction will call himself *king of the people.*† A great commotion will ensue, because the crown will be conferred by the hands of workmen, who will have fought in the great city.

God alone is great! The reign of the wicked will be seen to increase: but, let them make haste. Behold! the thoughts of the Gallic Celt are clashing, and there is a great division of sentiment. The king of the people will appear at first to have little power: nevertheless he will prevail against a host of wicked men. But he was not well seated on the throne and God casts him down.

Howl, ye sons of Brutus! Call for the wild beasts that are going to devour you. Great God! what din of arms! There is not yet a full number of moons,‡ and many warriors are coming.

It is done. The mountain of God in desolation has cried unto him: the sons of Juda§ have cried unto him from a foreign land; and God no longer turns a deaf ear. What fire accompanies his arrows! Ten times six moons and less than ten times another six moons have nourished his anger. Wo to thee, great city! Here are ten kings armed by the Lord: but already *has fire levelled thee to the earth.*‖ The virtuous however, among

* The Bourbon family.

† *Cap* is the root of the word *Capet.* Hugh Capet was the founder of the third French dynasty, which continued in the Bourbons.

‡ The *lily* is the coat of arms of the Bourbons.

§ That is, the period of 15 years, from the return of the Bourbons in 1815 to their downfall in 1830.

* Charles X left Paris in 1830, and all power fell into the hands of the revolutionists.

† The distinctness with which Louis Philippe is here characterized, is very remarkable. The *cock* was his coat of arms, and every body knows that his title was not, king of *France*, but, *king of the French.*

‡ Some think that this full number is a year, but it is a mere conjecture.

§ The royal family, which among the Hebrews was of the tribe of Juda.

‖ According to this prediction, Paris will be destroyed by fire, before peace is restored.

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thy people will not perish, God has heard their prayer.

Fire has purged the place of crime: the waters of the great river have been reddened with blood. Gaul, which was seen in a dismembered condition, is now to bind together again its disjointed parts. God loves peace. Come, young prince; quit the island of captivity: join the lion to the white flower.* God wills that which is foreseen. The ancient blood of ages will yet put an end to long dissensions. One shepherd will then be seen in Celtic Gaul. The man whom God has rendered powerful, will be firmly established. Peace will be the result of many wise enactments. God will appear to battle with him, such will be the prudence and wisdom displayed by the descendant of Cap.

Thanks to the father of mercy! The temples of holy Sion resound with the praises of the only God who is great. Many stray sheep will return to drink from the living stream. Three princes and kings will throw aside the mantle of error, and will be enlightened in the faith of God. *The two thirds of a great people in the sea will return to the true faith.** God is still glorified during fourteen times six moons and six times thirteen moons.

God alone is great! The good is done; the saints are now to suffer. The man of evil comes from two septs: his power increases: the white flower declines during ten times six moons and six times twenty moons, and disappears forever.

Much evil and little good will there be in those days. Many large cities will be destroyed. Israel will be converted truly to the faith of Christ. The sects and the members of the church will form two parties clearly distinguished from each other. It is done: God alone will be believed: and the third part of Gaul and yet the third part and a half will have lost all faith, as well as other people. Already have six times three moons and four times five moons elapsed, and the last age has commenced. . . . . God combats by means of his two servants, and the evil man has the advantage. But it is done: the Almighty raises up a wall of fire that obscures my vision, and I see nothing more. May he be blessed forever. Amen."

* An allusion to the return of the Bourbon dynasty in France.

* The conversion of England and Scotland is here clearly announced.

(Selected.)

DEATH OF THE ARCHBISHOP OF PARIS.

THE archbishop of Paris, accompanied by two of his grand vicars, MM. Jacquemet and Ravinet, went on Sunday of his own accord to General Cavaignac, at the Palais Bourbon, where he has established his head quarters. He offered himself to go among the insurgents, as the bearer of words of peace to them, and to place himself and his clergy at the service of the republic. General Cavaignac immediately gave orders that every facility should be given to the venerable prelate, who, accompanied by his colleagues, went immediately to the barricades, carrying with him General Cavaignac's proclamation to the insurgents. Three members of the national assembly, MM. Larabit, Galli Cazalet, and Druet-Desvaux, volunteered to accompany him. On his way citizens and soldiers fell on their knees begging his blessing, but entreating him not to proceed. He replied that his duty led him to risk his life, and he kept repeating—*Bonus autem pastor dat vitam suam pro ovibus suis.* He passed several *ambulances* on the way, where he entered

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in and blessed the wounded. On his arrival at the formidable barricade of the Faubourg St. Antoine, the archbishop and his grand vicars advanced to speak to the insurgents. A man in a *blouse* preceded him with a branch in token of peace. The archbishop appeared on the barricade; the combatants hesitated and paused for some moments. A good deal of altercation took place between the insurgents and the citizens, when unfortunately the former were alarmed by the sound of the beat of a drum. They thought that the attack was about to recommence; some shots were discharged on both sides, and unhappily one of the balls struck the archbishop, who immediately fell. A faithful servant, who had secretly followed the party, took the archbishop up, and was himself wounded the same moment in the side. Some of the insurgents went immediately to the assistance of the venerable prelate, who was carried to the hospital of Quinze Vingts. On his way there he was escorted by some gardes mobiles. The physiognomy of one of those brave lads had struck him, having seen him fight and disarm his enemy, after being wounded several times. Calling him to his side, he had strength enough left to raise his arms, and taking a little wooden crucifix attached to a black collar which he had, he gave it to the young hero, saying to him, "Never quit this cross . . . . . lay it on your heart, it will make you happy." Francis Delavrignière, such was his name, swore, with his hands joined, and in the attitude of prayer, ever to preserve this precious souvenir of the dying prelate. The holy prelate did not for a moment lose his Christian serenity. Scarcely had his vicar general, M. Jacquemet, rejoined him, when he asked him, as a friend, whether his wound was very serious. "It is very serious." "Is my life in danger?" "It is in danger." "Well!" said the archbishop, "blessed be God, and may he accept the sacrifice which I offer him anew for the welfare of this erring people. May my death serve to expiate the faults I have committed in my episcopate!" Then, recollecting himself, he made his confession, and received some time afterwards extreme unction, maintaining, in the midst of unspeakable suffering, all his presence of mind, a satisfaction full of simplicity and grandeur at having done his duty. "Life is so little," he often said, "what remained of it for me was insignificant; I have sacrificed but little for God, for men created after his image, and redeemed by his blood." On Monday the archbishop was taken from the Quinze Vingts, and carried home upon a litter, hastily made of some pieces of wood, his face and body covered over with a sheet. He arrived at his house, in the Ile de St. Louis, at one o'clock precisely. The mournful procession was composed of some of the national guard, with a colonel at their head, the doctor Cazol, two military surgeons, the curé of St. Antoine, and a few servants. A large body of ecclesiastics awaited its arrival, in the court of the archiepiscopal palace. The archbishop was carried up to his chamber upon the litter, and placed upon his bed. Here, for the first time, when they took away the sheet which covered him, could he see the repressed and struggling tears, which overflowed the hearts of all around him. The nature of the wound left no expectation of his recovery, there was nothing left but the faint hopes which always attend upon wishes, affections, and sorrows. The day before he visited General Cavaignac, the archbishop had said to his vicars general: "It is the sacrifice of my life, and I have made it." God has indeed received the offering, and marked it with the seal of reality. It was fitting that the blood of France, the blood which has been shed by so many noble hearts devoted to their country, should flow also from the heart of a priest and a pontiff in the same heroic cause. In all times this would have seemed meet and fitting, how much more at a time like this, during a revolution

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which has shown itself in so wonderful a manner, the jealous guardian of all things consecrated to God. The church of Paris owed something to the universal respect which has protected her during four months, and the church of Paris has paid her debt, she has given the recompense, as far as it is possible for man to reward actions which have God alone for their end and object. God will do the rest. He sees our miseries, and he knows our hearts. In the scale of his infinite mercy he will weigh the blood of our fathers and our brothers; the blood of the young men cut off by civil war in the joy of their youth; the blood of the brave soldiers, who had hoped to lay down their lives on holier battle fields; the blood, in fine, of the venerated pontiff, who has received the stroke of death, in proclaiming the word of peace. Yes, it is our faith and our trust, that this latest and most illustrious victim, will terminate while it crowns the holocaust of blood. From the height of the barricade whereon he was struck down, the archbishop of Paris has breathed for France, and for our city, prayers which will be breathed on high. Already the Faubourg St. Antoine has opened its formidable gates, the guns are silent, and sounds of hope and peace succeed to the sounds of death and despair. And before he consummates his sacrifice, if our prayers and tears may not prevent its fulfilment, the murdered prelate will behold the restoration of peace, and will be encouraged to hope for the accomplishment of the prayer which was his first exclamation, when he found himself in his own house, in the midst of his friends: "May we never see another civil war."

On Tuesday night, at eight o'clock, the president read to the assembly the following letter: "Monseigneur, the archbishop of Paris, died to-day, at 4 o'clock, P. M. The venerable prelate had lost all consciousness last night at eight o'clock, but recovered his senses a few moments before he expired, and was able to address his clergy. He left them, as a farewell, the recommendation to redoubled zeal and self-denial in the accomplishment of their holy mission, and to pray God that his blood might be the last shed in France under such cruel circumstances." This communication was received with the most solemn silence.

The following decree was passed by the national assembly on Wednesday, to express their regret for the loss of the archbishop of Paris: "The national assembly regards as a duty, to proclaim the sentiment of religious gratitude and profound affliction which it feels for the devotedness which the archbishop of Paris showed, and for his death, so holy and so heroic."—*Univers* and *Ere Nouv.*

INTELLIGENCE.

DOMESTIC.

Archdiocese of Baltimore.—*Ordination.*—July 12th, in the chapel of St. Mary's seminary, the Most Rev. Archbishop Eccleston conferred the holy order of priesthood on the Rev. James Lawrence, who had been ordained subdeacon and deacon on the two preceding days. Rev. Mr. Lawrence, at the request of the bishop of Richmond, has received an *exeat* from the Most Rev. Archbishop, and will exercise the holy ministry at Wheeling, Va.

Ordination.—In the chapel of Georgetown, on the 21st, 22d and 23d July, the following gentlemen were made respectively subdeacons, deacons and priests. Anthony Ciampi, Angelus Paresci, Basil Pacciarini, Charles King, John McGuigan, Eugene Vetromile, Peter Millar, Louis Vigilante—of the Society of Jesus.

Laying the Corner Stone.—On Sunday, July 16th, the corner stone of a church to be erected at Pikesville, eight miles from Baltimore, was blessed and laid by the Rev. Alexius Elder,

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assisted by other clergymen. The Rev. Mr. White preached on the occasion. The Catholics of this vicinity have displayed a very commendable zeal in undertaking the erection of this church, which will not only afford to themselves increased facilities for the practice of their religion, but will be likely to diffuse the blessings of Catholicity in a neighborhood, where, until now, it has been little known. The Catholics about Pikesville, though few in number, have entered upon this good work in the hope that their brethren of the faith in Baltimore and elsewhere will assist them, in view of the great benefits to be derived from the erection of a church in this place.

Diocess of New Orleans.—*Dedication, &c.*—On Sunday, June 18th, the Rt. Rev. Bishop Blanc dedicated to the worship of God, the church of the Holy Trinity at N. Orleans, which has been erected for the use of the German Catholics.—*Prop. Cath.*

On the 20th June, the Rt. Rev. Bishop Blanc blessed the new chapel of the Ladies of the Sacred Heart, in the parish of St. Michael. This chapel is 90 feet long by 50 in width. The following day he gave confirmation to forty persons, mostly pupils of the academy.—*Ibid.*

Confirmation.—On the 25th June, the Rt. Rev. Bishop Blanc administered the sacrament of confirmation to 70 persons, in the church of St. Patrick, New Orleans.—*Ibid.*

Diocess of Cincinnati.—*Confirmation.* The sacrament of confirmation was administered on last Sunday, June 18th, by the Rt. Rev. Bishop Purcell, in the church of the Holy Trinity. The number confirmed was two hundred ond ten, of whom nine were converts —six Germans and three Americans.—*Cath. Telegraph.*

The Rt. Rev. Bishop Purcell confirmed twenty-eight persons, of whom fourteen were pupils of the Academy, in the convent chapel of the Ursulines on Corpus Christi morning, June 22d.

On Sunday, 25th June, the bishop, assisted by the Rev. Mr. Butler, pastor, and Rev. Messrs. Cheymol, and Patchowski, administered confirmation to fifty-one persons in St. Patrick's church, Fayetteville. And between four and five o'clock, P. M., of the same day, he laid the corner stone of the large and beautiful church to be erected under the invocation of St. Paul, the apostle, on the site lately purchased from Col. Pendleton, at the head of Broadway street, Cincinnati.—*Ibid.*

To the Editor of the U. S. Catholic Magazine.

Visit of the Most Rev. Archbishop to the West.

St. Joseph's, *Perry Co., Ohio.*

Rev. Sir,

The Faithful of this vicinity were highly gratified by a recent visit from the Most Rev. Archbishop of Baltimore, who, on his way to the far west, was kind enough to spend some eight or nine days in our midst. No sooner was it rumored that the illustrious prelate was approaching the town of Somerset, than the citizens of every denomination manifested great anxiety to greet him with a cordial welcome. On entering the town, accompanied by Very Rev. N. D. Young, the Archbishop was met, and escorted to the church of the Most Holy Trinity, by the talented band of Somerset, under the direction of their able leader, Mr. Handwerker. As the venerable prelate approached the church, the young ladies of St. Mary's female academy, clad in purest white, formed in procession before him, two young children strewing his path with beautiful flowers. At the portal of the church, the Archbishop was presented with a neatly arranged bouquet, and addressed in a handsome manner by one of the young ladies. The Most Rev. Prelate appeared greatly moved, and testified in an elegant response to the address, the grateful emotions of a truly paternal heart at the respect and honor shown to religion in his humble person. All then entered the church; the soul stirring strains of the beautiful "Te Deum" burst from the choir, at the conclusion of which the archbishop imparted his solemn benediction and dismissed the audience.

The sisterhood and academy of St. Mary's were next visited by the archbishop, who was greatly pleased to behold the manifest evidences of care and solicitude bestowed, by the good Sisters of St. Dominic, on the religious deportment and mental cultivation of the young ladies of this institution. Towards evening the worthy prelate, accompanied by Very Rev. N. D. Young, proceeded to the convent of St. Joseph's, two miles from Somerset. Here he was received with all that impressive solemnity prescribed, in the Dominican ceremonial, for the reception of illustrious personages. Having been addressed in a beautiful discourse by one of the students, the distinguished prelate expressed the satisfaction it afforded him to see religion in this place in so

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flourishing a condition, and, in words of heavenly unction, he exhorted all to continual perseverance in promoting the honor and glory of God.

On the feast of the Most Holy Trinity, the archbishop celebrated pontifically in St. Joseph's church, when two of the brethren, Dominic Noon and Raymond Cleary, received tonsure and minor orders, two others, viz., Albertus Bokel and Vincent Daly were ordained subdeacons, and the Rev. Joseph Ryan was promoted to the holy order of priesthood. The archbishop delivered an eloquent and lucid discourse on the occasion. In the afternoon the most reverend prelate assisted at solemn vespers, and gave the benediction of the blessed sacrament. On Monday following Trinity Sunday, at early mass, the archbishop conferred the holy order of deaconship on Rev. Albertus Bokel and Vincent Daly, and on Tuesday morning the same reverend gentlemen were promoted to the sublime dignity of the priesthood.

On Wednesday the venerable prelate celebrated mass in the beautiful church of St. Patrick's, eight miles from Somerset, lately erected through the indefatigable exertions of Rev. F. O'Brien, the present pastor. On Thursday, the feast of Corpus Christi, he conferred the sacrament of confirmation in the church of the Dominican Sisters, in Somerset, on 14 persons, principally young ladies of the institution, some of whom were converts, and on that day received their first communion from the hands of the archbishop.

The most reverend prelate assisted at last mass in Holy Trinity church, and there, with all that grace and dignity so peculiar to him, delivered one of the most able and eloquent discourses, on the real presence of our divine Redeemer in the sacrament of the eucharist, that had ever been listened to within those walls. In the afternoon the archbishop proceeded on his way to Detroit, being accompanied for some distance by Very Revt F. Young. Many a fervent prayer, poured forth to the father of lights, besought upon him the guidance of heaven, upon his departure from amongst us.

Long will the name of the Most Rev. Dr. Eccleston be revered by the faithful of this vicinity; never will the Catholics of Perry county forget the meekness and benignity of our good archbishop. May God preserve him "years. AGATHO.

Confirmation.—Seventy-eight persons, chiefly students of the college, were confirmed in St. Xavier church on Sunday morning, July 16—among whom were several converts. In the evening of the same day confirmation was administered in St. Stephen's, Hamilton.—*Cath. Telegraph.*

DIOCESS OF VINCENNES.—St. Augustine's church, Fort Wayne, at the request of the Very Rev. Administrator of the diocess of Vincennes, was visited by the bishop of Cincinnati, on the second Sunday of July. There were one hundred and ninety-four persons confirmed. Among the confirmed were four young Indian girls, of whom two or three are grand-children of the chief Richardville, whose mortal remains are interred near the church, under a splendid monument of white marble, erected by his numerous descendants. The congregation of St. Augustine's is attended by Rev. Messrs. Benoit and Faller, and consists of about 2,500 souls. The Sisters of Providence have an excellent boarding and day school in this town; and there are free schools also established, for children of both sexes. We were surprised and gratified at finding Catholic establishments so complete in this town, which, in this respect, might well serve as a model for the imitation of larger and older cities. A remarkable phenomenon of this place, is the sight of three *bona fide*, undisguised, Catholic crosses, surmounting church edifices. One, of course, on the Catholic church—but also one on the Presbyterian church, whose pastor is the son of *our* Dr. Beecher, the eloquent denouncer of the abestive creed-makers of London—and the third on the church of the Lutherans.

Eighteen of the students of the university of Notre Dame du lac, South Bend, were confirmed by the same prelate, in the chapel of the college congregation, on the 5th of July. The premiums were also distributed by him at the commencement, which was held on the 4th. This institution, under the direction of Rev. Mr. Sorin, superior of the society of St. Joseph, in the United States, is steadily increasing in usefulness and in public estimation. The following sketch of the origin and present condition of the brotherhood, may be interesting.

The brothers of St. Joseph were founded in France in 1821, at Mons, by the saintly priest Rev. Mr. Dujarier, a canon of the cathedral in that city. In 1834, Rev. Mr. Dujarier was

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succeeded by the Rev. B. Moreau, who gave the brothers written constitutions, and formed them into a religious community, with the ordinary vows of obedience, chastity, and poverty. They count already in France upwards of 200 members, and 80 establishments; in Algiers 6 members and 4 establishments; in Lower Canada 12 members and 4 establishments; in Indiana 32 members and 7 establishments. Their end is nearly the same as that of the brothers of the Christian Doctrine. They devote themselves chiefly to the instruction of poor children. Besides, they have at Notre Dame du lac, a Manual-Labor school chartered by the legislature of the state, in which are taught by the brothers, the most useful trades—as those of tailor, shoemaker, carpenter, blacksmith, and locksmith,—to young orphans of at least 12 years of age. They intend, as soon as possible, forming in some large city, an establishment of the same kind. Candidates for the order may be received among them from 16 to 35 years of age. Besides teachers and mechanics, common good laborers may also be made useful members in that community. They are directed by the priests of the Holy Cross.

The university of Notre Dame du lac, is so called from a small and beautiful lake belonging to the college property, consisting of 900 acres of land of superior quality. The lake abounds in fish, and immense beds of marl to the depth of 25 feet on its margin, which is burned into lime, and meets a ready sale at 25 cents a bushel, and is used also for manure—affords a resource for the brotherhood, which seems quite providential. On a little island, or highland, approached by a causeway thrown over the lake, stands the noviceship, embosomed in woods. The site, the style of the modest buildings, and the land and water scenery around, recall to mind what one reads of the romantic sanctuaries of the primitive and middle ages.—*Cath. Telegraph.*

Diocess of N. York.—The Rt. Rev. Dr. Hughes has condescended, as we learn from the *Freem. Journal*, to answer the letters of *Kirwan*. Though this notorious adversary of the catholic church is highly honored by the notice taken of him by the bishop, he will be too sadly used up, we think, to set much value on the distinction which he has acquired.

The Freeman's Journal is now under the editorial management of Mr. McMasters. We wish him success in his new career.

Diocess of Albany.—*Laying the Corner Stone.*—We learn from the *Freem. Journal*, that the corner stone of the new cathedral of Albany was recently laid by the Rt. Rev. Dr. McCloskey, assisted by a number of clergymen, and amidst a large concourse of spectators. The Rt. Rev. Bishop Hughes preached on the occasion.

Through the *Cath. Herald* we learn that the corner stone of St. Peter's church, W. Troy, was also recently blessed and laid by the Rt. Rev. Dr. McCloskey. This church is to be erected on the site of one that was destroyed by fire last winter.

Diocess of Philadelphia.—*Ordination.* On Saturday in Ember week, Bishop Kenrick had an ordination in his domestic chapel, and promoted to the holy order of subdeaconship Messrs. John Loughran and Hugh McMahon, students of the theological seminary, and Ambrose Augustin Mullen, O. S. A., and to the holy order of deaconship, Patrick Staunton, O. S. A.

The Archbishop elect of St. Louis, at the request of the bishop of Philadelphia, conferred the holy order of priesthood on Rev. John Loughran, and Hugh McMahon, on Sunday, July 16, in the cathedral of St. John. He also preached on the sacrifice of the mass, and after vespers on the devotion to the Blessed Virgin.—*Cath. Herald.*

Confirmation.—On Trinity Sunday Bishop Kenrick gave confirmation in St. Francis Xavier's church to forty-five persons.

Last Sunday (2d after Pentecost,) the bishop of Philadelphia visited the church of St. Joachim, Frankfort, and confirmed sixty persons.

Diocess of Boston.—On the feast of St. Aloysius, 21st June, the Rt. Rev. bishop of the diocess, administered the sacrament of confirmation at the college of the Holy Cross, to 18 pupils of the institution.—*Catholic Observer.*

On Sunday last June 25th the right reverend bishop administered the sacrament of confirmation in St. John's church, East Cambridge, to 150 persons, of whom 40 were adults.

On Thursday last June 29, the right reverend bishop, administered the sacrament of confirmation in the cathedral of the Holy Cross, to six hundred and ninety-eight persons, of whom about one hundred were adults. On the same day, the great majority of the children who were confirmed, made their first

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communion. The ceremony was one of the most imposing we have ever witnessed.

On Sunday, 18th June, feast of the Most Holy Trinity, St. George's church, Saxonville, was solemnly dedicated to Almighty God. The ceremony of the blessing was performed by the right reverend bishop of the diocess. Rev. Messrs. Williams and O'Brien, of the cathedral, assisted as deacons of honor. The mass was sung by Rev. J. Boyce, of Worcester. After the Gospel, Very Rev. Dr. Ryder preached in his most eloquent strain. At the end of the mass the bishop also addressed the congregation, lauding them for what they had already done, and exhorting them to persevere in their efforts for the advancement of religion and in their love for the house of God. Rev. George T. Riordan, pastor of Saxonville, has labored with great energy and great success in the noble work of finishing St. George's church, which is a credit alike to his good taste and his zeal.

On Sunday last, 2d July, the right reverend bishop administered the sacrament of confirmation in St. Patrick's church, Northampton street, to seventy-four persons,—principally youths.—*Ibid.*

Diocess of Pittsburg.—*Religious Profession.*—On Saturday, the feast of St. John the Baptist, Miss Jane Agnes O'Gorman, only daughter of the late David O'Gorman, Esq, of Fermoy, in the county Cork, made her religious profession as a Sister of Mercy, under the name of Sister Mary Aloysius. This solemn ceremony took place in the cathedral, in presence of the Rt. Rev. Dr. O'Connor and several clergymen of the city and neighboring diocesses. The bishop preached on the occasion.—*Pittsburg Catholic.*

On Sunday, 25th ult., Rt. Rev. Dr. O'Connor, accompanied by the Rev. Mr. Devitt of Philadelphia, laid the corner stone of a church at Sharpsburgh, about five miles from this city. A very large concourse attended, and were addressed by the bishop.—*Ibid.*

Another New Church.—Last Sunday afternoon, July 16, the corner stone of St. Michael's church, in Birmingham, was blessed and laid by the bishop. A large concourse of persons attended, and were addressed in English and German. The church will be completed this fall. It will be fifty feet by ninety.—*Ibid.*

Diocess of Detroit.—*Dedication.*—The solemn dedication of the cathedral of Detroit took place on the 29th ult, the festival of the Apostles SS. Peter and Paul, in whose memory it is consecrated to the worship of God. The ceremony commenced at an early hour by a procession of the clergy and people from the church of St. Anne. During that part of the consecration which takes place before the admission of the people, the Very Rev. B. O'Reilly, V. G. of the bishop of Buffalo, delivered a discourse to the congregation outside the church. The Most Rev. the Archbishop of Baltimore performed the ceremony of consecration with that grace and dignity for which he is remarkable. He was assisted therein by the bishops of Buffalo, Cleveland, and the right reverend administrator of the diocess of Detroit. The Most Rev. Dr. Kenrick arrived during the ceremony, immediately before the high mass, at which he and the other bishops assisted in cope and mitre. Immediately after the Gospel the bishop of Buffalo delivered a learned and eloquent discourse, explanatory of the solemn rite of consecration. After mass the bishop and clergy returned in solemn procession to the church of St. Ann. The Most Rev. Dr. Kenrick, of St. Louis, preached at vespers. The new cathedral of Detroit is one of our largest churches, being 160 feet long by 80 feet wide. Its interior is divided into nave and aisles by a double row of columns; and its erection is highly creditable to the zeal of the Right Rev. Dr. Lefevere, the administrator of the diocess, as also to the liberality of the Catholics of his charge.—*Catholic Herald.*

Our Commencements.—All our Catholic institutions of learning have now suspended their classical exercises for the term of vacation, to allow the students an opportunity of relaxing their minds, and recruiting themselves for the continuation of their studies. Our colleges and academies all appear to be in a very flourishing condition, and yield to no educational establishments in the country, in point of effectiveness in cultivating the mind, and, what is far more important, in imparting that moral culture which is the essential part of education, and without which the most profound and varied knowledge would be much more injurious than beneficial to the possessor and to society at large. There is one thing which must strike every attentive observer with peculiar force in reference to our Catholic schools of learning: it is the rapidity with which they spring up from youth to maturity of age. Scarcely is a female

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academy opened under the direction of any of our religious orders, or a college commenced under the management of clerical corporations, than these institutions make gigantic strides in the path of usefulness, and take their stand almost at once among the most prosperous establishments in our country, for the diffusion of knowledge and the implanting of virtuous sentiments in the youthful heart. While this is a consoling reflection to the Catholic, it is a blessing to the nation at large, whose happiness and prosperity are intimately connected with the solid training, which it is the object of our literary institutions to impart.

Pleasure Excursions.—These excursions have been very numerous this season in Baltimore, and seem to be no less profitable than agreeable. They have been resorted to, with success, we understand, for a variety of laudable objects. It is a very pleasant mode of contributing one's mite to a good object; the contribution, we think, is returned with usury.

Young Catholics' Friend Society.—The annual pleasure excursion of this society came off on Thursday, July 27th. About 2 o'clock, P. M. the steamboat, containing from five to six hundred persons, left the wharf and proceeded to Annapolis, where most of the party landed, and after visiting the state-house and other parts of the city, retraced their course homewards. In returning a violent thunder-storm arose, which contributed in some degree to mar the enjoyments of the evening, but with this exception, every thing passed off in the most satisfactory manner. The company was very agreeable, and, with the music and refreshments that were introduced, formed one of the most pleasant parties that could be desired for such an occasion. As the company left the boat, about 11 o'clock, and diverged to their homes, we could not but recall with commendation the very praiseworthy object of this excursion, which leads us to hope that it will be continued every year. It is something more than mere relaxation and refreshment of the mind and body, which prompts this tour of pleasure, although this would be a very important end to be attained during the summer heats; the principal object of the society, in this social and festive gathering, is to strengthen the bond of fellowship among the members, that they may continue to work together harmoniously and energetically for the exalted ends which they have in view—such an occasion also cannot fail to produce among the public generally a favorable disposition towards the society, and to secure an effective co-operation for the accomplishment of its very benevolent objects. We wish all success to the Young Catholics' Friend Society, and many returns to its members of the pleasures of July the 27th.

OBITUARY.

Died at St. Louis, Mo., June 29th, Rev. Joseph V. Wiseman, aged about 50 years.

We have to record the sudden, and to us lamentable deaths of Mr. Carey (Brother Paul) and Mr. Ryan (Brother Francis) who were struck by lightning Sunday, July 2d, about five o'clock in the afternoon. They were returning to their residence in Birmingham, after assisting, as usual, in the Sunday school attached to the cathedral, when, "in the twinkling of an eye," they were struck dead. Both these good brothers were accomplished scholars, and devoted, heart and soul, in their work of instructing the Catholic boys of this city. They were the principal teachers in the schools where their loss will be felt for some time. But we mourn for them not as for those without hope. On the day of their death they were on a spiritual retreat, interrupted only by the work of charity, from which they were returning, so that we have every reason to hope that death, though very sudden, found them well prepared. We trust in God they are now enjoying the rewards of good and faithful servants. Another younger member of the institution, who was walking between and close beside them, escaped without receiving the least injury.—*Pittsburg Catholic.*

FOREIGN.

The Jesuits of Naples.

A Letter upon the recent expulsion of the Jesuits from Naples, addressed to Signor G. Lacaita, by the Rev. William Perceval Ward, M. A., of Oriel College, Oxford.

(Continued from our last.)

"Meanwhile, permit a private individual, a foreigner, and a priest of another communion, to relate all that *he* has seen and been able to discover with regard to the Jesuits of Naples.

"But first let me premise, that when I left England, three years ago, I was as prejudiced as the rest of my countrymen against the Jesuits; there were many things in the Roman system which I admired, but the Jesuits I thoroughly detested. I thought every Jesuit

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the very incarnation of a lie. I regarded them as exhibiting that character, which an Englishman most especially abhors, and which is expressed in the popular acceptation of the word 'Jesuitical.' But in travelling slowly across Europe I observed four things. First, that their churches were better ordered than any others, and more frequented. Secondly, that they appeared to be the favorite confessors and preachers of the poor. Thirdly, that good men spoke well of them. Fourthly, that bad men spoke ill of them. These four facts, which I had observed as generally as a mere traveller can observe such things, shook my prejudices; and by the time I arrived at Naples I was prepared to entertain the question, whether the extreme hatred to Jesuits might not have arisen in Englishmen from a dread of popery, inasmuch as they were the most zealous propagators of the Roman Catholic faith, as it certainly did appear to me to have arisen in Catholic countries from a dislike or an indifference to all religion. I well remember a gentleman of rank and fortune at Berne, a Protestant, and a most excellent and highly-esteemed man, saying to me at that time—'The cry against the Jesuits in Switzerland is a cry against the *Christian religion* and all order. The enemies of Christianity and of order know that so long as the Jesuit schools exist in the Catholic cantons they cannot revolutionize Switzerland; it is a time when every man must choose his side for or against Christianity and social order; and I, although a Protestant, have taken part with the Jesuits, being well assured that it is the side of religion and true freedom.' These were the words of a well-informed Swiss gentleman three years ago, and have they not been verified? Has not religion been insulted both in the persons of the Protestant ministers of Vaud and of the priests and churches of Friburg, and Lucerne, and the Valais? Is not the whole social order of Switzerland decomposed, and all real liberty banished under the iron rule of a tyrant majority.

"Well, sir, I arrived in Naples very much interested in the question of the Jesuits, and fully prepared to hear, read, and observe all I could, both for and against them. It so happened that the very first ecclesiastic to whom I was introduced was a Jesuit. He spoke English perfectly, and undertook to teach me Italian; unluckily for my Italian, we totally forgot that, in our theological discussions; but it gave me an opportunity of seeing a great deal of their system and habits of life. I was at the college three or four times a week at all hours, both with and without an appointment. I used to walk in as freely as I should into any college of Oxford or Cambridge, go straight to my friend's room, and if he did not answer to my knock, I used to walk in, and sit down, or walk about the corridors, till he came, or till I was tired of waiting. I mention this to disprove the common accusation of secresy; nothing, indeed, could be more open or easy of access than the interior of that college. Now, what did I observe in these frequent visits at all hours from morning to evening? *Invariably* the same thing; order and industry in all; a quiet and tranquillity which would be remarkable anywhere, but at Naples most especially refreshing. As you passed along the corridors, through many a half-open door you saw a padre hard at work in his little room, or met others passing quickly along to their different avocations. And what are those avocations? Ask in the prisons and the hospitals; ask of the poor; inquire of the deaf and dumb; look into the confessionals of their church; and the pulpits of that and many others; go and examine their schools. Alas! this cannot now be done, but I will speak of what is past. I can never forget the first day I went over those schools; it was the hour of recreation, and the younger boys were at full play. The moment our party appeared their faces brightened, and they came running up to the superior and the other Jesuits who were with us in the most affectionate and confiding manner, kissing their hands, clinging to their cloaks, and each trying to get the kind look turned to himself; the same affectionate and respectful confidence was shown by the elder boys, when we went to the terrace, where they were walking. It would have been impossible for any father to have been more lovingly greeted than were those spiritual fathers by all the boys, both young and old, entrusted to their care. In one room were two young Abyssinians, who had been redeemed from slavery; they were then just come, and as wild and frightened as mountain hares. The other day I saw them again, and they showed the same confidence and love as the Italian boys. These of whom I have spoken were the pensionnaires, and, as you know, the sons, for the most part, of the nobility.

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"But besides these the Jesuits had public schools, where fifteen hundred boys of the middle class were taught every day gratis, and even sometimes the poorer scholars were fed.

"Now, as to the sort of education they gave, I last year took one of our very best English scholars, who was for a short time at Naples, over these schools. He examined some of the boys both in Greek and Latin, in Greek especially, and he afterwards told me that they would have done credit to any of our English public schools. Again, what was their system of discipline with these day boys? Corporal punishment *never;* and I have been present when the words, '*Ma figlio mio,*' spoken in a tone of gentle expostulation, have been sufficient to cover a boy with sorrow and confusion for a fault. Such, indeed, will be found to be their system all over the world—a system of industry and discipline maintained and enforced by love. I appeal to all those who have been educated by them in this or in any other country of Europe whether this is not so. They are accused of following this system in order to alienate the affections of boys from their parents. Parents who have had children under their care for many years declare that they have been returned to them most affectionate and respectful. I appeal, too, to parents to say if this is not so. Driven from these two points, their enemies accuse them of having an eye to future advantage in thus winning the affeetions of the young nobility; but they are as kind to the poor day-boy as to the rich pensionaire; they equally win the affections of the young Abyssinian as of the heir of an ancient title.

"Again, with regard to the young men who have been educated by them, what position in society are they found to take generally after their education is completed? This is a question which of course I cannot answer from personal observation. I have been told, however, that they are the best Greek and Latin scholars you have, but that the philosophy they have learned is antiquated and unsuited for the present day. This is precisely the popular accusation brought against our own University of Oxford; and yet the men of that University afterwards take the lead in all public affairs. I could give you a list of our greatest men who at the age of twenty-one were nothing more than good scholars (limiting that term to classical literature), and having learned no other human philosophy than that of Aristotle and Plato. If, therefore, this system of education be a fault of the Jesuits, it is one which they share in common with one of the most celebrated universities in the world. But I must not enter into this wide question.

"For the last two years my friend has not been in the college, but in that part of the establishment properly called '*Il Gesu,*' and which is the ecclesiastical department. I have therefore seen how matters are conducted there also, and I must bear testimony to the same order and industry, the same simplicity of life, the same openness and facility of access at all hours which I have described as characterising the college. Indeed, last winter I was in the constant habit of going with one or two other English friends to spend an hour or two of the evening in theological and other discussions with Padre Costa. We never made an appointment, but took our chance of finding him; and we can all of us assert most strongly that we not only never saw anything to excite suspicion, but that everything we did see or hear was of such a nature as to preclude the *possibility* of harboring any. I do not wish to give any offence when I say that these evenings were by very far the most *intellectually*, as well as religiously or theologically, interesting of any that I have ever spent in Naples. Indeed, I must say that it was their very great intellectual superiority which made me seek the society of the Jesuits at Naples. I always felt with them in one sense the full force of Dr. Johnson's definition of a Jesuit, 'Any one cleverer than yourself.'

"I have often taken parties of English friends over the whole establishment, who have been astonished and delighted with all they saw and heard; and have said afterwards, that the Jesuits were the only people, who seemed to be doing anything towards the education of youth upon anything like a system in Naples. I have also often taken English Protestants to their church, who could hardly believe they heard aright, as the soundest and most glorious Gospel truths were enunciated with all the eloquence and fervor, for which those good fathers are so remarkable; and who have also been quite startled by the first response of that five thousand in prayer. I have heard religious services in all countries of Europe, but I have never heard any of such power to move and raise the soul, as the litany

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in the Jesuits' church of Naples; the fulness and the earnestness of the *one* voice of that congregation, the voice of thousands, and yet one it would seem in heart, and one almost in sound; it is impossible to forget it. Oh! that all the accusers of those holy fathers had but learnt to kneel in their church and swell that heavenward ascending incense of humble prayer '*Agnus Dei, qui tollis peccata mundi, miserere nobis, Domine.*' God grant them all to learn it even yet.

"The Jesuits are accused of bigotry. I declare that I have found without any comparison far, very far less bigotry and prejudice among Roman Catholics generally, and Jesuits in particular, than among Protestants. In comparing Jesuits with other religious orders of the Roman church, it should also be borne in mind, that they were the only order who, from the first, opposed the institution of the *Inquisition;* while the Dominicans were its great supporters.

"I now come to another point; the Jesuits are accused of besieging the deathbed of their rich penitents with requests for a legacy to the order. Rich persons, who have confessed to them, and received the last sacraments from them, but who have afterwards recovered, have declared, that money has not been once named by them. I appeal to any, who have been thus circumstanced, to say if this was not so. But if the Jesuits have received legacies, who will undertake to prove that they were not the free offerings of a grateful heart? Do other religious institutions never receive legacies?

"How else were the old universities founded? Other religious orders are as rich as the Jesuits, and richer; and others are mendicants, who live, and live well, by daily alms; secular priests again live of the altar; that is, they are either endowed as parochial clergy, or, if unattached, receive money for saying mass and performing other priestly functions. But the Jesuit is bound by his rule to perform all these *gratis;* he says mass, he administers the sacraments to the whole and the sick, he preaches, he confesses, he visits the prisons and the hospitals, many of which in this city were under their especial care, he teaches youth in the manner I have described, and all for *nothing;* he neither may, nor does receive any gratuity. But how, in the name of common sense, can men do this without eating, and being clothed? and how can they eat and be clothed without money? and if they do not receive *fees*, how can they get money except from their government, or from annual subscriptions, or from endowments? and of these three modes, is not that of endowments the most ancient and the most approved? Is it not that, which makes our own institutions in England, both ecclesiastical, collegiate, and municipal so stable and efficient? But what more natural way of making endowments than by legacies? How else have all great religious and charitable institutions been formed? Make what mortmain acts you like, and I think there always ought to be such acts, and those sufficiently stringent not only to preserve a deathbed from any priestly importunities, but also to take away all temptations to make them, or suspicion of their having been made, as also to guard the interests of legitimate heirs; but do not complain of any one religious institution receiving legacies lawfully made, when all do it; except the mendicant orders. After all, however, were the Jesuits of Naples so rich as they are supposed to have been? I hope an official statement of their wealth will be made public; meanwhile I will state on the authority of one of themselves, that (whatever their whole income might have been), they had but fourteen ducats a month left for the food and clothing of each Jesuit after they had provided for the support of their schools, the immense building in which they lived, their great church with all its splendid and costly ceremonies, and their daily charities; I repeat it, their daily charities, for large as they were, they are comparatively unknown, and even I have heard it asserted did not exist; but I have seen with my own eyes, day after day, at twelve o'clock, the porter come down with baskets of bread to distribute to the poor who were waiting there; many rotoli of bread were thus given daily, besides other food, and clothes and money; and they rarely visited the prisons without carrying some small alms in their hands to the poor prisoners, because, as they have themselves told me, they found their spiritual exhortations were not heeded, till they had done something to relieve the bodily wants. These were some of their many charities at Naples. Again, at Sorrento, the poor themselves there have told me of their kindness to them; and not to the poor of the lower orders only, but I was told by a gentleman of that place, to poor nobility also. This gentleman, himself a person of

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rank and fortune, and very justly of great consideration in every way, told me that he knew many decayed noble families who were wholly supported by them, and that in so delicate a manner, that there were very few who knew any thing of it. All these expenses, which I have mentioned, left for the food and clothing of each Jesuit fourteen ducats a month, the pay of an English peasant; and from what I have myself observed during the last three years, I am convinced that they did not spend more than that sum upon themselves, whether they had it or not; in fact, the inmates of an English almshouse do not live more plainly than did these reverend fathers, who are many of them members of families in easy circumstances, and all of them men who could have commanded affluence by their own talents and industry in any profession they might have chosen. I am almost ashamed, even as their self-elected advocate, to dwell further on this subject. I know it will be disagreeable to them, but they must pardon me, for they know nothing of the monstrous accusations brought against them, which, absurd even as they are, still find ready believers. I have heard them accused of affecting outward asceticism, while behind the scenes they live most sensual lives. Now, where are the two or three witnesses out of whose mouths such an accusation can be proved? In the first place, they do not profess asceticism; their order is not an ascetic order; they are bound by their rules to keep their bodies in full vigor, as the soldiers of the church, to be ready for any service at a moment's warning; austere lives doubtless they do lead; but covert sensualism! really the accusation is so stupid an one, that I have hardly patience to answer it. How can sensualists be at the head of the intellect of Europe? It is a moral impossibility; it will not stand even with the other accusations of dark and deep political plots, much less will it stand with the fact of indisputable talent, learning industry, powers of preaching, powers of writing, readiness in all emergencies, calm courage, and all the other high moral and intellectual qualities, which no one denies them, except some, perhaps; who really must pardon my not trying to answer them; and yet, I will; perhaps even they might understand a *physical* difficulty; let me ask them to look at the first number of Jesuits they meet, and to consider by what process so many men can contrive to keep their bodies so spare, and the eye so clear and bright, if they pass the night in revelry or sensuality of any kind, because the day is certainly not so passed by them. But really I must beg pardon of the reverend fathers for writing thus, and I must beg your pardon also, my dear sir, though you know better than they do, how necessary it is to notice things so contemptible.

(*To be continued.*)

ITALY.—The union of Lombardy and the province of Padua, Vicenza, Treviso, and Rovigo with Sardinia was voted at Turin on the 28th. A constituent assembly will be convoked to form the basis of a new constitutional monarchy with the dynasty of Savoy at its head; the Salic law is adopted.—*Tablet.*

Rome.—The *Contemporaneo* of Rome, of the 20th, states that the upper chamber at Rome has, in conformity with the lower one, adopted the resolution to continue the war. Corps of volunteers are forming in every part of the Roman states and Tuscany, and a new body set out from Florence on the 21st, after having been reviewed by the grand duke. The president of the supreme Roman council, Monsignor Muzzarelli, has resigned that post. The Roman chambers have decreed a levy of 29,000 men, and a war tax of two millions of scudi (£400,000).—*Ibid.*

The Two Sicilies.—At Naples, on the 27th of June, all was quiet; but there was a general feeling that it would not long continue so. A great number of the most respectable families were leaving the city. The king never showed himself in public. The forts which command Naples still had the same hostile attitude. The insurrection in Calabria still continues, kept, however, in check by the royal forces. On the coast of Paola, in spite of the armistice, five hundred condemned Sicilians were disembarked, and others, by tens, landed on the coast of the Faro, between Reggio and Palma.—*Ibid.*

FRANCE.—After the frightful scenes of civil strife and bloodshed recently enacted in Paris the city is comparatively quiet, though well grounded fears are entertained of a disposition, on the part of the disaffected, to re-attempt the destruction of the government. The most energetic measures are adopted by the executive. The principal subject before the national assembly is the *projet* of a constitution, presented by the committee. The *Univers* pronounces it, what it really is, the destruction

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all liberty in France, centralizing the powers of government, and placing all the establishments of education and instruction, of every kind, under the supervision of the state. It is to be hoped that these odious features of the constitution will be changed; otherwise the French republic would become a worse despotism than the monarchy of Louis Philippe.

The funeral of the archbishop of Paris took place on the 7th July.

The spoliation of the railway companies, and the monopoly of the fire insurances are abandoned.

The Project of the Constitution.—On Wednesday, three bureaux, the fourth, fifth, and sixth, commenced the discussion on the text of the constitution. The first chapter which speaks of the sovereignty of the people was approved of without opposition. Chapter two, on the legislative power, was discussed at great length, and M. C. Dupin, Belhard, Bonjean, Lausedat, Roux, and Lavergue spoke in favor of the system of two chambers, founding their opinions on the examples of England, the United States, and of France herself. M. Pagès (de l'Ariegé) strongly opposed that view of the question. He insisted that universal suffrage had destroyed in France the aristocracy, and consequently the system of the two chambers. M. Edgard Quinet spoke in the same sense. M. Montalembert strongly supported the opinion that two chambers were absolutely necessary. He spoke to the following intent: "He had, he said, at first hesitated to speak on this point, having been all his political life a member of a chamber similar to that which it was now attempted to proscribe. But, continued he, my conscience obliges me to declare that on this point depends, in my opinion, not only the whole constitution, but all the future prospects of the republic. In fact, do you want the republic to disappear some day in a tempest, leaving behind nothing but confusion and ruin? If so, condemn it to only one chamber. Do you wish, on the contrary, that it shall last, that it shall become the definitive form of French society, that it be identified with the order and prosperity of the country? In that case, give it two chambers—or, in other words, impose a check on political power, which would tend to become unlimited, and to abuse its force. The political power, which is something superior to the legislative, executive, and judicial powers, will naturally, as was the case under the constitutional monarchy, concentrate itself in the popular assembly. But if nothing exists to keep it within bounds, reactions and collisions will ensue, and at last public opinion, tired out or in revolt, will fling itself into the arms of the executive power, however limited might be the part assigned to this latter in the draft of the constitution. The question is not to establish an aristocratic chamber; the matter is to create another wheel, necessary to the proper action of the political machinery—to have two great public functions independent one of the other, not as to their origin, but as to their exercise. In a democratic republic universal suffrage ought to be the source of all the powers; but that suffrage can be pronounced in different ways, and give separate results as to the age and duration of the mandate of the representatives. At all events the difficulty would not consist in making sufficient distinctions between the two chambers, as it would be easy to discuss and modify each as might seem fit. The honorable representative next observed that experience was still more conclusive than theory in favor of the two chambers, and he declared that no republic or democracy, either in ancient or modern times, had lasted without having a moderating assembly by the side of the popular one. He referred, in particular, to the example of the United States, which, at first, being governed by a single assembly, soon perceived that their prosperity and duration demanded the creation of two legislative bodies. In consequence, there was to be seen there not only the senate of the United States, which might be regarded as the fruit of the federal principle, which does not exist in France, but still more, the senates of the thirty republics which compose the confederation. These thirty states, all unitary like France, all democratic, and in which there had never appeared the slightest germ of a political patrician feeling, differed amongst themselves by their particular constitutions; but all these constitutions, without a single exception, proclaim the necessity of two chambers. France could not, without an inexcusable temerity, quit the path in which all the republics noted for character and glory had constantly proceeded. M. de Montalembert terminated by quoting part of the report of Boissy d'Anglas to the convention, in which, when presenting the constitution of 1795, that gentleman had

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demonstrated that there could not be any stable constitution or political habits with a single chamber." The preamble containing the declaration of rights had only been admitted as a whole by very small majorities, and even where admitted, the articles composing it have been seriously modified. M. Cormenin, himself the author of the preamble, has seen it necessary to propose the withdrawal of the unqualified acknowledgment of the right of labor and instruction. It is evident that the entire project will undergo serious modifications.

In some of the bureaux the discussion was commenced on the separation of powers. One of them, on the motion of the Count de Montalembert, adopted as a resolution that "The separation of powers was an essential condition of the government of the republic."

The socialists have split on the question of the constitution. M. Pierre Leroux gave it as his opinion that the constitution of three states (*pouvoirs*) was necessary in order to escape the despotism of members. M. Quinet, on the other hand, contended in favor of a single chamber as necessary for the centralization of the democratic power, which is to replace that of the monarchical power.—*Ibid.*

The Prisoners.—M. Cormenin, one of the vice presidents of the national assembly, who was commissioned by General Cavaignac to visit the prisons and the hospitals, has already furnished several reports on the state of the prisoners and of the wounded.—*Ibid.*

The Sisters of Charity.—We have always felt a sentiment of veneration for *Sœurs de Charité*, who, laying aside the timidity and weakness of their sex, appear wherever there is danger. On the 25th ult. a captain of the garde mobile being made prisoner by the insurgents was taken to the court-yard of the Sœurs de Charité of the 12th arrondissement. He was about to be shot, when the superior placed herself resolutely before the musket. "Stop," said she; "this is the house of God! A crime would sully it; the death of this man would bring you ill-luck!" "You are right, sister; you have been always good for us, and we would not like to cause you any annoyance; we shall carry the prisoner out and shoot him in the street." "No, my friends, this man belongs to me; he must not leave this place. In the name of the services which we have rendered you, in the name of your wives and children, I claim him. Let him be kept prisoner!" For two hours she contended against the madmen, whom she could not convince, preventing the crime by her presence, when a sharp fire of musketry came to her aid. She took advantage of the trouble and hesitation of the moment to push the prisoner into the pharmacie, the door of which she closed, and having disguised him, succeeded in enabling him to effect his escape. Returning amongst them a few minutes after, "Let us give thanks to God," she said, "who has saved the prisoner." In another place an insurgent, half drunk, meeting with one of the sisters going to carry aid to the wounded, placed his bayonet, with threats, against her bosom. The sister, without showing any agitation, said, "Do you think I fear a bayonet? I only fear God!" and continuing her way, she went to lend assistance to a dying man. We did not ask the names of these two sisters. For God, they are two angels; for us, they are two Sisters of Charity.—*Le Bien Public*—Quoted by the *Tablet*.

Monseigneur Sibour, bishop of Digne, has been nominated archbishop of Paris. This prelate was born at St. Paul Trois Chateaux, in the department of the Drome, on the 4th of April, 1792. He was elevated to the episcopacy on the 30th of September, 1830, and was consecrated on the 24th February following. He was a canon of Nimes, and he enjoys the reputation of being a distinguished preacher. He has composed, amongst other work, a treatise on diocesan institutions; placed in conformity with the civil and political institutions of modern times.

ENGLAND.—*The opening of St. George's Catholic church.*—This noble church, the fruit of the untiring and almost unaided energies and devotion of the Rev. Dr. Doyle, and designed throughout by Mr. Pugin, was opened on Thursday, by the celebration of a pontifical high mass. Since the reformation, so large an assemblage of the hierarchy of the church has not been seen in England. There were present the bishops of Liège, Trêves, Luxembourg, and Tournay, all the English Catholic prelates,—with the exception of Dr. Walsh (whose ill-health kept him at home) and Dr. Ullathorne (who is at Rome),—also Dr. Gillis of Edinburgh, Dr. Brown of Elphin, Dr. Davis of Maitland, and Dr. Morris of Troy.

In addition to these, between 200 and 300 of the clergy assisted at the function, with representatives of all the religious orders now in

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England, besides a large proportion of the most distinguished lay-members of the church. Such a glorious scene as was afforded by the long aisles of St. George's, as the vast procession moved along, and by the thronged and brilliant sanctuary during the celebration of the holy mysteries, has indeed not greeted the eye of this country for 300 years.

The mass was sung and the sermon preached by the Right Reverend Dr. Wiseman.

IRELAND.—The evictions in this unfortunate country continue on the grandest scale of injustice and inhumanity, while the government is doing all in its power to prevent the people from obtaining their rights as men and as subjects of the British crown. The aim of the government in England seems to be, to increase the burthens which oppress the Irish nation, instead of keeping pace with the progress of political reform which the necessities of the times so loudly call for. Further arrests have been made for sedition and felony; among them, Mr. Doheny, Duffy, Martin and Meagher. The club organization, however. continues with great activity and efficiency, There has been a complete split between the old and young Ireland parties. The repealers with Mr. Jno. O'Connell at their head, have protested openly against the measures adopted by the confederates, and advocate only constitutional means of obtaining a redress of grievances.

RUSSIA.—*The Cholera.*—Letters from St. Petersburg announce the appearance of cholera in that capital. The *Police Gazette* of the 24th ult. officially proclaims the fact, and states that six hospitals were open for cholera patients, and that others would be opened. Moscow was also ravaged by that dreadful scourge: 222 cases occurred on the 11th and 12th, 122 of which proved fatal; and twenty governments in the south of Russia were visited by that deadly pestilence, which had disappeared since the political tempest of 1848, but now seems to be about to add its horrors to those aroused on every side by the passions of mankind.—*Tablet.*

YOUNG CATHOLICS' FRIEND SOCIETY.—At a meeting held 4th June, James Kernan, Wm. K. Black, Lewis L. Long, Daniel Mullen and Michael Jenkins, were unanimously elected members of the association.

At a meeting of the Young Catholics' Friend Society held July 2, 1848. The following gentlemen were unanimously elected members, Doctor J. Byrne, U. S. A., John Gloninger, John Callan, Joseph Moretto, John J. Tenain, Charles Quinlan, and James. B. Read.

TO CORRESPONDENTS AND READERS.—We have received a poetical piece entitled *Orate Fratres*, which will appear next month. Also a musical composition adapted to the words of the hymn *O Salutaris Hostia*, for which the author will accept our thanks. The *Sonnet*, from an anonymous writer in Washington, we must decline.

We invite the particular attention of our readers to the first article in this number of the Magazine, which was translated from the Spanish, and communicated by a lady of eminent abilities, holding a distinguished rank in the literary world. We hope to be favored with other articles from her gifted pen.

LITERARY NOTICES.

Dunigan's Popular Library of Instruction and Amusement, No. 3. Anselmo. From the German of Schmid. N. York: Dunigan & Brother. Baltimore: John Murphy.

This is an admirable story, full of entertainment and instruction.

Portrait of Pius IX. Philadelphia.

The Portrait of Pius IX, in mezzotint, by Mr. Tucker, surpasses all others that we have seen. It is on a large sheet, very finely executed, and gives to the distinguished pontiff a physiognomy which accords well with those portraits which are represented to be the most correct, exhibiting an expression of intellect and benignity with that tinge of dejection which is said to be observable in his features.

Williams on the Government of the United States. The plan of the American Union and the structure of its Government explained and defended. By Jas. A. Williams. Baltimore: Printed by Sherwood & Co., N. W. corner of Gay and Market sts. pp. 168.

We have read this work with much interest and think it eminently adapted to the wants of such of our merchants, mechanics and professional men, as have not time to devote to a more profound study of the principles and motives that led to the adoption of the Constitution of the United States. The work shows these things in brief and also explains the reasons and meanings of the different articles of that instrument. There are some doctrines put forth by the author to which we cannot subscribe, because they savor too much of the school of southern abstractionists: but even in this particular we find his views much more enlarged and liberal than we had a right to expect from one educated in the region of strict constructionists. Our space will not allow us to point out any particular items of dissent from the author at this time, and we think moreover that as such matters are better suited for political journals we may as well leave them to their management and con[illegible]

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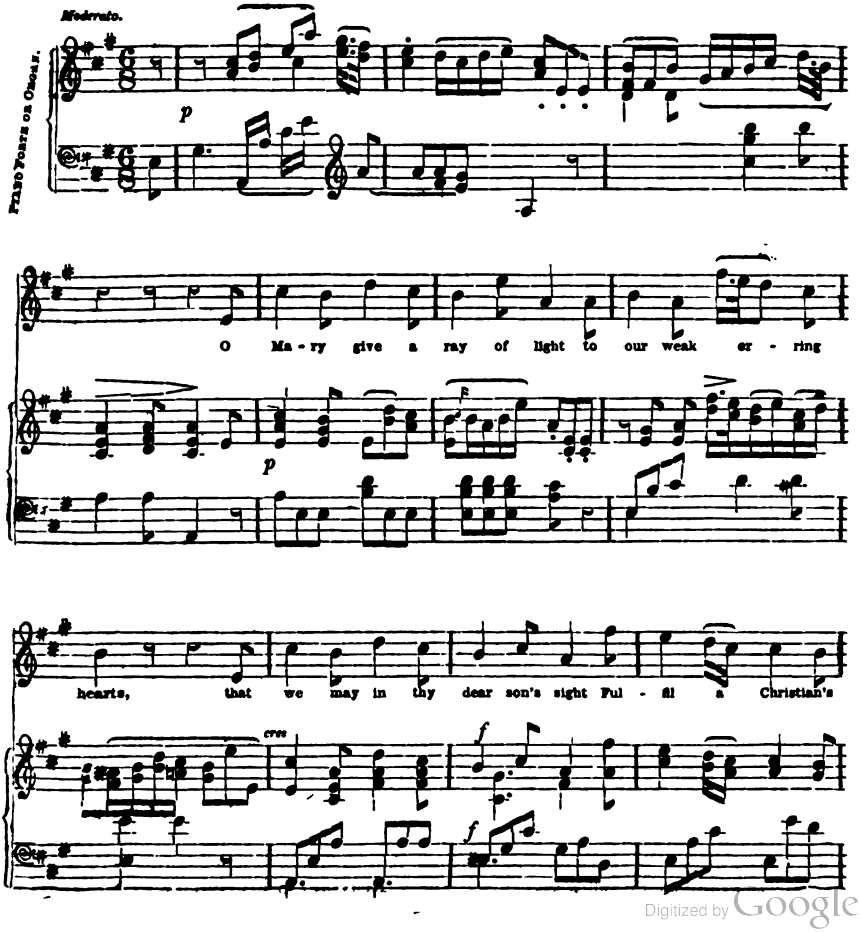
Composed expressly for the U. S. Catholic Magazine.

O MARY, GIVE A RAY OF LIGHT.

Words by Mrs. Eliza McNulty.

MUSIC BY D. R. HARRISON.



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part.

With heaven - ly hope and con - fi - dence in that e - ter - nal

law, that bids us trust in Pro - vi - dence— from Him our so - lace

cres

8va ad lib.

draw.

O Mary, take us to thy care
On thee let us repose,
And with celestial grace prepare
Our freedom from all woes,

Thy children feel, when they have passed
The season of May's flowers,
A wish that such would always last,
Refreshed by heavenly showers.

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THE

UNITED STATES CATHOLIC MAGAZINE

AND MONTHLY REVIEW.

SEPTEMBER, 1848.

For the U. S. C. Magazine.

SOME OBSERVATIONS ON EDUCATION.

The Power of the Soul over the Body, considered in Relation to Health and Morals. By George Moore, M. D., member of the Royal College of Physicians, London. New York: Harper & Brothers—pp. 270.

THE earliest dawn of philosophy was ushered in by an attempt to elucidate the influence of the invisible over the visible—of the spiritual over the corporeal—of mind over matter. To the pagan philosopher the most incomprehensible of all the works of nature was *his own being*. He became cognizant of the actions of his body as manifested in locomotion, volition, and speech, and the powers of his mind as displayed in memory, perception, and judgment, without being able to understand the causes of the one, or the operations of the other. He felt within himself the germ of immortality which would not be repressed within its narrow prison limits, and he nurtured this germ until it expanded into the idea of never endings existence. He pictured the realms of space with every object which could charm the senses as the abode of the gods whom he aspired to join, and hence he conceived the idea of a retributive state. Such were the first glimpses of light which illuminated the human understanding in the long and glomy night of paganism, and laid the foundation for those systems of philosophy which, even under the brighter effulgence of divine revelation, maintained for centuries their influence over the human mind.

The phantasms of these philosophic schools, which finally culminated in the dogmas of the pre-existence of the soul, and reminiscent knowledge of Plato, have long since ceased to exist, and are now only interesting to the student, as furnishing a knowledge of the links by which to connect the chain of philosophic inquiry from periods of remotest antiquity. But although the refined and spiritualized

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dreams of the Pythagorean and Platonic schools have been dissipated, yet the follower of a purer and more exalted system must ever turn with a lively interest to those mighty masters, who, amid the desolateness of pagan idolatry, were enabled to exalt the human mind to the practice of virtues which would have done honor to the most fervent age of Christianity. Who among modern writers has surpassed, in fervid and impassioned description, Plato's vivid pictures of the charms of virtue? or what purely philosophic writer has more profoundly investigated the secret workings of the human mind, and exposed more perfectly in all their loveliness and deformity the opposite emotions of virtue and vice, in their effects on man's happiness or misery, than his pupil Aristotle?

It is somewhat humiliating to the pride of the human intellect to be obliged to confess that, notwithstanding the herculean labors of Descartes, Malebranche, Leibnitz, Locke, Reid, Stewart and Kant, we are involved in the same doubt and perplexity, in regard to many of the operations of the human mind, which agitated the ancient schools of philosophy. Divine revelation which, in the language of St. John, "illuminat omnem hominem venientem in hunc mundum," has enabled us to affix a fairer estimate to the attributes of man than entered into the philosophy of the Grecians, but we are still contending upon the very first platforms of the science. Philosophers are yet divided between *sensualism* and *idealism*. *Nihil est in intellectu quod non priùs fuerit in sensu* is, with some modifications, yet maintained by one school and denied by another. Nay, more, we have now our schools of *scepticism*, sustained by the Germans, and *mysticism*, advocated by Royer Collard and Victor Cousin, in France, which, by a subtile refinement, divide still wider the different ranks of philosophers.

It is not to be wondered at, therefore, that, in a field in which the greatest minds of every age have expended their labor, frequently to no purpose, Dr. Moore, in a work written with a view to attract popular attention rather than to elucidate the knotty points of moral science, should have failed to furnish any new facts, or to place old ones in a clearer light than they possessed before.

Dr. Moore is clearly a disciple of the ideal school, and thus sums up his opinions on this subject.

"All the facts concerning the use of the senses demonstrate, in short, that the soul possesses intuitive endowments which the senses could not confer; for the faculty of using them is mental, and must of course precede their use."*

The metaphysical portions of this work are far from being expressed with that clearness and precision which should characterize this species of writing. For instance, he says:

"Healthy thinking and mental association are one. If we would think safely we must think naturally; that is, in relation to others, and our thoughts must lead to action."†

If this sentence contains any meaning, which we very much doubt, it is that unhealthy thinking and mental association are not one; now how an individual can think properly or improperly without mental association we are unable to imagine.

Our purpose, however, in placing the title of this work at the head of this article, was not so much to enter into a review of its psychological opinions, as to make it the basis for some observations on the subject of education, to which Dr. Moore has properly devoted a portion of his treatise, preparatory to which we would direct attention to the manner in which external objects impress themselves upon the mind, as it is through the medium of one or the other of the senses that education is chiefly imparted.

"We are accustomed to say the eye sees, the ear hears, the finger feels, and so forth; but such language is incorrect, and only admissible because we are ac-

* The Soul and the Body, p. 46. † *Ibid.* 193.

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customed to the error, and our expressions are necessarily accommodated to ignorance, or are not equal to our knowledge. The eye itself no more sees than the telescope which we hold before it to assist our vision. The ear hears not any more than the trumpet of tin, which the deaf man directs toward the speaker to convey the sound of his voice, and so with regard to all the organs of sense. They are but instruments which become the *media* of intelligence to the absolute mind, which uses them, whenever that mind is inclined or obliged to employ them. Or, perhaps, they might be more correctly represented as the seats and proper places of impressions, because of their exact adaptation to external influences. They bear such relations to the condition of the materials which surround us, as, in the healthy state of their functions, always to present true and real intimations of circumstances within the range of their faculty or formation.

"The slightest examination of the organs of sense will, however, convince an observer that they are constructed merely as instruments. What is the eye but a most perfect optical contrivance? It is composed of the best materials, arranged in the best manner, for the purpose of rendering illuminated objects not only visible, but tangible, for sight can be demonstrated to be a finer sort of feeling, the colors which represent distance and shape being brought in contact with the nerve, and with that which perceives in the nerve."

"No mechanism invented by man was ever so well contrived or so well placed, or could move so precisely as required under the action of its pulleys. No servant was ever so obedient; for, without a conscious effort of the will, without a command, and as if instinct with the mind that employs it, this exquisite apparatus, which is both a camera-obscura and a telescope, instantaneously takes the direction of a desire, and accommodates itself to the range of distance and the degree of light."

"The senses moreover correspond together, and thus enable the mind to correct the impressions of one by those of the others, in such a manner as, by their united operation to obtain full and accurate intelligence concerning the surrounding world."*

The education of the child should begin at a very early period, not by attempting to teach it to read, but by controlling its feeble and developing powers, and preventing the too rapid transition of the mind from one subject to another, before its physical frame has acquired sufficient strength to allow these rapid changes to be made with impunity. This caution appears to us the more necessary, from the circumstance that it is almost universally disregarded. If one were to observe the conduct of the mother or nurse towards the child during the first years of infancy he would be impressed with the idea, that they were acting under a sense of duty, in rapidly and unceasingly diverting its attention from one object to another, before it had time to comprehend either, and were it not that nature came to its relief in the form of slumber, the evil consequences of this mistimed management could hardly be calculated. The fond parent observes the face of her child lit up with an air of brilliancy, (for the perceptions of infancy are exceedingly quick and vivid,) on presenting to its attention a variety of objects. It seems to derive pleasure from this source, and under this impression she goes on taxing its feeble powers and the delicate organization of its cerebral functions until deformity of the body, or disease of the brain ensues. Or if it is fortunate enough to pass through this ordeal without either of these consequences, it frequently acquires a youthful precocity only to sink into a very ordinary manhood. *The powers of the mind cannot be improperly taxed in infancy, without weakening their force in after years.*

In connexion with this *physical education*, which has for its object the preservation of the healthy functions, both of the body and mind, should be conjoined the elements of *moral education*. Irrational animals pass through a short period of infancy and dependence only before they are left entirely free to their own guidance. Not so with the human species; born with fewer powers of resistance, they are made, during a long period of feeble

* The Soul and the Body, pp. 25-6-7.

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infancy and childhood, dependent upon the mother, from whom they derived their existence. During this feeble state, life is only sustained by the touching assiduity and tender care of the parent. It is to this dependence on the one side, and necessity for watchful vigilance on the other, that we are indebted for the development of those affections which constitute the principal charm of life.

It is a false position to assume that a young child has not reasoning faculties, and any system of moral education based upon this suppostion must necessarily be an improper one. The child from its tenderest years should be taught a reason for every action which it is called upon to perform, a strict regard for truth, and a perfect dependence upon that divine being who sustains and protects it. What spectacle can be more gratifying than to witness the little child, kneeling by its mother's side, and with its tiny hands clasped together, uttering, in broken and faintly articulated accents, its prayer of purity to the author of its being? These early impressions, for good or for evil, are lasting as life, and hence it was that the ancient Grecians and Romans, were so solicitous about the character of their females, who gave the first bent to the inclination of their youth, and hence too the necessity for an exalted and refined system of female education at the present day. The illustrious Washington is known to have been reared by an accomplished and exceedingly gifted mother, and he used frequently to attribute the noble actions which characterized his life to the impulses imparted to his mind in his earliest years, by that exalted lady. Turn from Washington to Lord Byron, whose exalted genius won for him so elevated a position, that wherever he went he left,

> "Footsteps to be traced by those
> Who love the haunts of Genius."

And how different a picture his early years and after life presents. Notwithstanding the greatness of his mind he was avoided on account of his unbridled passions. How much of this contempt of mankind was visited upon him, through the derelictions of his mother in his earlier years, may be judged from the following incident which occurred while he was at school where his mother was in the habit of visiting him. "Mrs. Byron, whose paroxysms of passion were not like those of her son, 'silent rages,' would on all these occasions break out in such audible fits of temper, that it was impossible to keep it from reaching the ears of the scholars and servants, and Dr. Glennie had one day the pain to overhear one of the schoolfellows of his noble pupil say to him, 'Byron your mother is a fool,' to which the other gloomily replied, 'I know it.'"*

Having thus pointed out what takes place in the earliest years of childhood, and the duties of parents in their attention to the physical and moral education of their offspring, we will now proceed to an examination of the development of the mind at a later period. The faculties of the mind usually manifest themselves in the following order: 1st, memory; 2d, imagination; and 3d, judgment. It is important in the education of youth to bear these facts in mind, as they will suggest the order of studies which may be most advantageously pursued by them, and which are unfortunately to often neglected. The first years of education should therefore be employed in presenting to the mind of the pupil as many facts as possible to store the memory for future use. As soon, however, as the imagination becomes developed, it should be made use of for the purpose of relieving the memory, and of lightening the task imposed upon it. The faculty of judging, analyzing, and comparing, is the work of later years, and is only brought to perfection in the full vigor of manhood. At an early period in youth it is sufficiently advanced to be made use of for the purpose of education, but in any course of

* Moore's Byron, vol. i, p. 67.

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instruction those studies which require deep reflection should be the last pursued. In imparting education we should ever aim to follow the course of nature, never to thwart it. Incalculable mischief has often resulted from the too anxious attempts to develope prematurely the yet slumbering faculties of the mind.

We have indicated memory as the first of the mental faculties developed, and therefore that which should first be made use of in imparting education. The object to be attained in the employment of the memory from first to last is to store the mind with the treasures of knowledge prior to their use. The child, it must be remembered, is placed as it were in a vast storehouse, from which it is obliged to collect the materials in a crude state, out of which to fabricate its future labors. This is the office of memory, but this faculty, so useful when properly employed, may be taxed beyond the powers of endurance. Indeed there is no power of the mind, employed in education, more liable to abuse than the memory; and, important as this faculty undoubtedly is, we should very much question that system of education which proceeded a single step, by aid of its power, unassisted by any of the adjuncts which may be made use of for the purpose of relieving it. It furnishes the main feature in primary instruction, but not the only one. We cannot advance without it—its exercise is absolute and essential—but we may add to its exercise certain props or supports, which, without marring the main feature, will add greatly to the strength and stability of the structure we are engaged in rearing. The impressions made upon the memory should, if possible, be vivid, pleasing, and easily comprehended. Both the eye and the ear should be brought to its aid, but above all *association* should play an important part. The importance of connecting ideas to be remembered with subjects already in the mind, or with objects at each moment presented to it, will readily be admitted. Association is thus made to serve a double purpose; first, in relieving the tension of the retentive faculty, and second, in fitting the mind in advance for the exercise of the reasoning powers. Our limits will not permit us to enter at length into an examination of this subject, but an attentive perusal of the above facts will readily enable the reader, not only to understand the uses of memory in education, but the importance and means of aiding it.

Much might be said concerning its abuse in education, but we shall content ourselves by giving the following judicious remarks of our author on this subject.

"No treatment can be more injudicious and injurious than that often resorted to, even in schools of high character, namely, the exertion of memory, not for the sake of acquiring and retaining a knowledge of facts, which must always be useful, but merely to punish some dereliction. What good can arise from thus fatiguing the brain, by excessively straining that faculty, in the happy and spontaneous associations of which all the value of every acquirement consists? No plan is more likely to disable the mind and impair the body, as the servant of mind; for by this practice the idea of fixing the attention on words becomes peculiarly irksome. The very countenance of a boy thus distressed is apt to assume an expression of vacancy or irritability, and every function of his life to indicate the mischief arising from a debilitated brain under disorderly associations.

As the emulative success of classical education is generally dependent on an excessive determination of mind, for the purpose of rapidly loading the memory, it is of course attended for the most part with a correspondent risk to the nervous system of aspirants after academic honors. Mentally speaking, those who bear the palm in severe universities rarely survive the effort necessary to secure the distinction. Like phosphorescent insects their brilliance lasts but a little while, and is at its height when on the point of being extinguished for ever. The laurel crown is commonly for the dead; if not corporeally, yet spiritually; and those who attain the highest honors of their *Almæ Matres* are generally diseased men. Having reached

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the object of their aim, by concentrating their energies in one object, an intellectul palsy too often succeeds, and their bodies partake of the trembling feebleness. If their ambition survive, and instead of slumbering away a dreamy existence in some retired nook, they occupy prominent stations in public life, disease of the brain, heart, or lungs, soon quenches their glory, and they fade away. The impression of undue determination remains upon the brain, which continues subservient to the ambitious will until its structure and its functions fail together."*

The second faculty developed in childhood, imagination, when properly directed, may be made to subserve a most important part in education. The mind in the exercise of memory appropriates to itself new ideas, which become intimately associated with it. It is not satisfied with expressing these ideas in the identical shape in which it received them, but it forms of them new combinations, and by their means is capable of exciting impressions which arise from, and are entirely dependent upon the mind. This faculty of creating suggestions is termed *imagination*, and consists in selecting and arranging the ideal images of the mind so as to form groups differing from those which occur in the phenomenon of the external world.

The simple act of imparting to the mind the diversified prospect of an extended landscape through the medium of the eye, or of the harmonious tones of gentle music, by means of the ear, is not sufficient to satisfy its higher aspirations, and, without doing the slightest violence to the impressions thus made through the senses, it busies itself with the materials it has thus received in the formation of new combinations, which it has neither seen nor heard, and employs the imagination in the development of a new scene of its own exclusive creation.

The imagination is not always exalted above the world in which we live, but enters into the commonest concerns of life, and associates itself with the thoughts and feelings of every passing moment, and in this union lies its principal charm. All the hopes and fears which agitate the breast—all the bright scenes of the future which at each instant start up in the pathway of existence—all the waking dreams which, without real existence, beguile the mind in the performance of its dull and plodding avocations, are immediately dependent upon its agency. It constitutes the poetry of life, it furnishes to the spirit its unseen wings by which it is enabled to soar from the perplexities of the world to the blissful anticipations of heaven. We have already stated that the memory was engaged in collecting the crude materials for future use, but these materials lie huge and misshapen in the mind until touched by the inspiring genius of the imagination, which, like the magic wand, converts them into the most delicate and beautiful structures.

This faculty, which is exceedingly active in youth, gradually declines, although it is never extinguished, with advancing years: hence the innocent mirth and happy gaiety of childhood, and hence too the morose and unhappy temperament which too frequently characterizes the aged. It is unfortunately too often overlooked in the education of the young. Children should early become associated with beautiful objects, and the mind exalted by the perusal of properly selected poetry, tales, biography, and enlightened conversation. The tasks necessarily imposed upon the memory should be made attractive, by associating them with the imagination, without which they will become oppressive and frequently useless. We would not here be understood as advocating the indiscriminate perusal of a class of works which has lately sprung up amongst us under the title of "*light literature*," and which are too pernicious in their effects to need any argument to refute them even with those who indulge themselves in this morbid exaltation of the imaginative faculty. Dr. Moore thus justly describes the abuse of this noble gift.

* The Soul and the Body, p. 176.

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"If the faculties be not strengthened by occasional exercise under proper teaching, the soul becomes at length the slave of imagination, and is apt to dally with any empty fancy that may attract it. Some *ignis fatuus*, some foolish glitter of false light, is the only object likely to be pursued by a person who has not been taught from childhood the use of reason, or who has not enjoyed the blessing of high motives and encouragement imparted by example. If such a one read, it is for amusement, without the smallest power of grasping argument; and he being, from the idle habit of the brain, at the mercy of vulgar or ludicrous associations, the most serious subjects provoke loose ideas instead of conducing to thoughtfulness and improvement. This kind of madness is very common with ill-educated young persons, before the trials of life correct their vagrant fancies, and subdue their selfishness. Frivolity of mind sometimes settles into permanent insanity in such persons, and a multiplicity of unmeaning, unprofitable, unapplied thoughts succeed each other with ungoverned rapidity; for imagination must act when the will and judgment decline their duty; and thus at length the poor, imbecile trifler, by the abuse of his nervous system, has his life converted into a miserable dream, and he becomes visibly a fool; for his form and features, action and expression, correspond with his mental imbecility."*

The imagination, by occupying the mind with the thoughts of its own creation, leads it as a matter of necessity to the examination of cause and effect; processes of reasoning are intuitively established, its powers are strengthened, and it is thus prepared in advance for the development of the *judgment*, which is the last faculty of the mind that we shall consider in reference to education. As we have previously stated, the full development of this faculty belongs to the maturer years, and the highest attribute of the faculties of the mind is recognized in its complete perfection, but although its strength is not fully attained during even the most advanced periods allotted to the education of youth, yet much can be done even at an early period by attention to its proper advancement. The reader will perceive, from the foregoing remarks, how gradual are the steps taken by the mind, and how long a time is necessary to enable the intellectual powers to perform their functions with accuracy and perfection.

Judgment is exclusively an internal operation of the mind, it separates subjects already in the possession of the mind, and examines the relations between them, and as the youth in boyhood was engaged in collecting materials from memory, so he is now occupied in seeking to analyze the subjects presented to his consideration, and in endeavoring to find appropriate language in which to express these newly formed judgments. In order to judge correctly, the youth must understand the subject on which his judgment is expended, and it is worse than useless to confound his understanding by burdening it with propositions either too abstruse for his intellectual powers, or so obscurely expressed as not to be readily comprehended. This error is too common even in the best institutions of learning, and more especially those devoted to the education of females.

The writer recently had for a patient, an interesting young lady of twelve years of age whose memory had been taxed beyond the power of endurance, in preparing for the public examination of a fashionable boarding school of which she was a very ambitious pupil. She had the gratification to rank first in her class but at the expense of a severe fit of illness, in which her existence was suspended by a thread for days together between life and death. Among other tasks she had been required to commit to memory *forty* pages, in Blair's Rhetoric, in one day; strange to say she accomplished the task, but stranger still she did not understand by itself, the first principle of rhetoric.

We cannot better illustrate this subject than by quoting the following paragraph, from the chaste and learned article on classical education, written by the accomplished scholar and statesman Legaré. "We regard the whole period of child-

* The Soul and the Body, p. 200

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hood and of youth—up to the age of sixteen or seventeen and perhaps longer—as one allotted by nature to growth and improvement in the strictest sense of those words. The flexible powers are to be trained rather than tasked—to be carefully and continually practised in the preparatory exercises, but not to be loaded with burthens that may crush them, or be broken down by over-strained efforts of the race. It is in youth, that Montaigné's maxim, always excellent—is especially applicable—that the important question is, not who is most learned, but who has learned the best. Now, we confess we have no faith at all in young prodigies—in your philosophers in teens. We have generally found these precocious smatterers sink in a few years into barrenness and imbecility, and that as they began by being men when they ought to be boys, so they end in being boys when they ought to be men. If we would have good fruit we must wait until it is the season. Nature herself has pointed out too clearly to be misunderstood, the proper studies of childhood and youth. The senses are first developed—observation and memory follow—then imagination begins to dream and create—afterwards ratiocination or the dialectical propensity and faculty, shoots up with great rankness—and last of all, the crowning perfection of intellect, sound judgment and solid reason, which by much experience in life ripen into wisdom. The vicissitudes of the seasons, and the consequent changes in the face of nature, and the cares and occupations of the husbandman, are not more clearly distinguished or more unalterally ordained. To break in upon this harmonious order—to attempt to anticipate these pre-established periods; what is it, as Cicero had it, but after the manner of the giants to war against the laws of the universe, and the wisdom that created it?"*

Our object in the foregoing remarks has rather been to point out the principles on which education should be conducted, based upon a knowledge of the mental and physical organization of the human species, than to expose the evils which have crept into the system, and which are unfortunately too often met with. If parents in the rearing of their offspring were to adopt the few simple suggestions here laid down, and those having charge of the education of youth, were to be governed by the principles above metioned, which nature clearly manifests as her laws, the amount of the suffering and disease of the rising generation would be immeasurably curtailed, and the *medium* intellectual capacity of both males and females greatly exalted.

* Legare's Works, vol. 2, p. 48.

DISCOURSE OF SEÑOR DONOSO CORTES,

MARQUIS OF VALDEGAMA, ON BEING RECEIVED MEMBER OF THE ROYAL SPANISH ACADEMY OF THE LANGUAGE.

Concluded from p. 405.

WE HAVE now seen in what manner the religious sentiment and that of love, the complete or disfigured idea of the divinity and of woman, may, to a certain extent, serve to make manifest to us the essential differences which we remark between scriptural poetry and that of the gentiles. It only remains for us now, in order to conclude this discourse, which has already lasted too long, to place before your eyes, as in relief, the immeasurable distance which there is between the political institutions of the most polished nations amongst the ancients and those of the Hebrew people, guardians of the revealed word; and the different influence

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which these distinct constitutions exercised upon the different nature of gentile and Hebrew poetry.

I have already made manifest and now confirm my first manifestation, that the fountains of all noble and elevated poetry are the love of God, the love of woman, and the love of country; so that poetry loses her wings when she flies to those regions where she cannot drink inspiration from these fruitful sources, from these pure fountains; so that in order that these fertile affections should exist, one thing is necessary; that the divinity should be known in all His pomp, woman in all her enchantments, the people in all their freedom and splendor; and for this reason, that wherever the name of God is given to a creature, of woman to a slave, and of people to an oppressive aristocracy, we may affirm, without the fear of being belied by facts, that poetry in all its pomp and majesty does not exist because these fruitful sources of love do not exist.

Well then the signification of the word people, is the result of two ideas; that of association and that of fraternity. Do you know what the people means? The people means an association of brothers; and this is why the idea of a people, cannot co-exist in the understanding with the idea of slavery. From whence it follows that the people cannot have and have not existed except in those societies which have maintained the idea of fraternity, revealed by God to the Hebrew nation, by Jesus Christ to all nations. What was called the people in Greek republics, neither was nor could be a true people; that is to say, an association of brothers; but an aristocratical association, or, what is the same, an association of masters.

This explains why amongst the Greeks poetry is eminently aristocratical. Homer sings of kings and gods: he tells us their genealogy: relates to us their adventures: describes their wars to us; celebrates their birth and weeps over their death. The tragic poets present to us the proudly grand spectacle of their loves, their crimes and their remorse. Human misfortunes and human passions, to be raised to the dignity and loftiness of tragic sentiments, had to fall upon the heads and to trouble the hearts of men of royal race and of noble birth. Fratricide was not a tragical event, if the fratricides were not called Eteocles and Polynices, and if their blood did not stain the marble steps of the throne. Incest was not worthy of the buskin, if the incestuous women was not called Phedra or Jocasta, and if the horrid crime did not sully the nuptial couch of kings. Whence we see that amongst the Greeks, there were no tragic events, but tragic persons; and that tragedy was not that voice of terror, that bitter lament which humanity allows to escape from its lips, when disturbed by passion; but that other prophetic and tremendous voice which mournfully resounded through the royal dwellings, when the gods willed to give, as a spectacle to the world, the weakness of dynasties and the fragility of empires.

If we now turn our eyes to the people of God, the grandeur and novelty of the spectacle will cause our astonishment. The people of God do not trace their origin either from demi-gods or from kings; they descend from shepherds. The Jews are all the children of Abraham, of Isaac and of Jacob; they are all brothers. All redeemed from the bondage of Egypt, they are all free. All subject to one only God, and to one only law, they are all equal. The people of God are the only people upon earth, amongst the ancients, who preserved in all its purity the notion of liberty, of equality, and of fraternity amongst men. When Moses gave them laws, he did not institute the aristocratic form of government, but the popular, and granted them the right of electing their own magistrates, who in quality of guardians of the divine statutes, held the office and had the duty of maintaining them all, in peace as in war, under the equal empire of justice. Aristocratic privileges and noble classes were unknown

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amongst the Hebrews; and their great lawgiver, fearing that the unequal distribution of riches might in time destroy that prudent harmony of all the social forces, placed as they were in equilibrium and nicely balanced, instituted the jubilee, which periodically re-established that just balance and that wise equilibrium. They gave to their supreme magistrates the title of judges, without doubt to signify that their office was to guard and cause to be guarded, the law which God had given them by his prophet, without the unlawful intervention of his private will, or of light and imprudent desires. In this state the republic remained during a long period, until the people, always desiring changes and novelties, altered their own form of government, and instituted monarchy, by a solemn act of their sovereign will. This change however, was less real than apparent, as the king was only the heir of the authority of the judge, limited by the will of God, and by the will of the people.

Thus *the people* is the tragic personage *par excellence* in the scriptural tragedies. To the people are directed the promise, and the threat; the people accept and sanction the law; the people break forth in tumult and rebellion; they raise idols and adore them; they depose the judges and elect kings; they give themselves up to superstition and soothsaying; they bless and curse their prophets at the same time; now raising them above all magistratures, now destroying them in atrocious tortures; now magnifying the God of Israel, then receiving with hymns of praise the Egyptian and Babylonian gods; then when placed in the peril of choosing between the wrath of God and his mercies, in the exercise of their sovereign will, they renounce his mercies, and go to meet his wrath. In Israel there is nothing but the people—the people fill it entirely. God speaks to the people; Moses speaks to the people; the prophets speak of the people; the kings serve the people. Even the psalms of David, when they are not the groanings of his soul, are popular songs.

The splendors of the monarchy were of short duration, and vanished like smoke. David and Solomon were princes who feared God, who were friends of the people, magnanimous in peace and fortunate in war. They governed Israel with just and moderate sway, and their prosperity exceeded their desires. They were the last who were visited by the kings of the east. They raised the temple of the Lord upon precious stones, and enriched it with precious wood-work overlaid with gold; and the fame of their magnificent and superhuman wisdom was extended over all nations. But when these fortunate princes descended to the sepulchre, the majesty of the empire was precipitated headlong to the earth, and never more returned to what it had been; the tribes became divided, and the holy unity of the people of God was broken; and of their fragments were formed two imperious enemies, both given up to infamy and to impure pleasures. The kings became idolators, and worshipped false gods; the priests gave themselves up to idleness and repose. The people had forgotten their God, and the multitudes raised tumults in the streets.

In the midst of so many stormy tempests, and during such troubled and melancholy times, God awakened his great prophets, that the echo of his word might resound throughout Juda, and might arouse from their deep oblivion and profound lethargy the idolatrous kings, the indolent priests, and those barbarous multitudes, given over to sedition and tumult. Never in any nation of the earth, ancient or modern, was there an institution so holy and popular as that of the prophets of the people of God. Athens had poets and orators; Rome, tribunes and poets. The prophets of the people of God were poets, tribunes, and orators at the same time. As poets, they sang the divine perfections; as tribunes, they defended the popular interests; as orators, they pro-

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posed what they judged most suitable for promoting the advantage of the state. A prophet was more than Homer; more than Demosthenes; more than Gracchus; he was Gracchus, Homer and Demosthenes in one. A prophet was the man who despised all gratification of the senses, and all love of life, and who, the messenger of God, was charged to speak his word in the ear of the people, of the priests and of the kings. Thus the prophets threatened, imprecated, cursed; thus, from their tremendous and powerful breasts, issued those voices of fear and terror which were heard in Jerusalem when the strong and numerous army of the king of Babylon, the minister of the vengeance and celestial wrath of Jehovah, was coming out against her. The Cesarean poets always observed the aspect of their princes, before they spoke. The orators and tribunes of Athens and of Rome before letting loose the torrents of their eloquence, always had their eyes fixed upon the aspect of the people. The prophets of Israel closed their eyes that they might neither flatter the tastes of the people, nor the humor of the kings, attentive only to the voice of God speaking to them within the depths of their souls. And thus they braved the implacable hatred of the princes, who having raised a sacrilegious hand upon the temple of God, feared not to raise it against the august face of his prophets, and with serene aspect they resisted the popular clamor and indignation, their constancy increasing with persecution and with the waves of these furious tempests; their sublime souls never bending from the fear of torture; thus, in short, they all offered their necks to the knife, or sought a lonely grave in a foreign land.

I know not, gentlemen, if there is in history a more beautiful sight than that of the prophets of the people of God, struggling against all the powers of the earth, armed with the sole ministry of the word. I know not if there have been in the world, sublimer poets, more eloquent orators, greater, holier and freer men. Nothing was wanting to their glory; neither the holiness of their lives, nor the holiness of the cause they supported, nor the crown of martyrdom.

With the prophets finished the period of the threat; with the Saviour of the world begins the period of the punishment. Before finishing this discourse, let us all make a pause here: let us collect our spirits and our breath, for the moment is as terrible as it is solemn.

Sophocles wrote one of the finest tragedies in the world, and called it *King Œdipus*. This tragedy has been translated, imitated; reformed by the greatest geniuses; and to us has fallen the good fortune of possessing, under this title, one of the tragedies which most honor our classic literature.*

But there is another tragedy, more admirable, more portentous still, which bears the name of no author, whose author gave it no title; undoubtedly because it is a tragedy apart, or rather the tragedy of tragedies. Between this great tragedy and that of Sophocles, along with many differences, there are such marvellous similitudes that I might dare to entitle it *Œdipus the people.*

Œdipus guesses the enigmas of the sphynx, and is reputed the wisest and most prudent of men; the Jewish people discover the enigma of humanity, hidden from all men; that is to say, the unity of God and the unity of mankind, and they are called by Jehovah the light of all nations. The gods give Œdipus the victory over all his competitors, and seat him on the throne of Thebes. Jehovah leads the Jewish people, as by the hand, to the land of promise, and brings them forth victorious over all their enemies. The gods, by the voice of the delphic oracles, had announced to Œdipus, amongst other heinous things, that he should be the murderer of his father: Jehovah, by the voice of the scriptural oracles, had announced to the Jews that they should murder their God. A man dies by the

* Written by Sr. Martinez de la Rosa.

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hand of Œdipus in a solitary path—a man dies by the hand of the people of God on Calvary. This man was the God of Judah—that man was the father of Œdipus. I know not what there is, gentlemen, in this *similiter cadens* of the history, which causes an involuntary but profound shudder.

You have seen that the oracles and the catastrophes are the same; you will now see how the same blindness makes the catastrophe inevitable, and fulfils these tremendous oracles. Œdipus knows that he has murdered that man in that path; but his conscience is tranquil because his father was Polybius; and Polybius was very far from thence, and he who died by his hand was unknown and a stranger. The Jews knew that they had killed the man of Nazareth; they knew that they had nailed him to a cross on Mount Calvary, and that, to show their greater contempt for him, they had placed him between two thieves; but their conscience was tranquil; their God was to come, but he was yet afar off; their God was to be a conqueror and a king, and was to roar like the lion of Juda; whilst the man of the cross was born in a poor village, of poor parents, and had not so much as a stone where he might lay his head. "If thou art the Son of God, come down from the cross," said the Jewish people. "If he who died by my hand was my father, why, when I slew him, did not my heart leap within my breast? How is it that the voice of blood did not speak to me?" Thus said the parricidal king; and the people, the murderers of their God, and the man, the murderer of his father, were satisfied with their own sagacity; and scoffed at the oracles, and derided the prophets.

But the implacable Divinity, who silently dwells with them, and works in them, impels them forward that they may fall, and takes away the light from their eyes that they may not see the depths of the abyss. Both find themselves suddenly possessed by an immense, superhuman curiosity. Œdipus asks Jocasta, asks Tyrrhesius, asks the old man who knows his secret: "Who is the man of the path? Who is my father? Who am I?" The Jewish people asks Jesus: "Art thou the King of the Jews? Art thou the Christ, the Son of the blessed God? If thou be the Christ, tell us." Here the drama begins to be most terrible; there is no breast which does not feel a painful oppression, inexplicable, incredible; there is no forehead which is not bathed in the cold dews of horror; no soul which does not faint with anguish.

Meanwhile the anger of the gods falls upon Thebes; the plague decimates their families, and poisons the waters and the air. The sky grows dark, the flowers lose their fragrance, the fields their brightness. Silence and terror, death and desolation, reign in the populous city. The Theban matrons rush wildly to and fro in the temples, and weary the gods with vows and prayers. Over Jerusalem, the mystical, the glorious, falls a funeral veil. There go the holy women lamenting; there rush to and fro the furious multitudes. All the prophetic trumpets resound at once through the deaf, the blind, and the accursed city, which bore the Just One to Calvary. One generation shall not pass away before there shall fall upon you, oh matrons of Zion, such great misfortunes that you shall be the wonder of nations. Already, already, begin to appear upon these declivities the Roman legions—already the capitoline eagles are traversing the air, bearing the lightnings of the Most High. Jerusalem! Jerusalem! alas for your children! "The little ones have asked for bread, and there was none to break it unto them: the tongue of the suckling child hath cleaved to the roof of his mouth for thirst." They would pray and would make vows in the temple of God; and they are without God, and without a temple—they would live, and at each moment they stumble over death—they would find a burying place for their dead; and their dead lie in the fields

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without burial, and are food for the birds of the air.

Œdipus leaves his royal palace to console his dying people, and the gods guiding his words, he takes them for witnesses that the criminal shall be put to the torture and slain: beforehand he launches over him the sacerdotal excommunication; he curses him in the name of earth and of heaven, of gods and of men, and he loads his head with public execration. The Jewish people, seized with a dark vertigo, possessed by a delirious frenzy, placed beneath the sovereign hand which clouds their eyes and darkens their reason, and burning in the furnace of their own fury, exclaim, saying: "His blood be upon us and upon our children!" Unfortunate people! unfortunate king! They pronounce their own sentence, being at once judges, victims, and executioners. And afterwards, when the scriptural prophecies and the delphic oracles were accomplished, the whirlwinds tear the deicide people from the land of promise, and the parricide flies from the throne of Thebes.

Œdipus was the horror of Greece; the Jewish people is the horror of mankind. Œdipus wanders with sightless eyes from mountain to mountain and from valley to valley, publishing the divine vengeance: the Jewish people wander with darkened vision and without ever reposing, from nation to nation, from zone to zone, from region to region, shewing on their hands a stain of blood, which never leaves them and which never dries. They preferred the law of retaliation to the law of grace, and the world judges them by their own law. They gave blows to their God, and for nineteen centuries they have received the buffets of the world. They spat in the face of their God, and the world spits in their face. They stripped their God of his garments, and nations confiscate their treasures and drive them naked to the opposite side of the seas. They gave their God to drink vinegar mingled with gall, and though the deicide people drink of it at all hours, they have not yet been able to drain the cup of their tribulations. On the shoulders of their God they laid a heavy cross, and now their forehead is bowed beneath the weight of all human maledictions; they crucified him, and they are crucified. But the God of Abraham, of Isaac, and of Jacob, whilst he is just, is also merciful. Whilst the gods left no other consolation to Œdipus but Antigone, the God who expired upon the cross, in token of his mercy, left hope to his murderers.

Between the tragedy of Sophocles and that other tragedy without a name, whose marvellous grandeur we have just brought before your eyes, in all its terrible majesty, there is the same distance as between the gentile gods, and the God of the Hebrews and the Christians; the same as between fatality and providence; the same as between the misfortunes of a man, and the calamities of a nation, which had been the freest of all nations, and the greatest of all poets.

I have finished, gentlemen, the picture which I had proposed bringing before your eyes. If it appears to you beautiful and sublime, its beauty and sublimity are in itself, as having been traced by God himself, in the long and lamentable history of a wonderful people. If you have found great blemishes and obscurities in it, these shades and these blemishes are mine. For them I claim your indulgence —your indulgence, gentlemen, which has never been denied to those who implore it and require it as I do.

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(Selected.)

MISSIONS OF COREA.—No. 2.

Letter of Andrew Kim-Hai-Kim, Corean Deacon, to the Reverend Doctor Libois, Procurator of Foreign Missions at Macao.

[English version of the French translation from Latin.]

SEOUL, OR HANG-YIANG, CAPITAL OF COREA, *March* 27, 1845.

Very Reverend Father,

LAST year, as you are already aware, I left Mongolia with the Rt. Rev. Dr. Ferrèol, and, no accident occurring, his lordship and I reached Pienmen. Some Christians who had come thither from Corea having detailed to his lordship the difficulties which beset his crossing the frontier, the bishop despatched me before him to examine into the state of matters, and as much as possible to make preparations for his entrance to the mission. Having received his blessing, I started with the Christians towards midnight, and the day after I descried the city of Eitson lying westward. I then sent couriers forward, directing them to await me at a station agreed upon; whilst I myself, having dropped down furtively along the shadiest valleys, screened myself under tufted trees about two leagues from the city. Encircled by a rampart of snow, I waited here for night-fall; and, to drive away the dulness which was stealing over me, I recited my beads.

As soon as darkness had overspread the town-lands, I invoked the Divine aid, and, issuing from my retreat, I directed my steps towards the city; to avoid making any noise, I walked without shoes. After crossing two rivers, and pursuing zig-zag and difficult roads, for the snow, drifted by the wind, was in several places five or six feet deep, I reached the rendezvous; but the Christians were not there. I was exceedingly grieved at this disappointment. Nevertheless, I crossed over twice into the city, searching on all sides for my companions. Returning at last to the rendezvous, I sat down in a field, and a host of gloomy anticipations thronged through my mind. I thought our couriers had been seized by the satellites; I could find no other explanation for their absence. Then—regret for their loss, the extreme toil to which I should be exposed by continuing my journey, want of travelling support and wearing apparel, the difficulty of returning to China, the impossibility of introducing the Missioners,—all cast me into cruel agony. Exhausted by cold, famine, hunger, and sorrow, stretched alongside of a heap of manure to shun being seen,—I felt my courage was being extinguished with my strength.

Meantime the morning would dawn apace, and my position become more critical. Bereft of all human succor, I expected relief from heaven alone, when at last the neophytes came in search of me. They had been the first to reach the given point of rendezvous, and, not finding me, they proceeded forward for fear of attracting suspicious vigilance. A second time they waited a little for me, then proceeded half a league further on,

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and there, watching my arrival, they passed the greater part of the night in grief. At length, despairing of seeing me, they were on their return, when they met me, and we rejoiced in the Lord.

Seven Christians had come forward to meet us; but four of them, checked at the sight of the difficulties and perils of the enterprise, had withdrawn into the interior, and left the other three to push forward to Pienmen. The four first were Charles Seu, Thomas Ye, and two servants. I left two out of the other three at Eitson; they were not to follow me until after settling their affairs, and I started with a single companion. After proceeding three leagues, though I was scarcely able to drag my legs after me, I halted at an inn to pass the night there. The next day I procured two horses, and continued my journey. We reached Pien-gi-anf upon the fifth day, where we met Charles and Thomas, who were waiting for us with their horses. We travelled in company during a whole week, and arrived at length at Seoul or Hang-Yiang, the capital city. I was received in a cottage that the Christians had purchased. But, in consequence of the curiosity and indiscretion of these good neophytes, and also on account of the dangers I ran—for government is aware that I proceeded to Macao, and expects my return to hand me over to punishment—I wished that only the faithful who were necessary for our designs should be made aware of my presence, and I would not allow them to announce my arrival to my mother.

After remaining some days pent up in a room, and a prey, I know not why, to frequent bursts of sorrow, I was attacked by a disease which consisted chiefly in insupportable pains of the chest, stomach and sides. At present my health is good, although weak; but I can neither write nor act as I would wish; and it gives me additional annoyance that I am afflicted these twenty days past with weakness of sight.

However, poor and infirm as I am, aided in my labor by the succor of Divine mercy, I arrange every thing for the reception of the Missioners. I have purchased at Seoul a junk, which cost one hundred and forty-six piastres, and I am now making preparations for my journey to the Chinese province of Kiang-nan.

But lest our Christian sailors should be frightened at so long a navigation, I have not told them to what country we shall steer. At all events, they have every reason to be apprehensive, for they were never upon the high seas, and the majority of them are strangers to navigation: they have luckily taken a notion that I am a first rate skilful pilot. They know moreover, as well as myself, that there exists a treaty between Corea and the empire, by virtue of which our countrymen landing in China are remitted home by way of Pekin, and that, if after investigation a charge is proved against them, the whole crew is amenable to the penalty of death. But I hope that, remindful of her love, the Blessed Virgin Mary, the best of mothers, will conduct us safe and sound to Kiang-nan.

Lastly, I request your reverence, if you deem it expedient, to be kind enough to send me a compass, with a marine chart of the Yellow Sea, having the coasts of China and Corea accurately delineated.

I am, your Reverence's useless
And very unworthy servant,
ANDREW KIM-HAI-KIM.

Extract from a Letter of the Reverend Father Gotteland, of the Society of Jesus, to a Father of the same Society.

KIANG-NAN, *July* 8, 1845.

Reverend Father,

You are aware that poor Corea is always under the edge of persecution. Last year the Right Rev. Dr. Ferrèol, the vicar apostolic, who waited more than three years upon the confines of his beloved mission without being enabled to penetrate thither, despatched into this unhappy country a young Corean deacon, who had studied at Macao. The young deacon,

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whose name is Andrew Kim, after twice essaying with incredible fatigue and danger to enter his own country, and seeing himself twice compelled to return to China, succeeded at length on a third trial, and reached the capital, travelling principally by night, and concealing himself by day. If a suspicion had been raised of his return to his country, he would infallibly have been arrested and forthwith strangled; for he has been this long time denounced to the police as having left Corea to study the language of the Europeans.*

His lordship Dr. Ferrèol had instructed the courageous deacon to procure, if possible, a junk for himself, and, getting Christians to act as seamen, to repair to him at Chang-hai: his lordship, being debarred entrance overland, hoped to reach at last by sea this mission. Andrew faithfully obeyed him; he purchased a bark, but what a bark! exactly like a shoe, as our sailors say; it had not even been constructed as a sea launch, but merely for the rivers of the interior. Nevertheless, one fine morning the young deacon summons those whom he knew to be the most devoted among the Christians, embarks them without stating their destination, and undertaking the office of captain, with a crew of equally raw seamen, he sails out in his frail skiff. They soon cleared their native shores, and, with the aid of a compass of twenty-five centimes value, they steer towards the inhospitable shores of the Celestial Empire.

Among the many vaunted laws of China there exists one passed in convention with Corea, the regulations of which afford a very exact idea of the notions of reciprocity which are entertained in these distant sea-boards; if a Corean junk is cast in stress of weather upon the shores of China, it must be taken to pieces on the spot and burnt; if, on the contrary, a Chinese junk, flying before a storm, takes shelter in Corea, the Coreans must refit it, furnish it with necessaries and pilot it out to sea.

Andrew Kim brought with him in his bark a holy picture from France: it represented Her who is justly invoked as the Star of the Sea; moreover, he was under the protection of his own father, his uncle, and his grand-uncle,—all three martyrs of Jesus Christ. His mother herself had wished to deliver herself up to the persecutors: but the tyrants, fearful of beholding women and children throng their presence and declare themselves Christians, had forbidden their arrest.

The deacon, become ship-captain, presently needed his heroic confidence and a special protection from heaven. A dreadful huricane assailed our unskilful navigators, smashed the helm and mast, and the bark, half submerged in the abyss, was driven along, the sport of its fury. Many other better appointed barks sank upon that day. At the sight of the danger the crew was seized with terror, and all eyes were turned towards Andrew. The intrepid young man, thinking very rationally that he should exhibit less apprehension in proportion to the increase of their fear, composes them all by his demeanor and his words: 'Behold,' said he, showing the picture of the Virgin, 'Behold her who protects us. Fear nothing: we shall reach Chang-hai, and we shall see our bishop.'

He spoke truth: shortly they descried a Chinese junk. The master of it, on the promise of a good round sum, undertook to guide them to their destination. In the wake of this craft the Corean bark hove to in sight of Chang-hai on the twenty-eighth of May last.

Its apparition in the roads of Wou-Song was a phenomenon to the country. Coreans never come to these sea-boards; besides, their barks are of quite a different construction from the Chinese junk, and their costume is scarcely less strange than that of Europeans to the inhabitants of the Celestial Empire. The mandarins could not be unaware of this fact, and

* Formerly in France men were dismembered by four horses; in Corea, four oxen are made use of; sometimes a fifth is added to wrench the head off the sufferer.

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Andrew Kim knew what he had to apprehend. As he has studied at Macao with the reverend gentlemen of the foreign missions, where he learned a little French, he began by visiting some officers of the English station. They received him with open arms, and promised him aid and protection if requisite. Andrew, seeing he was sure of this powerful protection, takes good care not to shun the mandarin of the port: he proceeds to meet him; states to him that, damaged by the storm, he required to repair his junk; that it is his intention to proceed to Chang-hai and refit; that he therefore requests him to inform the high mandarin of that city of his speedy arrival. Then he added, 'I am not aware of the legal regulations in reference to Corean barks which come to China; but I request the mandarins not to molest me: if they give me trouble, I shall know how to give them trouble also: whether they like it or not, I shall go back to Corea in my junk, and there are the Europeans who will aid me if the Chinese refuse me assistance.' This, let us say, *en passant*, is the true manner of treating with Chinese; no entreaty—command.

The mandarin of Wou-Song, being surprised to find so much firmness in a young man, received him well, and made no objection to his passage to Chang-hai. As soon as ever Andrew reached this city he repaired to the English consul, who received him in the best possible manner, and then had him conveyed in a palanquin to a Christian family. He there wrote to me in haste, apprising me of his return. I had known him at Macao, and even in Kiang-nan, when he was on his way to Corea. I repaired very quickly to the Christian with whom he lodged, and who was much more afraid concerning him than he was. I had him furnished with the money necessary to supply the immediate wants of his crew; then I had him reconveyed back to his junk, recommending him to return no more to that family, because they were under apprehension lest the mandarins should hold them criminally responsible for the momentary hospitality they had afforded him. This malady of fear is rather epidemic among Chinese, and we are obliged to use much management in dealing with our poor Christians.

After despatching Andrew back to his crew, which was very much in need of him in the first moments of so critical a position, I hastened to visit these noble fellows on board their craft. You can judge, reverend father, the consolation I experienced on beholding myself in the midst of twelve Christians, almost all—fathers, sons, or relations of martyrs. One of them had had almost his whole family immolated for the Saviour's cause; all, even his little son, of eleven years of age, sought heaven through martyrdom. At the first interview confession was sought for; but Andrew wished first to set his bark a little to rights, so as to enable me to say mass there. When it was ready they came to give me notice, and I repaired thither towards evening, having resolved on passing the night there, so as to celebrate the holy mysteries the next morning. But I had first to confess our noble Coreans, who were extremely eager for this sacrament. Six or seven years had elapsed since they had seen a priest, the Right Rev. Dr. Imbert and Rev. Messrs. Mauband and Chastan, the last Missioners of Corea, having been martyred in 1839. As these good neophytes understood as little of Chinese as I understood of their Corean, I set before them a brief exposition of theological information upon the integrity of confession, when the act can be performed through an interpreter only: but they were unwilling to avail themselves of this indulgence, granted upon similar occasions. 'It is such a long time since we confessed,' said they, 'that we wish to tell all.' Therefore, after ascertaining that they were sufficiently instructed in the mysteries of religion, I sat down upon a chair, and my beloved deacon came first. Hav-

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ing finished his confesson, he remained in his position, kneeling, supported on his heels, so to serve as interpreter to the sailors, who came in rotation, casting themselves on their knees by his side; he was thus stationed in the middle, between the confessor and penitent. Before commencing confession I made the interpreter repeat to each what I at first signified to all concerning the non-obligation of confessing in a similar case all faults, but I received invariably the same answer: 'I wish to tell all.'

These confessions detained me, therefore, longer than I anticipated. All made the avowal of their faults with admirable fervor. I finished when it was about the hour for mass. The junk had been ornamented the evening previous, and the last preparations were quickly made. I offered, therefore, the holy sacrifice upon a little ship near a large city filled with idolaters, encircled by a few faithful, who were made happy by participating in our holy mysteries after so long a privation.

We have now reached the 12th day of September. Andrew has been ordained priest upon Sunday, the 12th day of August, in a Christian congregation near Chang-hai, by the Right Rev. Dr. Ferrèol, vicar-apostolic of Corea. He is the first Corean who was raised to the sacerdotal dignity. He said his first mass in the seminary of Wam-dam upon Sunday, August 25, assisted by the Rev. Dr. Daveluy. On the following Sunday, August 31, his lordship Dr. Ferrèol and his companion went on board the *Corean shoe*, to repair to their mission, where Christians are always outlawed. What heroic courage! . . . .

GOTTELAND, S. J.

For the U. S. Catholic Magazine.

ORATE, FRATRES.

BY ROBERT R. J. PRICE.

When the roseate hues of morning,
Nature's face with smiles adorning,
  Bid Night's darkness yield to Day:
When again on golden pinion
Day takes flight from Night's dominion,
  Orate, Fratres—Brethren, pray!

For the faithful souls departed—
For the living broken-hearted—
  Sorrow-stricken—cast away:—
On mountain top—in lowly dell—
In regal halls—in convict's cell—
  Orate, Fratres—Brethren, pray!

By long fastings—self-denials,—
Works of mercy—worldly trials—
  By almsdeeds done without display:
Through the Saviour's interceding—
Through his Virgin Mother's pleading—
  Orate, Fratres—Brethren, pray!

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To HIM your prayers shall Angels bring,
Of lords, THE LORD—of kings, THE KING—
Who is "*The Life, the Truth, the Way:*"
Oh! that to all his grace may give
The way—the truth—the life to live,
Orate, Fratres—Brethren, pray!

NEW YORK, *July 17th*, 1848.

SAWYER'S PLEA FOR AMUSEMENTS.

A Plea for Amusements. By Frederic W. Sawyer. New York: D. Appleton & Co. 1 vol. 1847.

WE HAVE just finished the perusal of this little work, which we were induced to read from having with the author long regretted that deep hostility to all amusements, however innocent, which pervades a certain class of the community in this country. By a short residence on the continent of Europe we were prepared to admit, with Mr. Sawyer, that in spite of our superior political privileges, the people of the United States and England are far less happy than those of the south of Europe; and to attribute this to the want of the many innocent recreations in which the inhabitants of these countries indulge in their oft recurring fêtes and holidays. We were pleased to see the attention of the community called to this subject; and we would gladly have recommended the book with its many wise reflections to our readers, were it not for one blemish which must quite disfigure it in the opinion of all candid persons. After the above admission of the superiority of Catholic over Protestant countries, in point of social amusements, we were quite surprised to find the Catholic church reproached with being the author of the present opposition to amusements which Mr. Sawyer so much deprecates. Throughout the book the church is constantly sneered at as the enemy of all social pleasures and diversions. We fear that this unjust attack is to make the book popular in New England, where we believe the authot resides, and where he well knows the subject requires, more than any where else, particular consideration. The charge is so manifestly absurd to any one who has ever read history, or resided for any time, however short, in Catholic countries, that it scarce deserves an answer. But as every petty accusation against the church is now-a-days so readily swallowed, we purpose in these few remarks to vindicate her from this one, and to fix the odium of it on Protestant religionists.

To do this we would merely have to refer to the admissions of the author scattered every where thoughout his book. At page 150 he thus writes:

"In the feudal days of Arthur, of the Richards and the Henries, the English were a well-fed, jovial, happy people, feasting in the halls of the feudal lords, and accompanying them as well in the chase as in the field. They were then the masters of all athletic exercises. Their May-day, their harvest-home, and Christmas festivities, were patterns of rustic simplicity and abundant cheer," &c.

And pray was this not in England's

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good old Catholic days? Did not most of these holidays owe their origin to the festivals of the church? But how different now! No more are those gladsome relics of halcyon times to be found in what was once "merrie England." The people there have no opportuny, in these Protestant times, of indulging in innocent diversions.

"Now no public buildings or halls are open to them, no systematic provision for public walks or promenades for them. To be sure London has parks: but the people are not indebted to government for them. They were laid out centuries ago, and it was there that many of their games were played, &c. . . . . It is a remarkable fact, that in England no public place can be entered *without* a fee, and there is no place so private that may not be entered *with* one. What Lord Walpole said of the public men of England is equally true of every thing there—all have their price." Pp. 154-5.

But we are surprised that Mr. Sawyer did not examine more closely the condition of things at home. We do not know any country so much in want of amusements as New England, and certainly the people have but little to complain of the influence of popery there. The public promenades are deserted: no holidays but the 4th of July and Thanksgiving day are observed. Sunday is kept as the Jewish Sabbath. The same state of things exists pretty much over our whole country. Foreigners have frequently remarked to us: "Why is it that no use is made of your public squares, &c., as promenades and places of general resort? Look at the battery in New York—one of the most delightful spots in the world? In Paris or Vienna such a place would be the resort of all the ladies and people of leisure in the city, but here it is absolutely deserted, particularly by the better classes."

It is very well for persons well educated or advanced in years to talk lightly of public amusements. A man who has a taste for the intellectual pleasures, to be found in continued reading and conversation, is quite independent of them. But not so the young and the great mass of mankind. They must be provided with innocent and attractive means of passing their leisure moments, or they will be apt to seek vicious pleasures, or else avoid all company, and become selfish and unsociable. We do not know of any people more to be pitied than the inhabitants of the large manufacturing cities of England. They have scarcely any amusements or places of public resort; and but few festivals to which they can look forward as to oases in the long desert of their toilsome existence. Even Sunday, which, before the days of Cromwell, was kept as a day of religious joy and friendly intercourse, is now passed in such a state of torpid inaction that its concomitant gloom makes its return rather to be regretted than welcomed by the people. Their life is consequently passed either in incessant labor, or in debauchery, or listless repose. But how different is this from what we see in Catholic countries! Let Mr. Sawyer speak:

"In the first place almost all the public buildings, galleries of art, and halls of science are open, either permanently or at stated times, to the whole people free of charge. Scarcely any city, town, or hamlet, is without its park, prada or village green, devoted to the public; and throughout France and many parts of Germany the theatres are assisted by the government, for the purpose of bringing that source of amusement within the means of the people.* A large number of holidays are set apart for the people, and not unfrequently large sums are expended by the government in fire-works and other exhibitions to add to the 'eclat' of those festivities." P. 156.

*Theatrical representations, whether simply dramatic or operatic, are not in *themselves* unlawful; but from the manner in which they are generally produced now-a-days, so encouraging to the evil passions of the human heart, they seldom fail to become occasions of sin; and for this reason the Catholic clergy are studious in guarding the people against the frequentation of such exhibitions. In Rome, or other places, where no dramatic performance is permitted that would be dangerous to morals, it is considered an innocent amusement to attend the opera, the piece having been first subjected to the inspection of an authorized censor.—Ed.

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Many a traveller in France has no doubt seen, on a Sunday evening in summer, the "curé" reading his book under a tree where a group of children danced to the music of a violin.* Not a great while ago a scene took place in Limoges which would have rejoiced the heart of our author. Once a year the boys and girls gathered around the choir of the church and sang, as they danced, "St. Marcel pray for us and we will dance for thee." All who have ever visited Rome remember the splendid fetes got up by the papal government on holiday occasions.

The author admits that Protestants are most zealous in proscribing amusements, but insists upon it that they acquired their prejudices from the monks and cenobites of the middle ages. We need not enter into any argument to disprove this assertion. All know that Protestants never borrowed any thing from the monks whom they have ever cordially hated. But the church has her ascetics! Yes! and she glories in them. She encourages all those who have received the gift of sufficient grace to abandon both the distractions and the pleasures of the world, and consecrate ther lives entirely to the service of God. But this is a matter of choice. She leaves her children free, and never imposes on them unnecessary burdens, nor seeks to add one "jot or tittle" to the law and general rule of conduct received from on high. Besides, even her anchorites are taught to observe charity to all men; and to abhor, as the worst symptom of pride, that sanctimonious scowl which seems to say to all around it, "I am holier than you." Hence it is that even those of her ascetics, who practise the most rigid austerities, are never seen to frown upon the enjoyments of their neighbors which they themselves have abandoned. In company they are cheerful and gay. A more agreeable or more lively companion than the father general of the Capuchins we did not meet with in Europe. Not so with Protestant religionists. Their flocks are accustomed to hear their clergymen protruding their cant, prayers, and solemn discourses, on the assemblies of young people met together on the most joyous occasions. They seem to have no idea that there is a "time and place for all things." They are led to judge a Christian by the solemn expression of his countenance and the puritanical cut of his coat. A Catholic, on the contrary, is taught to shun what is sinful, that is, whatever is prohibited by the law of God or may endanger his salvation, but not to exaggerate the obligations of Christianity, or, like the Pharisees, to "strain at a gnat and swallow a camel."

In one place our author cites the case of the Albigenses, and he seems to think that they were butchered on account of their love of pleasure, by the amusement-hating monks. By referring to history we find the following account given of them. "La vie des Albigeois," says Larrlie, "était *austère*, leur esprit guerrier, *solitaire, ascétique.*" St. Bernard tells us, "leurs visages sont mortifiés et abattus par le jeune." What will Mr. Sawyer in his horror of asceticism say to this? Does he recognise in these the inhabitants of the land of minstrelry, the song and

* Such a scene as this would be considered by certain fanatics in the United States as an awful violation of the Sabbath, while reasonable men and true Christians view it as a very innocent and agreeable pastime. The difference between them is this, that the latter are governed in their estimate of right and wrong by the dictates of philosophy and the precepts of religion, while the former are led astray by a blind and perverted notion of the duties attached to the Lord's day. These men, like the hypocritical Pharisees of old, are always talking about the Sabbath, and with an ostentatious ultraism endeavor to impose upon the people obligations that are no where taught in the law of God, and which are nothing more or less than the creation of their own deluded brains. Hence they think that a man ought to keep himself housed, all day Sunday, either at home or at meeting; that he should wear a demure face, cook no victuals, indulge in no vocal or instrumental music, nor travel from one place to another. For the same reason, they are perpetually raising a fanatical clamor about the rail road cars running on Sunday, as if this or any of the above-mentioned occupations were forbidden by the law of God, or were inconsistent with the proper observance of the Lord's day! If they are prohibited, in what part of the Bible can we find the prohibition?—ED.

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the dance? Provence certainly never acquired that character from such fanatics as these. The author is also loud in his praises of the institution of chivalry, with its tilts and tournaments and manly sports. But he must remember it was the church that fostered and protected this institution, at once so refining to man and ennobling to woman. Her ecclesiastics encouraged by their presence all their manly and graceful exercises and diversions. She chose from amongst the knights her favorite champions, and if ever she suppressed their orders it was because, as in the case of the templars, they had fallen from their former humility and become rich and arrogant and a scandal to her cause. No! The Catholic church does not teach that amusements are sinful in themselves, but that they become so from our abuse or excessive love of them. She has accordingly ever permitted and even encouraged innocent amusements, and has only proscribed those temporarily which have been indulged in to an excess, or which have become perverted from their original harmlessness. She has, in establishing her festivals and holidays, and in her manner of celebrating them, sanctified rest and social pleasures: and we believe that it is owing in a great measure to the very circumstance of their being so constantly thrown into each other's society, and called upon to practise the social virtues, that the people of Catholic countries are the least addicted to drunkenness, and are the most refined, the most courteous, the most polite, the most social and religious in the world. This is the first time we ever heard the Catholic church accused of being opposed to social diversions; though we have often heard her condemned for just the opposite reason. We have sometimes heard her charged with encouraging idleness by the number of her festivals, and with inconsistency in prescribing, at one time, fasting and other austerities, and permitting, at another, the gaieties and amusements of the day. We do not think it necessary to vindicate the church on this head. We would refer those who share these sentiments, if they wish to consider the subject on the score of health, to a work of Dr. Fitch on consumption, "Its prevention and cure"—on that of morality and religious consistency, &c.—to the pages of our friend, Mr. Sawyer.

(Selected.)

THE GREAT DESERT BASIN OF CALIFORNIA.

OUR encampment was on the slope of the mountain, and the valley lay spread out at our feet, illuminated sufficiently by the red glare of the moon, and the more pallid effulgence of the stars, to display imperfectly its broken and frightful barrenness, and its solemn desolation. No life, except in the little oasis occupied by our camp, and dampened by the sluggish spring, by excavating which with our hands we had obtained impure water, sufficient to quench our own and our animals' thirst, existed as far as the eye could penetrate over mountains and plains. There was no voice of animal—no hum of insect, disturbing the tomb-like solemnity. All was silence and death. The atmosphere, chill and frosty, seemed to sympathize with this sepulchral stillness. No wailing or whispering sounds sighed through the chasms of the mountains, or over the gulfy and waterless ravines of the valley; no rustling zephyr swept over the scant dead grass, or dis-

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turbed the crumbling leaves of the gnarled and stunted cedars, which seemed to draw a precarious existence from the small patch of damp earth surrounding us. Like the other elements sustaining animal and vegetable life, the winds seemed stagnant and paralyzed by the universal dearth around us. I contemplated this scene of dismal and oppressive solitude, until the moon sank behind the mountains, and object after object became shrouded in its shadow.

Rousing Mr. Jacobs, who slept soundly, and after him the other members of our small party (nine in number), we commenced our preparations for the long and much dreaded march over the Great Salt Desert. The drive across the Salt Plain, without water or grass, was variously estimated by those with whom I conversed at Fort Bridger, at from sixty to eighty miles. Capt. Walker, an old and experienced mountaineer, who had crossed it at this point, as the guide of Capt. Fremont and his party, estimated the distance at seventy-five miles, and we found his estimate to be correct.

We gathered the dead limbs of the cedars which had been cut down by Capt. Fremont's party, who encamped here last autumn, and igniting them they gave us a good light during the preparation and discussion of our frugal breakfast, which consisted to-day of bread and coffee; bacon being interdicted in consequence of its incitement to thirst, a sensation which at this time we desired to avoid, as we felt uncertain how long it might be before we should be able to gratify the unpleasant cravings it produces.

Each individual of the party busied himself around the blazing fires, in making his various little, but important arrangements, until the first grey of the dawn manifested itself above the vapory bank overhanging the eastern ridge of mountains; when the word to saddle up being given, the mules were brought to the camp fires, and every arm and muscle of the party was actively employed in the business of saddling and packing "with care"—with unusual care—as a short detention during the day's march, to readjust the packs, might result in an encampment upon the desert for the coming night, and all its consequent dangers—the death or loss, by straying in search of water and grass, of our mules (next to death to us), not taking into the account our own sufferings from thirst, which, for the next eighteen or twenty-four hours, we had made up our minds to endure with philosophical fortitude and resignation. A small powder keg, holding about three or four pints of coffee, which had been emptied of its original contents for the purpose, and filled with the beverage made from the brackish spring near our camp, was the only vessel we possessed, in which we could transport water, and its contents composed our entire liquid refreshment for the march. Instructions were given to Miller, who had charge of this important and precious burden, to husband it with miserly care, and to make an equitable division whenever it should be called into use.

The descent from the mountain on the western side was more difficult than the ascent; but two or three miles by a winding and precipitous path, through some straggling, stunted, and tempest bowed cedars, brought us to the foot, and into the valley, where, after some search, we found a blind trail, which we supposed to be that of Capt. Fremont, made last year. Our course for the day was nearly due west, and following this trail, where it was visible and did not deviate from our course, and putting our mules into a brisk gait, we crossed a valley some eight or ten miles in width, sparsely covered with wild sage (artemisia) and greenwood. These shrubs display themselves, and maintain a dying existence, a brownish verdure, on the most arid and sterile plains and mountains of the desert, where no other vegetation shows itself. After crossing the valley, we saw a ridge of low volcanic hills, thickly strewn with

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sharp fragments of basaltes, and a vitreous group resembling junk bottle glass. We passed over this ridge through a narrow gap, the walls of which are perpendicular, and composed of the same dark scorious material as the debris strewn around. From the western terminus of this ominous looking passage we had a view of the vast desert plain before us, which, as far as the eye could penetrate, was of a snowy whiteness, and resembled a scene of wintry, frosty, and icy desolation. Not a shrub or object of any kind rose above the surface for the eye to rest upon. The hiatus in the animal and vegetable kingdoms was perfect. It was a scene which excited mingled emotions of admiration and apprehension.

Passing a little further on we stood on the brow of a steep precipice, the descent from the ridge of hills, immediately below and beyond which, a narrow valley or depression in the surface of the plain, about five miles in width, displayed so perfectly the wavy and frothy appearance of highly agitated water, that Col. Russell and myself, who were riding together some distance in advance, both simultaneously exclaimed—"We must have taken a wrong course, and struck another arm or bay of the Great Salt Lake." With deep concern we were looking around, surveying the face of the country, to ascertain what remedy there might be for this formidable obstruction to our progress, when the remainder of our party came up. The difficulty was presented to them, but soon, upon a more calm and scrutinizing inspection, we discovered that what represented so perfectly the "rushing waters" was moveless and made no sound. The illusion soon became manifest to all of us, and a hearty laugh at those who were the first to be deceived was the consequence, denying to them the merit of being good pilots or pioneers.

Descending the precipitous elevation upon which we stood, we entered upon the hard smooth plain we had just been surveying with so much doubt and interest, composed of bluish clay, and crusted in wavy lines with a white saline substance, the first representing the body of the water, and the last the crest and froth of the mimic waves and surges. Beyond this, we crossed what appeared to have been the beds of several small lakes, the waters of which have evaporated, thickly encrusted with salt, and separated from each other by small mound-shaped elevations of white sandy or ashy earth, so imponderous that it has been driven by the action of the winds into these heaps, which are constantly changing their positions and their shapes. Our mules waded through these ashy undulations, sometimes sinking to their knees, at others to their bellies, creating a dust that rose above, and hung over us like a dense fog.

From this point, on our right and left diagonally in front, at an apparent distance of thirty or forty miles, high isolated mountains rise abruptly from the surface of the plain. Those on our left were as white as the snow-lined face of the desert, and may be of the same composition, but I am inclined to the belief that they are composed of white clay, or clay and sand intermingled.

The mirage, a beautiful phenomenon I have frequently mentioned as exhibiting itself upon our journey, here displayed its wonderful illusions, in a perfection, and with a magnificence surpassing any presentation of the kind I had previously seen. Lakes dotted with islands, and bordered by groves of gently waving timber, whose tranquil and limpid waves reflected their sloping banks, and the shady inlets in their bosoms were spread out before us, inviting us, by their illusory temptations, to stray from our path and enjoy their cooling shades and refreshing waters. There, fading away as we advanced, beautiful villas, decorated with all the ornaments of suburban architecture, and surrounded by gardens, shaded parks, and stately avenues, renewed the alluring invitation to repose, by enticing the vision with more than Calypsian en-

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joyments, or Elysian pleasures. These melting from our view, as those before, in another place, a vast city, with countless columned edifices of marble whiteness, and studded with domes, spires, and turreted towers, would rise upon the horizon of the plain, astonishing us with its stupendous grandeur, and sublime magnificence. But it is in vain to attempt a description of these singular and extraordinary phenomena. Neither prose or poetry, nor the pencil of the artist, can adequately portray their beauties. The whole distant view around, at this point, seemed like the creations of a sublime and gorgeous dream, or the effect of enchantment. I observed that where these appearances were presented in their most varied forms, and with the most vivid distinctness, the surface of the plain was broken, either by chasms hollowed out from the action of the winds, or by undulations formed of the drifting sands.

About eleven o'clock we struck upon a vast white plain, uniformly level, and utterly destitute of vegetation, or any sign that shrub or plant had ever existed above its snow-like surface. Pausing a few moments to rest our mules, and moisten our mouths and throats, from the short supply of beverage in our powder keg, we entered upon this appalling field of sullen and hoary desolation. It was a scene so entirely new to us, so frightfully forbidding and unearthly in its aspect, that all of us, I believe, though impressed with its sublimity, felt a slight shudder of apprehension. Our mules seemed to sympathize with us in the pervading sentiment, and moved with reluctance, several of them stubbornly setting their faces for a counter march.

For fifteen miles the surface of this plain is so compact that the feet of our animals, as we hurried them along over it, left little, if any impression, for the guidance of the future traveller. It is covered with a hard crust of saline and alkaline substances combined, from one fourth to one half of an inch in thickness, beneath which is a stratum of damp whitish sand and clay, intermingled. Small fragments of white shelly rock, of an inch and a half in thickness, which appear as if they once composed a crust, but had been broken by the action of the atmosphere, or the pressure of water rising from beneath, are strewn over the entire plain, and embedded in the salt and sand.

As we moved onward a member of our party, in the rear, called our attention to a gigantic moving object on our left, at an apparent distance of six or eight miles. It is very difficult to determine distances accurately on these arid plains. Your estimate is based upon the probable dimensions of the object, and unless you know what the object is, and its probable size, you are liable to great deception. The atmosphere seems frequently to act as a magnifier; so much so, that I have often seen a raven perched upon a low shrub, or an undulation of the plain, answering to the outlines of a man on horseback. But this object was so enormously large, considering its apparent distance, and its movement forward parallel with ours so distinct, that it greatly excited our wonder and curiosity. Many and various were the conjectures (serious and facetious) of the party, as to what it might be or portend. Some thought it might be Mr. Hudspeth, who had concluded to follow us; others, that it was some cyclopean nondescript animal lost upon the desert; others, that it was the ghost of a mammoth or megatherium, wandering in "this rendezvous of death;" others, that it was the d—l mounted on an ibis, &c., &c. It was the general conclusion, however, that no animal composed of flesh and blood, or even a healthy ghost, could here inhabit. A partner of equal size soon joined it, and for an hour or more they moved along as before, parallel to us, when they disappeared, apparently behind the horizon.

As we proceeded the plain gradually became softer, and our mules sometimes sank to their knees in the stiff composition

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of salt, sand, and clay. The travelling at length became so difficult and fatiguing to our animals, that several of the party dismounted (myself among the number), and we consequently slackened our hitherto brisk pace into a walk. About two o'clock, p. m., we discovered through the smoky vapor the dim outlines of the mountains in front of us, at the foot of which was to terminate our day's march, if we were so fortunate as to reach it. But still we were a long and weary distance from it, and from the "grass and water" which we expected there to find. A cloud rose from the south soon afterwards, accompanied by several distant peals of thunder, and a furious wind, rushing across the plain, and filling the whole atmosphere around us with fine particles of salt, and drifting it in heaps like the newly fallen snow. Our eyes became blinded, and our throats choked with the saline matter, and the very air we breathed tasted of salt.

During the subsidence of this tempest there appeared upon the plain one of the most extraordinary phenomena, I dare to assert, ever witnessed. As I have before stated, I had dismounted from my mule, and turning it in with the *caballada*, was walking several rods in front of the party, in order to lead in a direct course to the point of our destination. Diagonally in front, to the right, our course being west, there appeared the figures of a number of men and horses, some fifteen or twenty. Some of these figures were mounted and others dismounted, and appeared to be marching in front. Their faces and the heads of the horses were turned towards us, and at first they appeared as if they were rushing down upon us. Their apparent distance, judging from the horizon, was from three to five miles. But their size was not correspondent, for they appeared nearly as long as our own bodies, and consequently were of gigantic stature.

At the first view I supposed them to be a small party of Indians (probably the Utahs), marching from the opposite side of the plain. But this seemed to me scarcely probable, as no hunting or war party would be likely to take this route. I called to some of our party nearest to me to hasten forward, as these men were in front, coming towards us. Very soon the fifteen or twenty figures were multiplied into three or four hundred, and appeared to be rushing forward with the greatest action and speed. I then conjectured that they might be Capt. Fremont and his party, with others from California, returning to the United States by this route, although they seemed to be too numerous even for this. I spoke to Brown, who was nearest to me, and asked him if he noticed the figures of men and horses in front. He answered that he did, and that he had observed the same appearances several times previously, but that they had disappeared, and he believed them to be optical illusions, similar to the mirage. It was then for the first time, so perfect was the deception, that I conjectured the probable fact, that these figures were the reflection of our own images by the atmosphere, filled as it was with fine particles of crystalized matter, or by the distant horizon, covered with the same substance. This induced a more minute observation of the phenomenon in order to detect the deception, if such it were. I noticed a single figure, apparently on foot in advance of all the others, and was struck with its likeness to myself. Its motions, too, I thought, were the same as mine. To test the hypothesis above suggested, I wheeled suddenly around, at the same time stretching my arms, and to their full length, and turning my face sideways to notice the movements of the figure. It went through precisely the same motions. I then marched deliberately, and with long strides, several paces. The figure did the same. To test it more thoroughly I repeated the experiment, and with the same result. The fact then was clear; but it was more fully verified still, for the whole array of this numerous shadowy host, in the course of an

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hour, melted entirely away, and was no more seen. The phenomenon, however, explained and gave the history of the gigantic spectres which appeared and disappeared so mysteriously at an earlier hour of the day. The figures were our own shadows, produced and reproduced by the mirror-like composition impregnating the atmosphere, and covering the plain. I cannot, here, more particularly explain or refer to the subject. But this spectral population, springing out of the ground, as it were, and arraying itself before us, as we traversed this dreary and heaven-condemned waste, although we were entirely convinced of the cause of the apparition, excited those superstitious emotions so natural to all mankind.—*Bryant.*

(From the Correspondence of the Rambler.)

THE FORTY HOURS' DEVOTION AT ROME.

ROME, *First Sunday in Advent*, 1847.

DARE say several hundred sermons have been preached to-day in different parts of the world upon prayer and watchfulness, as specially appropriate duties of Advent; and though probably not ten individuals beyond the circle of cardinals could hear and understand a single word of the good Dominican's discourse, as he preached before the pope in the Sistine Chapel this morning, yet I am sure it is not too much to say, that no where throughout the whole church have those duties been more eloquently and effectually inculcated, than in this same city of Rome, and in that very chapel—not by words perhaps, but by deeds; not through the ears, but the eyes. We saw the holy father, the head of Christ's church upon earth, not only watching and praying himself—a sight by those who were near enough to observe his countenance never to be forgotten—but also putting the whole church of this city into the same attitude, so to speak, according to a form of devotion which continues, day after day, and night after night, in one unwearied round throughout the whole year (excepting, indeed, for a very brief interval, of which you shall hear in due time); I mean the Quarant' Ore, of which, I dare say, you have often heard, and than which it is impossible to conceive a more simple, and touching, and, at the same time, a more literal commentary upon those words of the apostle, "Pray without ceasing." On the first Sunday in Advent of every year, the pope solemnly recommences the cycle of this beautiful devotion in the Sistine, or rather in the Pauline, Chapel; *i. e.* after mass and the litanies of the saints in the one, the pope carries the blessed sacrament in solemn procession to the other, and there sets it up for public adoration; and from hence it is transferred to all the principal churches in succession throughout the different parts of the city—not according to any order of dignity, excepting in the case of the first three, the most ancient Basilicas—but according to a plan drawn up by the Cardinal Vicar, and published every six months. You must not imagine that the blessed sacrament itself is carried from one church to another on these occasions, but only that when the devotion has ceased in one church, it is begun in another; or rather, that it is being ended

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in the one place and begun in the other at the very same momet, that so there may never be any risk of even the slightest interruption. For instance, whilst the high mass is being sung and benediction given in the Pauline Chapel on Tuesday, previous to removing the blessed sacrament from the *ostensorium*, in which it is now exposed, and restoring it to the tabernacle, *i. e.* taking down or removing the Quarant' Ore, as it is called, the canons of St. John Lateran will be just setting it up; and in like manner, whilst they are removing it on Thursday, the canons of St. Peter's will be beginning it, &c. You will observe, too, that the blessed sacrament does not remain exposed only for forty hours in each place, as the name would seem to imply, but for two whole days, or forty-eight hours. And this is not the only or even the principal point of difference between the ancient and modern practice of this devotion. The truth is, that the good Father Joseph of Ferno (originally a minor observant, but who afterwards, with four or five others, migrated to the Capuchins, and who was the first who ever practiced it,) did not contemplate its becoming a permanent and ordinary devotion of the faithful. He began it in Milan, in the year 1536, as a means of deprecating God's wrath, and obtaining immediate relief from the troubles which Milan was suffering from the war between the Emperor Charles V and Francis I, King of France; and he chose the term of forty hours, in commemoration of our Lord's silent abode among the dead for that space of time. He seems to have used it much for the same purposes as in modern times missions or retreats are given; not at all as it now is, mainly to do honor to the blessed sacrament, and to keep up a perpetual sacrifice of prayer and thanksgiving, but to stir up the people to break off their evil habits, and especially to lay aside those bitter feuds and private enmities, by which, at that time, the whole framework of Italian society was being distracted.

He went about, therefore, from town to town, especially in the north, establishing the devotion, not, as I have said, as a perpetual ordinance, but for forty hours only; during the whole of which time he often remained in the church, preaching continually at different intervals, and always with the same wonderful success. In one town, the bishop told him that he had quenched more than a hundred quarrels during a single Quarant' Ore; in another, Arezzo, domestic feuds had risen to such a height, that many families had already left, and there seemed danger of its being wholly depopulated; but such was the success of Father Joseph's preaching, that when he paid them a second visit on his return from Sienna, the magistrates and clergy went out to meet him, welcoming him as the second founder of their town. In Gubbio, where he found the inhabitants in daily expectation of a siege by the army of Paul III., who was seeking to recover it from the unjust usurpation of the Duke of Urbino, Father Joseph promised that, if they would celebrate the Quarant' Ore with great devotion, the pope's army should never behold the city, although it was already known to be in the immediate neighborhood. And, in accordance with this prediction, the army was snowed up at Assisi, and very shortly afterwards the contending parties came to an amicable arrangement of their dispute; whereupon, in token of gratitude, the people made a decree that they would celebrate the Quarant' Ore every year in the church of St. Francis, at Christmastide. But though the devotion was blessed from the first by many wonderful fruits, wherever it was introduced, and though the clergy and people, especially the Capuchins, every where prosecuted it with much zeal and fervor, still it had not as yet a perpetual establishment.

In Rome, St. Philip Neri persuaded his confessor to have it celebrated once a month, but still in the same manner as it had been begun by Father Joseph; I mean, that he used to preach during the exposition, and

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sometimes to remain there himself for the whole forty hours; and on one of these occasions he converted thirty young men, who had been living in habits of carelessness. Ten or twelve years afterwards we find, from a bull of Pius IV, that the same practice prevailed in another church in Rome, by one of those pious confraternities for which this city is so remarkable, the confraternity *dell' orazione*, otherwise called *della morte*, whose special duty it was, and still is (for the society yet flourishes, and has a church of its own), to provide Christian burial for the poor, more particularly for those who might be found dead in the highway or in the fields. We learn from this bull, that this confraternity, having been moved by some heavenly inspiration, was in the habit of setting apart forty hours in every month to be spent in prayer and watching, with exposition of the blessed sacrament, in honor of the forty days during which our Lord prayed and fasted in the wilderness, a practice which they still continue in the third week of every month. It was not until thirty years later, A. D. 1592, that Clement VIII published a bull, in which, lamenting over the sad state of Christendom, and especially of France, the threatened invasion of the Turks, the spread of heresies, &c., he declares that no human aid can avail against such mighty and overwhelming evils, that there is no help, no refuge, no safety, but only in prayer, and that this is always powerful and prevailing in proportion to the number and fervency of the petitioners; wherefore he ordains that at least in this one city of Rome, prayer shall be made without ceasing day and night. "We are all poor," he says, "and stand in need of God's grace; without him we can attain no good, escape no evil; ask, therefore, and you shall receive; knock, and it shall be opened unto you. Pray for the holy Catholic church, that all errors may be put to flight, and that the one true faith may be propagated throughout the whole world; pray also, that all sinners may be converted, and may not be swallowed up in the waves of wickedness, but be saved by the plank of repentance. Pray for the peace of kings, and the unity of all Christian people. Pray for the afflicted kingdom of France, that He who rules over all nations, whose will nothing can resist, may restore to that most Christian kingdom, which deserves so well of our holy religion, its ancient piety and tranquillity. Pray that those most fierce enemies of the faith, the Turks, who, incensed with an audacious fury, do not cease to threaten ruin and slavery to all Christians, may be brought low by the right hand of God. Lastly, pray for ourselves also, that God may assist our weakness, that we faint not under so great a burden, but that He may make us profitable to his people, both by word and by example, and to fulfill the work of our ministry, that so, together with the flock committed to our unworthy trust, we may arrive at everlasting life, through the sprinkling of the blood of that spotless Lamb which we offer daily upon our altars," &c. &c.

The eloquent and edifying language of this bull is well worthy of its subject, which, again, is well worthy of the place and of the writer. There is something to my mind particularly solemn and imposing in the idea of there being thus set up, in the very centre and citadel of all Christendom, so noble a monument of perseverance in prayer; and that, too, not prayer for ourselves only, but in a more especial manner for others, for the whole church. Intercession is of the very essence of this devotion; it is what the bull I have mentioned distinctly and peculiarly enjoins, and what the prayers, which are always used in establishing it, principally consist of; so that it is the privilege of every child of the Catholic church throughout the world always to have at least this one consolation, the certainty that there are some persons in the world at that very moment praying for him; whether he be racked with pain on a bed of sickness, or threatened with instant

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death by the raging waters,—whatever his trials may be, and whenever they may come upon him,—though in the silent hours of night, without a friend, without a single witness to pity him, still the mother and mistress of all churches is not forgetting the very least of all her children; she prays for him. For me, this one fact alone suffices to make me proud of the appellation of *Roman* Catholic, and happy in my residence in this privileged city; and if you had witnessed the devotion of the people as often as I have done, in the churches where these prayers are being offered, you would not wonder at my enthusiasm. By night the church is of course closed, for the prevention of scandals; and only the ecclesiastics of that particular church, and the members of certain confraternities formed for this special duty, are admitted to be present, to watch and pray in succession, each for a certain length of time, before the blessed sacrament on the altar: meanwhile lamps are suspended outside the doors, to warn the passers by, and to excite them to join, in spirit at least, if not for a moment in outward act also, with the worshippers within. But it is impossible to appreciate the scene that presents itself in these churches by day, unless one has been in the habit of very frequent attendance oneself; nearly a twelvemonth's experience has shown me that, even though the church may happen to be in the most distant and unfrequented parts of the city, or though the weather may be tempestuous, or though some popular festival may be drawing many in another direction, yet you can never find this devotion otherwise than most fully attended. The steady perseverance with which the halt and the blind daily besiege the doors, is a pretty good criterion of this. Of course, however, it is more crowded at some hours than at others; for instance, in the afternoon, when the *congregates* of the several lay and ecclesiastical colleges flock in, one after the other, as a means of sanctifying their daily walk; and again at the Ave, or half-an-hour after sunset, when numbers of persons of every rank, but especially the poor and those who have been busy all the day, crowd in to offer up their evening sacrifice of prayer and thanksgiving in the immediate presence of their God. It is certainly at this latter hour that the church of the Quarant' Ore presents the most attractive spectacle. During the day, the light from without is excluded, and all the images covered up; so that on first entering, the eye, which has just been rejoicing in the unclouded brilliance of an Italian sky, can scarcely distinguish any thing but the small cluster of dim lights (varying from twenty to fifty perhaps) which surround the *ostensorium*. By degrees the scattered worshippers one by one become visible, kneeling in silent adoration before their Lord, and the first impression of gloom soon passes off; but at the Ave Maria, and for the next hour or hour and a half, during which this church has the privilege of being kept open, the effect is quite different—chandeliers innumerable illuminate the whole neighborhood of the high altar, from the pavement to the very roof; on the altar itself three or four hundred candles at once, arranged in every variety of graceful pattern, encircle the blessed sacrament with a perfect blaze of brightness; crowds of worshippers are kneeling absorbed in prayer, and the scene is at once captivating to the eye and satisfying to the heart.

How I wish that some of our fellow-countrymen could be induced to step aside occasionally from the busy streets, or to give up some tempting "sight," that they might devote five minutes' serious contemplation to this most striking spectacle. It has often grieved me to see these, some even who appeared anxious to gain an insight into the practices of our holy religion, returning with a look of contempt or of disappointment from some popular festival or ecclesiastical ceremony, as if complaining that they could see no devotion there; I have longed to tell them that it is not at

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these great functions that they can learn any thing of the real religious spirit of the people. At such a time all, except those actually officiating (against whom I never heard a word spoken), are alike in a measure sight-seers; but let them turn aside from the great Basilicas, and go where they see the monstrance suspended across the street and over the door, where the sentinel paces up and down to prevent the Jews from intruding on the sacred presence of Him whom they crucified, and where an additional curtain, put up for the purpose, screens the most Holy of holies from the irreverent gaze of any chance passenger; let them go where any of these tokens warn them of the exposition of the blessed sacrament, and there they will see something of Roman devotion. Or, if they fail to find these tokens for themselves, and are at a loss where to look for them, let them enter the first small shop which they pass—the smaller the better—and look at the notice which they will find pasted against the wall or the door; a notice, not of the hours of arrival and departure of railway trains, steamers, or omnibuses, as in England, but of the various churches in which the Quarant' Ore is to be celebrated throughout the year. When they first enter the church, they will see some things, perhaps, which may appear strange, such as persons touching the ground with their foreheads, or kissing it with their lips, in acknowledgment of their deep unworthiness, just as we read of the whole Flemish army on the morning before their victory over the French at Courtray in 1302; but they will see much more, which even the most prejudiced can only admire and humbly wish to imitate, in the statue-like stillness of the kneeling forms, who, with clasped hands and uplifted faces, are worshipping around, gazing in silent love upon their Lord, as if unconscious of any presence but His whom they are come to honor, and in the rapt expression of some of the countenances which meet the eye amongst the half-clad beggars through whom one has to thread one's way on leaving the church. N.

(Selected.)

THE NIGHT-BLOOMING CEREUS.

A mantle of leaves
  Had enshrouded the rose,
And slumber had hidden
  The tints of the bower;
When, lo! in the midst
  Of this dewy repose,
As I wandered, I came
  To a night-blooming flower.

All others, their robes
  And their odors forsaking,
Undistinguished were sleeping
  In slumber profound;
But this, this alone,
  In its beauty was waking,
And breathing its soul-filling
  Sweetness around.

'Twas a glorious flower!
  Its corolla of white,
As pearls of Arabia
  'Mid Jewels of gold,
And lonely and fair,
  Through the shades of the night
It beamed with a softness
  I loved to behold.

And methought, as I loook'd,
  What an emblem is this,
Thus blooming afar
  From the land of its birth,
Of Him, whose own land
  Is a region of bliss,
Though he grew as a plant
  In this garden of earth.

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'Twas thus, while the world
All around Him was dim,
That He shone with love's purest
And holiest ray,
'Twas thus, in the garden
So honored by Him,
That night, through His fragrance,
Was richer than day.

Like the flowers, his disciples,
At midnight were sleeping,
And deep were their slumbers,
Unconscious of care;
While He, in the blood
Of his agony, weeping,
To His Father was breathing
The sweetness of prayer.

From the Dublin Review.

THE SUPERSTITIONS OF UNBELIEF.*

OURS is indeed a strange age,—and ours a most curious country; for faith is to be found for things far harder to be believed than the mystery of the redemption, or the miracles in "the Lives of the Saints." Some are firmly persuaded that men are in a state of progression from tadpoles; some believe that their neighbors can read, not with their eyes, but with their stomachs; some affirm that diseases are cured by the touch of the mesmeriser; some are certain that a few passes with one man's hand before the face of a second, will enable that person to know what is passing in the mind of a third; that there is and can be no secret from the sensitive somnolescent! And now we have the proof in "the Revelations of Nature," that unbelieving Arians can believe that a beardless shoemaker is a prophet, because he has had a magnetic sleep, in which he acquired (as he says, and they repeat) a knowledge of all things, past, present, and future, from the creation of the world to the terminology of Kant and Fichte; aye, far, far away "beyond the seven stars;" in fact, every thing but—orthography, etymology, syntax, and prosody!*

Superstition springs up after superstition in this country, and always finds willing adherents and ready followers. Can it be that there is something peculiar in the Anglican constitution which tends to foster this unhappy inclination towards what is a violation of the laws of reason and the ordinances of God?

It is a curious history—the history of superstition in this country—from the days when Druidism had its great university established in Britain, to the present, in which bigotry parades about our roads its annual idol, and doing so, reminds us of the cruel rites once practised in this country, and compels us to bear in mind, that those who are most eager in perpetuating the degradation of the Catholic, are themselves besotted by superstitions which that church has always struggled to eradicate.

* The article from which we have made this extract, is a review of Mrs. Crowe's work, entitled "The Night-side of Nature; or Ghosts and Ghost seers."

* It might have been supposed that the revelation which brought to an uneducated man the secrets of science, might have taught him grammar too, to express them in! The Athenæum, No. 1053, p. 6, art. on "the Principles of Nature!" See same periodical, No. 1055, p. 61, in which the motives to the publication of the book are referred to.

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Imperial Rome engrafted new superstitions upon those which had been indigenous to Britain, and the regret of the patriot and saint, Gildas, was, that the efforts of the church had not been of sufficient avail to extirpate them.

It is from the laws of the church, from the "Capitularies" of Archbishop Theodore, and the "Confessionale" of Archbishop Egbert, that we know what were the superstitions which the Angles, Saxons, and Jutes imported into this country; whilst the "Modus imponendi pœnitentiam" demonstrates how much these superstitions were aggravated by the invasion of the Danes.

Mr. Thorpe, in his truly valuable edition of the "Ancient Laws and Institutes of England," gives a specification of these several superstitions. They bear the following designations: Blot; Drycræft; Ellen; Frith-geared; Frith-splot; Fyrht; Galdor; Hlytas; Hwata; Hwatunga; Liblac; Lic-wiglung; Man-weorthung; Stacung; Swefen-racu; Treow-weorthung; Unlibbe; Wil-weorthung. We adopt the explanation given to these by Mr. Thorpe in his Glossary: *Blot* is a sacrificing to idols. *Drycræft*, witchcraft, magic. *Ellen*, the elder tree. "This tree," observes Grimm, as quoted by Mr. Thorpe, "was held in great veneration by our forefathers; when they had to lop it, they usually repeated this prayer: '*Lady Elder, give me some of thy wood, then will I give thee also some of mine when it grows in the forest.*' This was generally repeated kneeling, with head uncovered and folded hands." *Frith-geard* was the enclosure around a sacred stone-tree, or fountain, and regarded as a sanctuary. *Frith-splot*, the latter part of this compound Mr. Thorpe regards as equivalent to the English *spot*, and *plot*, and hence that *Frith-splot* has the same signification as *Frith-geard*. *Fyrht*, a superstitious practice, the precise nature of which is not now known. *Galdor*, an incantation, enchantment. *Hlytas*, lots. This is the same practice—that of learning a person's future fate, by the opening of a book, and reading the first line that presents itself to the eye—of which we have a memorable instance in the case of Charles I, and Lord Falkland. Both, it is said, consulted the Virgilian lots in the Bodleian. The former opened on,

> "Jacet ingens litore truncus
> Avulsumque humeris caput, et sine nomine corpus."

The latter on,

> "Heu miserande puer! si qua fata aspera rumpas
> Tu Marcellus eris."

It is said by the author of "The unseen World," (p. 207,) that "the early Christians continued the use of the same lot, only substituing the Bible for Homer and Virgil. *But it was strenuously opposed by the Fathers, who called it an undoubted tempting of God.*" *Hwata*, augury, divinations. "Homini Christiano certe non est permissum vana auguria facere, uti gentiles faciunt, (id est, quod credant in solem et lunam, et in cursum stellarum, et auguria tempora exquirant, ad negotia sua incipienda.)" Egbert. Pœnitent. Lib. ii. § 23. *Liblac*, witchcraft, particularly that kind which consisted in the compounding and administering of drugs and philtres. *Lic-Wiglung*, necromancy. *Stacung*, sticking pins or needles into a waxen image of the person against whom the witchcraft was directed. *Wil-weorthung*, well, or fountain worship. Some of these superstitious practices will not bear explanation, and others are comprised in the canonical prohibitions passed in the reign of King Edgar.

"And we enjoin, that every priest zealously promote Christianity, and totally extinguish every heathenism; and forbid well-worshippings, and necromancies, and divinations, and enchantments, and man-worshippings, and tree worshippings, and that devil's craft, whereby children are drawn through the earth, and the vain practices which are carried on on the night of the year, and with various spells, and with Frith-splots, and with elders, and also various other trees, and with

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stones, and with many various delusions, with which men do much of what they should not."*

With these may be included the various superstitions prohibited in Theodore's Pœnitentiale, c. xxvii, § 1. 26. Egbert's Confessionale, § 29, 32. Egbert's Pœnitentiale, Lib. ii, § 22, 23, and the Northumbrian Priests' Laws, § 48, 50, 54. By these men were forbidden to perform sacrifices to devils; to practise magic or enchantments; to destroy another by witchcraft; for a woman to put her daughter on the house-top, or in the oven; for any one to burn corn where there is a corpse; to seek the future in the Psalter or the Gospel; to admit diviners or fortunetellers into the house, (Egbert. Excerpt. § 149); to practise witchcraft for love purposes; for a woman to practise withcraft on her child, or draw it through the earth, &c., &c.

In looking to the progress and history of superstitions in this country, we must consider how successful was the invasion of the Northmen, popularly known as the invasion of the Danes; how they rooted themselves firmly into the soil, and held possession of the lands in so many parts of England, and in so doing debased the population by a vice for which it is still notorious—that of drunkenness. We cannot be surprised to find that their superstitions, like their evil habits, should have been universally diffused, and that both should, despite of all the efforts of the church to the contrary, have procured and retained adherents.

The lands of the Northmen might be said to be not merely the home, or the refuge, but the very sanctuary of witchcraft and superstition. It was there that men worshipped Odin, an account of whom is a compendium of the feats of the modern mesmeriser, and the old magician, for

"Odin could transform his shape: his body would lie as if dead or asleep; but then he would be in the shape of a fish, or worm, or bird, or beast, and be off in a twinkling to distant lands upon his own, or other people's business. With words alone he could quench fire, still the ocean in tempest, and turn the wind to any quarter he pleased. Odin had a ship which he called Skidbladnir, in which he sailed over wide seas, and which he could roll up like a cloth. Odin carried with him Mimir's head, which told him all the news of other countries. Sometimes, even, he called the dead out of the earth, or set himself beside the burial-mounds; whence he was called the ghost sovereign, and lord of mounds. He had two ravens to whom he had taught the speech of man; and they flew far and wide through the land, and brought him the news. In all such things he was pre-eminently wise. He taught all these arts in Runes, and songs which are called incantations, and therefore the Asaland people are called incantation-smiths. Odin understood also the art in which the greatest power is lodged, and which he himself practised; namely, what is called magic. By means of this he could know beforehand the predestined fate of men, or their not yet completed lot; and also bring on the death, ill luck, or bad health of people, or take the strength or wit from one person and give it to another. Odin knew where all missing cattle were concealed under the earth, and understood all the songs by which the earth, the hills, the stones and mounds were open to him; and he bound those who dwell in them by the power of his word, and went in and took what he pleased. From these arts he became very celebrated. His enemies dreaded him; his friends put their trust in him and relied on his power, and on himself. He taught the most of his arts to his priests of the sacrifices, and they came

* Canons enacted under King Edgar, § 16. Thorpe's translation, ancient LL. and Institutes of England, p. 396. This very canon, if it did not originate from, must have had the full sanction and approval of St. Dunstan, included by Mr. Godwin amongst "the Necromancers."

These canons will be found in Spelman, vol. i, pp. 447, 476. Labbaeus, vol. ix, pp. 682, 696. Wilkins, p. 82, 97.

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nearest to himself in all wisdom, and witch-knowledge. Many others, however, occupied themselves much with it, and from that time witchcraft spread far and wide."*

How perfectly true this is, references to a single author—Torfaeus—and that not one professedly treating on magic, will abundantly testify. We are, for instance, told by Torfaeus, in his "Historia Rerum Norvegicarum," of Oddus, a magician who could overturn ships by his incantations; of a giantess riding on a wolf, and guiding it by a snake; of magic flies of a sky-blue color, and believed to be evil spirits; of witches riding through the air; of a prophetess witch, so celebrated as to gain the name of "a Syhill;" of a man turned into a serpent; of a witch changed into a cow; of giants who were great magicians; of witches riding on the backs of whales; of heroes having their skins so indurated by incantations, that they were impenetrable to the sword or battle-axe; of ships with black sails, and no sailors; gigantic sea-witches, and of bags filled with fire.†

These are but a few illustrations amid a multitude of the superstitions which the Northmen brought with them to England, that long agitated the ignorant, and the profane, and that always have been opposed, derided, or denounced by pious Catholics.

Thus William of Malmsbury, in alluding to the stupid tale about the body of Alfred the Great wandering about his tomb in Winchester, observes that the superstitious notion was derived from Pagans, refers in proof of his assertion to the tenth book of the Æneid, v. 641; whilst the author Torfaeus, to whom we have already alluded, not only states that such a superstition prevailed amongst the Northmen, but gravely gives two recipes for preventing the wicked dead from walking again in this world.* The first is to burn the bodies, and throw the ashes in a running stream; and the second is to cut off the head of the deceased, and then place it between his legs! The same author admits that the superstition was in his day, believed even in his own country—that being one of the lands of Europe in which "the reformation" has been permanently established.†

And now we have in the book before us—"the Night side of Nature"—a testimony and a proof how much of superstition still prevails in England; even though England does boast of itself as not merely an "enlightened" nation, but as a peculiarly "Protestant" country: and even though it may be affirmed that the most Protestant of all its kings—(that is if Protestantism were to be tested by the severity, baseness, and cruelty of his persecutions of Catholics)—was a most vigilant and inexorable executioner of witches. If fire and faggot could have purified the land from the very names of sorcery and witches, James I must have succeeded in the effort.‡

The "reformed" faith in England was not strong enough to triumph over opinions and practices which had baffled the exertion of the Catholic church. Witchcraft and superstition still remained, be-

* The Ynglinga Saga, chap. 7, as translated by Laing, in Chronicle of Kings of Norway, vol. i, pp. 220, 222. See Sagan der Konige Norwegens, vol. i, p. 455.

† See vol. i, pp. 107, 108, 227, 228, 265, 321, 346, 437, 462, 467. Vol. ii, pp. 70, 71, 149.

* As to the existence of "malignant demons," see Farmer's Letters to the Rev. D. Worthington, pp. 65, and 70.

† Nec dum apud rude vulgus satis extirpata. Hist. Norveg. vol. i, pp. 330, 331. For other superstitions of the Northmen respecting the dead, see same volume, pp. 401, 402, see also Collin de Planey, Dictionnaire infernal, in verb. vampire!

‡ "Several unhappy women, inhumanly committed to the stake, though persevering in asseverations of their innocence to the last, were burnet *quick* after *sic ane crewell maner, that sume of thame deit in dispair*, renunceand and blasphemand; and *utheris half burnt brak out of the fyre*, and wer cassin *quick* into it agane, quhuil thay war brunt to the deid."—Hadington Collections, ad 1. Dec. 1608, as quoted in the Darker Superstitions of Scotland, p. 672.

For an account of the cruel persecution inflicted upon persons accused of witchcraft in the anti-Catholic states of America, Sweden, Scotland, and Switzerland, see Dublin Review, vol. xx, pp. 74, 75. The first to direct public opinion against these cruelties was Frederick Spe, a Jesuit—same vol. p. 76.

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cause wickedness, sin, and vice have always found an abode in the human heart, and because unholy desires will always seek their fulfilment through unholy means. If man will not place himself within the precincts of the church—uplift his thoughts with her prayers, and guide his steps by her precepts—if he will fly from the church and abjure alike her lessons and her commands, then he will find that the human mind is parasitical, that despite of him, it will cling for some support exterior to itself, and turning from the tree of life, will, in seeking for that of knowledge, find itself intertwined with the poison-bearing branches of error and of superstition.

We point to the fact of heresy flourishing in this country more than in any other—having a powerful establishment upheld by law, and maintained by immense wealth, and surrounded by an innumerable brood of sects—all "Protestants," because all "protesting" against the church of Rome; and yet all, whether within or without the rich domains of the establishment, bewildered by so many ridiculous fancies about "dreams," "presentiments," "warnings," "wraiths," "self-seeings," "apparitions," "troubled spirits," "haunted houses," "spectre-lights," &c., &c., &c., that it requires a book in two volumes to give any thing like an accurate idea of their essence, their variety, their symptoms, and their manifestations.

Let it not be supposed that we cast a censure upon Protestantism in all its contradictory developments, because there has flourished along side of it a multitudinous variety of superstitions. We only point to it as a fact which should teach its adherents modesty, and at least render them cautious in making the Catholic church responsible for witchcraft. We point to the fact as one calculated to inspire the discretion of silence, especially when it can be shown that the recovery of "The Table-Talk of Luther," and its translation into English, are gravely ascribed to the visitation of a ghost!—to the manifestation of the spirit of Martin Luther himself.

"About six weeks after I had received the said book," says Captain Bell, its first English translator, "it fell out, that I being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bed-side, arrayed all in white, having a long and broad white beard hanging down to his girdle steed, who, taking me by my right ear, spake these words following unto me: 'Sirrah! will not you take time to translate that book which is sent unto you out of Germany? I will shortly provide for you both place and time to do it;' and then he vanished away out of my sight."*

To prove the value of the book, which thus required a ghost to insist upon its translation, we shall content ourselves with a single extract, in which it is to be observed the words used profess to be those of Martin Luther himself, *strictly*, and, we are sure, when the task is performed by Mr. Hazlitt, *correctly translated into English*:

"There was at Nieuburg," says Luther, "a magician, named Wildferer, who one day swallowed a countryman, with his horse and cart. A few hours afterwards, man, horse, and cart, were all found in a slough some miles off. I have heard too of a seeming monk, who asked a wagoner, that was taking some hay to market, how much he would charge to let him eat his fill of hay? The man said a kreutzer, whereupon the monk set to work, and had nearly devoured the whole load, when the wagoner drove him off."†

* Captain Henry Bell's Narration, or relation of the miraculous preserving of Dr. Martin Luther's book, as quoted in introduction to the Table-Talk of Martin Luther, translated by W. Hazlitt, p. vii, in Bogue's European Library.

† The Table-Talk of Martin Luther, § d. lxxx, p. 251. (Bogue's European Library.) In the same page and following paragraph, it is mentioned that Luther being asked what he would do with witches who spoil milk, eggs, and butter, in farm yards, replied, "I should have no compassion on these witches, *I would burn all of them.*"

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We must admit, in common justice to Mrs. Crowe's book, that, amid its incredibilities, there is nothing so monstrous as the two stories here quoted from the lips of Martin Luther himself.*

The book of Mrs. Crowe is one that has a great moral attached to it. A perusal of its details, as curious as they are interesting, will tend to convince the most sceptical that outside of the Catholic church the soul cannot find rest, the spirit peace, nor the heart contentment—that man must, once he departs from the church, prepare himself for sore trials, and sad conflicts—that a denial of church dogmas can never bring with it that repose which their reception confers—that a disobedience to its commands more often harasses the nerves, and vexes the spirit, than the willingness and the struggle to put them into execution—that a refusal to believe in purgatory will not guard the recusant from a belief in ghosts—that a disavowal of the power of the church to work miracles will not save their repudiator from a firm credence in the powers of the mesmeric manipulator—that an absolute disbelief of the promises of God to his church, will not protect the infidel from the presentiments of accidental circumstances, nor the prognostications of fortunetellers; because the lives of the most virulent impugners of the Christian faith prove them to have been the most abject slaves of superstitious fears.* The extreme point of infidelity is the lowest limit of mental despair: "quello estremo stato di intelletuale disperazione."†

Yes, a great moral lesson can be drawn from this work, as if it were a book of devotion, and not, as it is, a combination of the wildest tales that fear and fancy ever yet wove into a series of marvellous narratives, and that moral is, that "there is no rest for the wicked;" that in the Catholic church, and the Catholic church alone, in this world, can the weakness and fragility of our nature find peace—peace with God, and peace with ourselves.

* The feat of devouring an immense quantity of hay is ascribed to Dr. Faustus.—Godwin's Lives of the Necromancers, p. 343.

* "—Comme Rousseau, ils ont peur du nombre 13; Comme Bayle, ils ont un prejuge contre le Vendredi; Comme Volney, ils recherchent l'explication des songes; Comme Helvetius, ils consultent les tireuses des cartes; Comme Hobbes, ils etudient l'avenir dans des combinaisons de chiffres; Comme Voltaire, ils redoutent les presages."—Collin de Planey, Dictionnaire Infernal, preface, p. 3.

† Rosmini, Frammenti di una storia della Empieta.

MISCELLANIES.

NEWSPAPERS.

There are fourteen hundred newspapers in the United States, and how people ever lived without newspapers, is a matter of as great wonder, as how they dined before the discovery of potatoes. We should very much like a true description of the first adoption of potatoes by a *gourmond*, who lived at the time of their discovery. The history of the first newspaper is almost equally curious: and this is given in a recent article in a French paper.

It appears that it was not design, but accident which invented this, one of the greatest engines of modern power. The first Gazette dates as far back as two hundred years after the discovery of printing. D'Hozier, the celebrated genealogist, was, by the nature of his profession, compelled to keep up an active correspondence, as well with foreigners, as with the principal personages of the realm. He was often aided in these labors by his friend Renaudot, a physician, who, to entertain his patients, was in the habit of recounting to them the news and scandals often contained in these missives. The vogue which this gave to the doctor's

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practice, soon diminished the time which he could give to each individual patient; but to retain his attraction, he imagined the ingenious plan of dictating his gossip every morning to a secretary, who made as many copies of it as he had patients to visit. These manuscript gazettes were very soon the rage, and Renaudot not being able to supply the demand in manuscript, had them printed for sale—first addressing to Cardinal Richelieu a request for license. The wily statesman at once appreciated the use to which this engine might be turned, and cordially granted the privilege.

Renaudot's first sheet appeared on the 1st April, 1631, with the title of *Gazette*. This was so designated from the name of a sheet published at Venice, called *La Gazetta*—the price for reading which was the small piece of money of this denomination. The success of this first vehicle of news was so great, that Renaudot renounced his profession, and devoted himself wholly to his newspaper. For a long time it was the only one. Towards 1650, however, a courtier poet, *Loret*, under the protection of the Duchess of *Longueville*, established a rival periodical in verse. This was called the *Gazette Burlesque*, because, say the historians of that time, it gave the news in a style piquant and agreeable. *Loret*, again, was not to be without competition, and a third newspaper soon appeared, under the title of *Mercure Galante*. This professed to give attention to all topics—news, promotions, marriages, deaths, theatricals, gossip of society, discourses of the academy, sermons, legal reports, enigmas, and poetry; but, beside, it had the attraction of a chronicle of the gallantries of the time. It was towards the end of the eighteenth century, in 1777, that the first daily paper was established, under the title of *Journal de Paris*. The whole of this periodical might be contained in a single column of one of the newspapers of our day.

Previous to the appearance of this paper, Louis the XVI had suppressed the others, as too scandalous for toleration, and they circulated only in manuscript. The daily paper was found to be very dull reading, forbidden to touch either politics or personal matters; but in spite of these drawbacks, its circulation was immense, and the income drawn from it, is stated at one hundred and fifty thousand francs. The liberty of the press had not yet passed into newspapers, but remained in books. At the death of Louis XVI the sceptre, which fell from his weak hands, was seized by the Press.—*Home Journal.*

DEAN SWIFT AND THE TAILOR.

A tailor in Dublin, near the residence of the Dean, took it into the "ninth part" of his head that he was specially and divinely inspired to interpret the prophecies, and especially the book of Revelations. Quitting the shop-board, he turned out a preacher, or rather a prophet, until his customers had left his shop, and his family were likely to famish. His monomania was well known to the Dean, who benevolently watched for an opportunity to turn the current of his thoughts. One night the tailor, as he fancied, got especial revelation to go and convert Dean Swift, and next morning took up the line of march to the deanery. The Dean, whose study was furnished with a glass door, saw the tailor approach and instantly surmised the nature of his errand. Throwing himself into an attitude of solemnity and thoughtfulness, with the Bible opened before him, and his eyes fixed on the 10th chapter of Revelations, he awaited his approach. The door opened, and the tailor announced in an unearthly voice—

"Dean Swift, I am sent by the Almighty to announce to you,—

"Come in, my friend," said the Dean, "I am in great trouble, and no doubt the Lord has sent you to help me out of my difficulty."

This unexpected welcome inspired the tailor, and strengthened his asurance in his own prophetic character, and disposed him to listen to the disclosure.

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"My friend," said the Dean, "I have just been reading the 10th chapter of Revelations, and am greatly distressed at a difficulty I have met with, and you are the very man sent to help me out. Here is an account of an angel that came down from heaven, who was so large that he placed one foot on the earth and lifted up his hands to heaven. Now my knowledge of Mathematics," continued the Dean, "has enabled me to calculate exactly the size and form of this angel; but I am in great difficulty, for I wish to ascertain how much cloth it will take to make him a pair of breeches; and as that is exactly in your line of business, I have no doubt the Lord has sent you to show me."

This exposition came like an electric shock to the poor tailor! He rushed from the house, ran to his shop, and a sudden revulsion of thought and feeling came over him. Making breeches was exactly in his line of business. He returned to his occupation, thoroughly cured of his prophetical revelation by the wit of the Dean.—*Exchange Paper.*

ROMA—MORA.

A correspondent of the *Daily News* gives the following amusing exemplification of the old anagram on the name of the eternal city. "As an instance," says he, "of how much the god Terminus rules in Rome, and how little liable an established thing is to alteration, I can mention that not only the house and the baker's shop, but even the identical marble counter and the scales, are to be seen in full operation this week, just in the same state as they were when, over 300 years ago, Raphael's "Fornarina" sold penny rolls across that counter,—and a succession of bakers and baker-maidens has never ceased to officiate therein. The almost invisible inscription over the plinth of the door was carved by Raphael's own hand, TRAHIT SVA QVEMQVE VOLVPTAS. The family of Prince Massimo (our famous postmaster) have lived on the same spot where the Palazza Massimo stands, in the Via del Massimi, for the last 900 years! When I was a student at the university here a quarter of a century ago (I am ashamed to own as much), I used to frequent with the other collegians a large establishment for dining in Via Condotti. There were ten waiters attending the various rooms twenty-five years ago,—and on looking into the concern the other day, I recognised *eight* of the ten still extant! The two others waited there no longer, *because*—they were dead."—*Rambler.*

THE DEAD SEA EXPEDITION.

From private letters which have been shown to the editor of the Boston Transcript, it appears that the Dead Sea exploring party have successfully and satisfactorily completed their task, and returned to Jerusalem, where they were on the 19th of May. They have sounded the sea in all its parts, to the depth of six hundred feet, and found the bottom crystallized salt. The pestilential effects attributed to the waters turn out to be fabulous. Ducks were seen skimming over the surface, and partridges abounded along the shore. The party were upon the sea in their boats or encamped on its borders for some two months, and their researches and estimates have been of the most thorough and interesting character. All were in excellent health and spirits, no sickness or accident having occurred. By the Arabs they had been received and uniformly treated with the utmost kindness and attention. The Syrians consider "the men of the Jordan," as they call them, the greatest heroes of the day. Lieutenants LYNCH and DALE will visit, under the most favorable circumstances, all the places made memorable in Scripture history; and we may expect from them a highly interesting account of their explorations of the Dead Sea and their adventures in the Holy Land.—*National Intelligencer.*

NIAGARA OUTDONE.

Among the cliffs of the Eastern Ghauts, about midway between Bombay and Cape Comorin, rises the river Shirawati, which

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falls into the Arabian Sea. The bed of the river is one-fourth of a mile in direct breadth; but the edge of the fall is elliptical, with a sweep of half a mile. This body of water rushes at first, for three hundred feet, over a slope at an angle of forty-five degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty more, into a black abyss, with a thundering noise. It has, therefore, a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the fall; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join our fall of the Genesee to that of the St. Lawrence, and then treble the two united, and we have the distance of the Shirawati cataract. While we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain rill compared with its Indian rival.—*Rochester Democrat.*

INTELLIGENCE.

DOMESTIC.

Archdiocess of Baltimore.—*Reception and Profession.*—August 5th, the Most Rev. Archbishop gave the veil to Miss Rebecca Canon, (Sister Juliana of the B. Sacrament), in the Carmelite convent, Baltimore. At Frederick, Miss Elizabeth Byrnes (Sister Mary de Sales) received the white veil from the hands of the Most Rev. Archbishop on the 14th August. On the same day Sister Mary Margaret was admitted to the holy profession, and Sister Mary Delphina professed as out-sister.

Diocess of Philadelphia.—*Confirmation and Ordination.*—On the 7th Sunday after Pentecost, the Most Rev. Dr. Kenrick, archbishop elect of St. Louis, administered confirmation, in St. Augustine's church, to one hundred and fifty persons.

On the same day, and in the same church, the same prelate conferred the order of the priesthood on the Rev. Patrick Stanton, O. S. A.—*Catholic Herald.*

Diocess of New York.—*Confirmation.*—On Sunday, August 6, the Rt. Rev. Bishop Hughes gave confirmation, in St. John's church, Patterson, N. J., to upwards of one hundred and sixty persons, among whom were three converts to our holy faith.—*Freeman's Journal.*

Taking the White Veil.—On Wednesday last the right reverend bishop of New York gave the white veil, in the convent in Houston street, to Miss Frances Walsh, daughter of Robert Walsh, Esq., late editor of the *National Gazette*, and now resident in Paris. Miss Walsh is therefore a relation also to the Viscount Walsh, the celebrated Catholic writer.—*Ibid.*

Diocess of Louisville.—The following intelligence, which we take from the *Catholic Advocate*, will relieve the friends of Dr. Spalding from the painful suspense in which they have been held by the delay of the official documents in question.

"*Our New Coadjutor.*—The official documents have at length arrived, constituting the Very Rev. M. J. Spalding, D. D., bishop of *Lengonen in partibus infidelium*, and coadjutor of the Rt. Rev. Dr. Flaget, bishop of Louisville."

Diocess of Buffalo.—Early in last winter Bishop Timon made an humble beginning of a seminary with but two seminarians. On the 23d March he gave it, as far as circumstances permitted, a regular form. The number swelled to five seminarians, the bishop teaching classes himself when in the city. On the 27th March he conferred minor orders; subsequently the intermediate grades; and, on the 23d of April, the sacred order of priesthood on W. E. O'Conner. Many visits to different portions of his flock were made by the bishop during the spring; many were confirmed; the whole number that received this holy sacrament at his hands since his installation being about *three thousand three hundred.* At the bishop's visit to Eden, he was much touched at the affectionate and reverential remembrance of the people for their last pastor, the venerable Father Mertz. Their good pastor still continues his benefactions to

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his children, as he has left a small tract of land for the use of orphans in that neighborhood. The bishop is now seeking some one who may use the land for the charitable object intended by the donor.

On the 3d of June six Sisters of Charity from Emmitsburg reached Buffalo; others, it is hoped, will follow. They form now two communities, one near the church of St. Patrick, the other near that of St. Louis. In the free school, at St. Patrick's church, the sisters have already one hundred and ninety girls. A female orphan asylum is about being established in their house.

The bishop has recently purchased a large house used hitherto as a Protestant orphan asylum. The Sisters of Charity already occupy the house. They are preparing to use it as a hospital for the sick poor.

A large and well situated lot has been purchased for a Cathedral, but the bishop has not determined when he will begin to build. He says that he is afraid, the times being so hard, and he so poor.—*Corresp. Freeman's Journal.*

Diocess of Boston.—*Confirmation.*—On Sunday, 6th inst., the right reverend bishop administered the sacrament of confirmation in St. Joseph's church, Roxbury, to ninety persons, principally youths.—*Catholic Observer.*

Corner Stone.—On Sunday last the corner stone of a new church was laid in Milford, Mass., by the right reverend bishop of the diocess, according to the form prescribed in the pontifical. The bishop was assisted by the Very Rev. Dr. Ryder, Rev. G. Riordan and Rev. J. Boyce of Worcester. Milford is one of the missions connected with Worcester.—*Ibid.*

Diocess of Albany.—*Confirmation, &c.*—On Sunday, the 23d of July, the bishop of Albany administered the sacrament of confirmation to upwards of sixty persons, several of whom were adults.—*Freeman's Journal.*

On Thursday, 27th of July, the same right reverend prelate laid the corner stone of a new church at Hudson.—*Ibid.*

The foundation of a church, seventy by forty feet, has just been begun in Yonkers, N. Y.—*Ibid.*

Diocess of Pittsburg.—*Laying the Corner Stone.*—We learn from the *Pittsburg Catholic*, that on Sunday, the 6th of August, the corner stone of a new church at Butler was laid by the Rt. Rev. Dr. O'Connor.

Ordinations.—On Monday, the 31st July, Bishop O'Connor ordained Mr. Thos. Smith, subdeacon; on the next day the same person was ordained deacon; and on last Wednesday, the 2d August, Rev. Mr. Smith, together with the Rev. Mr. T. Reynolds were raised to the sacred order of the priesthood. Both these gentlemen were students of our own theological seminary, which, since its foundation, has supplied nearly all the missions in this diocess with zealous and devoted priests. May those young priests, who will soon be commissioned with the care of souls, continue in their first fervor, and mark their mission with the stamp of faith, hope, and charity.—*Pitts. Catholic.*

Confirmation.—On last Sunday, the 30th August, one hundred and fifty persons were confirmed by Bishop O'Connor in the church of St. Philomena, in this city.—*Ibid.*

Diocess of Cincinnati.—*Dedication.*—The building purchased recently from the Episcopalians, in the town of Hamilton, was dedicated to the worship of God on last Sunday under the invocation of the Blessed Virgin. The church has been much improved since the Catholics have had possession, and we learn that a residence for the pastor will be soon erected on the large lot attached to the sacred edifice. The Catholics of Hamilton have now two good churches, which are attended by large congregations.—*Cath. Telegh.*

Theological Seminary.—The corner stone of this new institution was laid on the 19th July, the feast of St. Vincent de Paul, by the Right Rev. Bishop Purcell. The foundations of the centre edifice will be built this fall, and we hope to see it completed during the next summer. The plan is very beautiful. The whole extent of the seminary will be two hundred feet in front, the centre building being about eighty feet square. Several of the clergy were present at the ceremony; also, the Sisters of Charity, the ladies of the Ursuline community, the families of the Messrs. Slevin, by whose generosity the new building is to be completed, and several members of our Catholic population, who feel a deep interest in an establishment for the education of priests. The party was sumptuously entertained in the evening at the dwelling of Mr. Patrick Considine, who presented the bishop with the beautiful site on which the seminary is to be erected.

The name of the new seminary is "*Mount St. Mary's.*"—*Ibid.*

Confirmation.—Eighty-five persons, of whom twelve were converts, were confirmed last

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Sunday afternoon, July 28, by Right Rev. Dr. Purcell, in the church of Emanuel, Dayton.—*Ibid.*

DIOCESS OF NEW ORLEANS.—*Confirmation.* On Sunday, 9th of July, the Rt. Rev. Bishop Blanc administered the sacrament of confirmation, in the chapel of the Ursuline convent, to seventy-seven persons, forty-two of whom were pupils of the academy.—*Prop. Cath.*

On the 16th, the bishop confirmed one hundred and seventy-seven persons at Thibodeaux; on the 18th, one hundred and eighty-four in the church of Bralé-Labbadre; on the 19th, he officiated pontifically in the church of the Assumption, and confirmed fifty-five persons; on the 20th, he confirmed seventy-one at Paincourtville: on the 23d, he confirmed eighty-five in the church of the Ascension, at Donaldsonville: which makes a total of five hundred and seventy-two confirmed within eight days. —*Ibid.*

DIOCESS OF GALVESTON.—*Dedication.*—On the feast of Pentecost, June 11, the new church of Nacogdoches was dedicated to the service of God, by the Rev. Mr. Hemessy, who preached on the occasion.—*Ibid.*

OREGON.—There are few parts of the world from which we hear so rarely, or at such long intervals, as from Oregon, though itself a part of our own country. Ten men have just arrived from that territory across the mountains to St. Louis. They left the American settlement on the 16th of March.

Such of our readers as have seen a meagre account in the daily papers of difficulties with the Indians and a battle fought recently, in which the savages were defeated with the loss of fifty killed, will be glad to have some account of the state of affairs in that interesting region, which we will compile from letters recently received from one of the priests who is on that mission.

After extreme hardship Bishop Blanchet, and eight priests who accompanied him across the Rocky Mountains to his new diocess of Walla-Walla, arrived at their destination when the past autumn had already set in. They were soon dispersed to the various stations assigned them. One of these was among the tribe of the Cayouses where several priests were ordered at the beginning of the winter, in consequence of the chief having expressed a desire of having his people instructed by the Catholic priests. At the time of their arrival the Indians had been suffering from famine and disease, and through the malice of one of them, who had been a servant of Dr. Whitman, an American resident at the Indian station of Wallatpou, they were induced to believe that the doctor had *poisoned* them.

On the 30th of November, the Rev. Father Brouillet was informed that many were dying at this last named place, and desirous of preparing such of them as he could for death, he at once set out for the station. On arriving he had the horror of seeing Dr. Whitman, his wife, and other Americans to the number of ten, lying in their gore, having been butchered by the savages. Nothing was left for him but to give such protection and consolation as was in his power to the Americans who were still living, and, with the help of an old Canadian, to bury the slain. Next day he set off, and was the means, at the risk of his own life, of saving the life of Mr. Spolding, against whom the Indians were incensed equally as against Dr. Whitman. This noble priest was a stranger to the Indians, and could not even talk with them but by an interpreter, and they were unconverted savages. His only influence was this, that all the Indians had it as a kind of tradition that the "black gowns," and the French generally, (being Catholics), had been the benefactors and protectors of the red men; while, alas, that our pen should write it, our countrymen brought among them but the curses of a Protestant civilization—that is drunkenness, licentiousness and fraud.

But the presence of a Catholic priest, almost at the moment of the murder, excited the suspicions of the superstitious Protestants, who, with an ignorance parallel with that of the savages, began to think that the priest had poisoned the minds of the Indians, as the latter had thought that the doctor had their bodies. This idea was the more cherished from the fact that the poor doctor had been most bitter against the Catholics on their first arrival at the post of the Hudson's Bay Company, and had vowed to set the Indians against them to the uttermost. But Col. Gilliam, commander of the American regiment in Oregon, who seems to have been a really liberal minded man, and who, we regret to add, has been accidentally killed since that time, took the part of Father Brouillet, asked of him a detailed statement in writing of what had occurred, caused this to be read in English to the assembled regiment and elsewhere, and thus restored to the minds of the Americans that deep feel-

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ing of admiration, (that already possesses our national mind,) of the more than heroic self-sacrifice and moral grandeur which is the mark and character of every true Catholic priest.

These Indians have thus called down on themselves the avenging arms of the Oregon regiment. A battle has been fought in which the Indians had fifty killed and a considerable number wounded. Farther pursuit of the Indians was abandoned, on account of want of provisions and ammunition. The Americans had none killed and only ten wounded.

The regiment it was thought would be successful in defending the territory, but was in want of supplies of horses, &c.—*N. Y. Freeman's Journal*.

Dr. England's Works.—Are the valuable writings of this distinguished prelate to be given to the public, or not? This is a question which the Catholic clergy throughout the country must answer. According to the original announcement, the first volume was to be issued in May last: but owing, we presume, to a lack of subscriptions to justify the undertaking, it has been found necessary to defer its execution. We rejoice, however, to perceive that the *Pittsburg Catholic* has recently called attention to the subject, and we fondly hope that this useful enterprize will not be suffered to be abandoned, through a want of zeal and energy on the part of those who have it in their power to insure its success. We have already forwarded to the secretary of the Rt. Rev. Dr. Reynolds, our quota of subscribers, and we are confident that every Catholic clergyman in the U. States could do as much: but if only one half or even less than one half of the clergy would forward the names of six subscribers, the undertaking of Bishop Reynolds could be carried into effect, and the public would be placed in possession of Dr. England's literary productions.

Various Items.—*Clerical Changes.*—The Rev. James Ryder, S. J. has been appointed president of Georgetown college, D. C., and the Rev. John Early, S. J. will succeed him in the presidency of the college of the Holy Cross, Worcester.—The Rev. Thomas Mulledy, S. J., late president of Georgetown college, has been appointed one of the pastors of St. Joseph's church, Philadelphia.

St. Joseph's College, Bardstown.—This institution has been placed under the charge of the Jesuits. The Rev. P. Verhagen, late provincial of the Missouri province, is president.

Telegraphic Profits.—The profits of the New York and Washington Telegraph Company are reported to amount to $1000 per month. The Western Telegraph Company is, however, doing a better business than this. The receipts of the office in this city during the month of March, leave a balance of $1000 to the credit of the Company, after paying all expenses incident to maintaining the office. The receipts at Pittsburg, and at the intermediate offices along the line, after paying all their expenses, leave a balance of $1900, making the whole profits during the past month amount to $2900.—*Phil. Ledger*.

Windfall.—The origin of this term is said to be the following:—"Some of the English nobility were forbidden felling any of the trees in their forests—the timber being reserved for the use of the Royal Navy. Such trees as fell without cutting were the property of the occupant. A tornado was therefore, a fortunate circumstance to those who had occupancy of these extensive forests, and a windfall was sometimes of great value. Some years since, it is said, a tornado threw down timber enough on the Duke of Marlborough's estate, to sell for forty thousand dollars.

Yearly Registration of Births, Marriages, and Deaths.—The following good move is noticed by a Hartford (Conn.) press: The families of Connecticut have long been accustomed to the annual visits of the school district committees, for the purpose of enumerating the children between the ages of four and fourteen years. By an act of the last General Assembly, it is made the duty of these committees to ascertain and report the number of births and marriages which have occurred in their several districts during the year preceding the first Monday in August.

Common Schools in New-York.—The common school fund is $2,170,514. Its income $131,554. One million sixty-eight thousand dollars were paid last year on account of teachers' wages, and $92,899 were paid for books for the district libraries. The number of children between the ages of five and sixteen is 700,443, and the number taught in the schools, 748,387.

OBITUARY.

Died, at St. Joseph's seminary, Bardstown, Ky., on the 17th July, of a sudden attack of the quinsey, John Shehan, aged about twenty-five years.

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The subject of this obituary notice was one of those devoted sons of the Emerald Isle, whom divine providence seems to have chosen to carry the light of the true Gospel to the farthest corners of the world. A little more than a year since, Mr. Shehan, with a view to follow his holy vocation, left his native land to come to the United States. The diocess of Louisville was the place of his choice and adoption. To the venerable "Patriarch of the West" he offered himself as a candidate for the holy ministry, and eight months only had he been an inmate of the seminary of St. Joseph's, when a sudden death snatched him from among us. Short as was his noviceship for the clerical state, he has left behind him a memory endeared by many recollections, never to be forgotten. In the quiet retirement of the ecclesiastical seminary, his life was plain and unostentatious. Simplicity and candor seemed to form the characteristic of the young Levite. A scrupulous observer of the rules of the institution, he was to all an example of regularity and punctuality. His constant application and more than ordinary proficiency in his theological studies, gave promise of a useful career in the holy ministry.—*Catholic Advocate.*

At Pittsburg, on Thursday, the 27th July, after a short illness, Miss Bridget Carroll. The deceased was a postulant in the convent of the Sisters of Mercy, on Grant street, and was preparing for her reception, when God called her away. "Blessed are the dead who die in the Lord."—*Pittsburg Catholic.*

FOREIGN.

Italy.—*Reply of the Pope to the Address of the Chamber of Deputies.—July* 10, 1848.—"We accept the expressions of gratitude addressed to us by the council, and we have received the answer to the speech delivered in our name by the cardinal expressly delegated by us to open the two councils, declaring that we accept it only in so far as it does not in any wise depart from what is prescribed by the fundamental statute.

"If the pontiff puts up prayers, bestows benediction and pardon, it is also his duty to bind and to loosen. And if as prince, with the intent of better protecting and strengthening the public good, he has called two councils to co operate with him, the prince-priest has need of all the liberty requisite for preserving his action from being paralyzed when the interests of religion and the state are in question. This liberty he preserves intact so long as shall remain intact, as they ought to remain, the statute and law on the council of ministers which we have granted.

"If wishes for the aggrandisement of the Italian nation become multiplied and great, it is necessary that it should be again made known to the world that for us war cannot be a means for attaining that end. Our name has been blessed throughout the earth for the words of peace which first came out of our mouth; it most assuredly will no longer be so if the language of war should now issue from us. It was, therefore, a great surprise to us when we learned that this question was submitted to the consideration of the council, in contradiction to our public declarations, and at the very moment when we had undertaken to negotiate for peace. Union between the princes, and good harmony between the nations of the peninsula, can alone realise that happiness to which we aspire. This need of concord is such that we ought to embrace equally all the princes of Italy, in order that from this paternal embrace may spring that harmony which will bring about the accomplishment of the public desire.

"Respect for the rights and laws of the church, and a persuasion which must animate you that the special grandeur of this state depends upon the independence of the sovereign pontiff, will so act upon you that in your deliberations you will always respect the limits traced out by us in the statute. In this will be manifested the gratitude we seek for the ample institutions granted by us.

"Your resolution to occupy yourselves with our internal affairs is a noble one, and we exhort you with all our soul to persevere in this undertaking. Commerce and industry must be re-established, and it is our most earnest desire, as we are confident it is also yours, not to overburthen, but to relieve the people. Public order requires great resources, and to obtain them it is indispensable that the ministry should begin to devote to this its thoughts and its cares. The public administration of the finances demands the greatest and the most minute precautions. After these vital elements, the government will propose for the municipalities such ameliorations as it shall think most useful, and most in conformity with present wants.

"To the church, and through it to his apos-

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ties, its Divine Founder has given the great right, and imposed the great duty of instruction.

"Be of accord among yourselves, with the high council, with us, and with our ministers. Call frequently to mind that Rome is great, not from her temporal domain, but chiefly because she is the seat of the Catholic religion. This is a truth which we do not wish to be engraved on marble, but in the hearts of all who participate in the public administration, in order that, each respecting our universal primacy, no one may give way to certain limited theories, or even to party opinions. None who entertain elevated sentiments of religion can think otherwise. If you, as we believe, are penetrated with these truths, you will become, in the hands of God, the noble instruments of insuring to Rome and to the state genuine and solid advantages, the chief of which will be the extirpation of the seeds of mistrust and the disastrous leaven of party." *Tablet.*

Allocution of our Holy Father Pius IX *in the Secret Consistory of July* 3, 1848.

Venerable Brothers—

You well know, venerable brothers, that in our ardent solicitude for the whole flock of the Lord, divinely entrusted to us from the first moments of our supreme pontificate, following the illustrious steps of our late predecessor, Gregory XVI, we have, with the most continuous application, directed all our cares, all our thoughts, to regulate the affairs of our most holy religion in the immense territories of the most serene and mighty prince, the illustrious emperor of all the Russias and king of Poland. You further know that from that time we furnished with our full powers our venerable brother Ludovico Lambruschini, bishop of Porto, Santa-Ruffina, and Civita-Vecchia, cardinal of the holy Roman church, a man distinguished by his singular piety, his prudence, his learning, and his abilities for conducting ecclesiastical affairs; and that we gave him for an assistant, in a matter of such importance, our well beloved son Giovanni Corboli-Bussi, prelate of our household, in order that with the noble Count de Bloudoff sent to us as envoy extraordinary, and furnished with full powers by the most serene prince, and also with the noble Count de Boutenieff, envoy extraordinary and minister plenipotentiary of the same prince to us, and to this apostolic see, he might undertake upon divers matters of great interest for the church in that immense empire, to form a treaty which might permit us to bring the Catholic religion in those countries to a better condition, and to provide more easily for the salvation of those well beloved flocks. Now, on this day, we announce to you what fruits, by the assistance of God, our solicitudes and cares have produced in this great business of the Catholic church. And first, we impart to you, venerable brothers, what is for our heart a sovereign consolation: in this very consistory we are able to restore joy, in the bosom of that empire, to several churches of the Latin rite, miserably afflicted by a long widowhood, and to entrust them to worthy pastors. In like manner, we shall speedily be able, both in that empire and in the kingdom of Poland, to provide for churches which have been long vacant, and to give them bishops who will labor to conduct into the way of salvation the flock committed to their care. It has been arranged that in the city of Kherson a new episcopal see shall be erected, with its college of canons and its seminary, according to the law of the Council of Trent, and with a suffragan in the village of Saratow: the six other diocesses of the Latin rite already existing in the empire shall be circumscribed by new limits, as you will be informed by the letters apostolic which, according to usage, we have ordered to be published on this subject. As to the diocesses of the kingdom of Poland, there will be no change in their limits, which must be maintained, according to the terms of the letters apostolic of June 30, 1818, of our predecessor Pius VII of blessed memory. We have used all our exertions to secure to the bishops the full and entire administration of ecclesiastical affairs in their respective diocesses, to the end that, according to the duty of their pastoral charge, they may have the power of protecting the faith, exciting zeal for ecclesiastical discipline, forming the faithful in religion and piety, regulating their manners, and fulfilling in regard to the young, those especially who are called to become the portion of the Lord, the prescriptions so wise, so full of foresight, of the Council of Trent, thus leading them into all the virtues, instructing them in every thing that is good, bringing them up in sound doctrine, impressing upon the ecclesiastical seminary a wise direction, and exercising over it a vigilant superintendence. As in that empire there are Catholics of various rites, those

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among them who have no bishops of their own rite are, by that very circumstance, as every one is aware, under the jurisdiction of the Latin bishop, and ought to receive from him, or from priests approved of by him, the divine sacraments and the other spiritual succors. However, the number of Armenian Catholics, unprovided with bishops of that rite, being very great in the diocess of Camenetz, and in the new diocess of Kherson, we have willed to provide for their spiritual necessities in a more particular manner. For that reason it has been determined that until they have a bishop of their own, not only shall there be observed, with regard to them, the rules laid down by the fourth Council of Lateran (8. 9); but further, that the bishops of Camenetz and Kherson shall receive in their seminaries, and cause therein diligently to be instructed by an Armenian Catholic priest, a certain number of Armenian clerks, the number to be fixed by the bishop.

We will not relate in greater detail what you will be able to see at length in the different articles of the convention which we have thought proper to publish along with this allocution. We have declared our approbation of these articles before the most mighty prince, the emperor of all the Russias and the king of Poland, had signified his acceptance of them; being then so far informed of the good dispositions and good will of that most serene prince, that we could not doubt but that he would invest them with his sanction, as has in fact taken place to our great joy.

Behold, venerable brothers, what we have commenced, and what we have done up to the present moment for the regulation of the affairs of the Catholic church in the empire of Russia. Many other things, and those of the utmost importance, yet remain, which in the treaty the plenipotentiaries were unable to bring to a conclusion, and which, notwithstanding, excite in us the most lively solicitudes and fill us with anguish, for they touch very closely the liberty of the church, its rights, its foundations, and the salvation of the faithful of those countries. We allude, venerable brothers, to the real and entire liberty of securing to the faithful the power, in matters relative to religion, of communicating, without any obstacle, with this apostolic see, the centre of unity and of Catholic truth, the mother and mistress of all the faithful; upon this point, how great is our grief! Every one can easily understand it, by calling to mind the multiplicity of protests which this apostolic see has not ceased to make at various times to obtain this free communication of the faithful, not only in Russia, but also in other countries, where, in certain affairs of religion, it is embarrassed to the great detriment of souls. We allude to property to be restored to the clergy; we allude to the lay officer chosen by the government, to be removed from the consistories of bishops, that in those assemblies the bishops may have all their liberty; we allude to the law according to which, in that empire, mixed marriages are not recognized as valid until they have been blessed by a non-Catholic Græco-Russian priest; we allude to the liberty which Catholics ought to possess, of having their matrimonial causes, in questions of mixed marriages, examined and judged by a Catholic ecclesiastical tribunal; we allude to different laws, in force in that country, which fix the age required for the religious profession, which utterly prohibit the schools in the usages of the religious orders, which absolutely exclude provincial superiors, which forbid and interdict conversion to the Catholic religion. An immense solicitude further weighs upon us for all those our well beloved children of the illustrious Ruthenian nation, who, alas! by the calamitous and ever to be deplored defection of some bishops, are miserably dispersed in those vast regions, in the most lamentable condition, and exposed for their salvation to the greatest dangers; for they have not bishops to govern them, to conduct them to salutary pastures and in the ways of justice, to fortify them with spiritual succors, to defend them from the deceiving snares which are spread for them by enemies full of subtlety. All these sorrows have so penetrated our soul that, by the grace of God, we shall omit nothing which zeal and solicitude can do to succeed at last in regulating these most important affairs of holy church. We do not lose hope. The noble Count de Bloudoff, quitting this city to return to St. Petersburg, has promised us, with expressions the most calculated to inspire confidence, to carry to his imperial and royal majesty our desires and commands, to take care at least in a great measure to assist them, and to declare by word of mouth all which, at this distance, it would have been difficult for him to explain.

We have just learned, and our heart was therewith filled with joy, that the most serene

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prince consented that the new bishop of Kherson should have a second suffragan, and further, that henceforth, both in the empire of Russia and in the kingdom of Poland, matrimonial and other ecclesiastical causes shall, after the first sentence has been given by the ordinary of the place, be carried, in the second degree of jurisdiction, either, according to custom, to the tribunal of the metropolitan, or if the metropolitan has judged in the first instance, to the nearest bishop, provided for that purpose by this apostolic see with special powers, the duration of which shall be as long as may be necessary: and lastly, that for appeals in the last resort, all these causes shall be carried to Rome, to the tribunal of the apostolic see itself. Our joy has not been less lively to understand, by the last news received from that imperial and royal court, that the most serene prince himself is seriously occupied with the other affairs which we have mentioned, and that we can encourage hopes of seeing them determined in a satisfactory manner. We have, then, at this moment, the greatest confidence of seeing this most serene and mighty prince, in his equity, his prudence, his justice, and the greatness of his elevated soul, submit himself to our wishes and most just demands, and that we shall speedily be able to announce to you that all which concerns the Catholic church in those countries is decided as we so ardently desire.

The deplorable condition of the Ruthenians is, above all, what grieves and vexes our heart; for which reason we again protest that we shall never cease to use all our efforts to succeed in procuring for them in the most opportune manner the succors necessary for their spiritual necessities. The Latin priests, we are confident, and this confidence supports us, will employ all their power and all the resources of their wisdom for supplying spiritual succors to those most beloved children; but from the depths of our heart we ardently exhort, with love in the Lord, and we admonish the Ruthenians themselves to remain faithful and immoveable in the unity of the Catholic church, or, if they have been so unhappy as to depart therefrom, to return to the bosom of the most loving of mothers, to have recourse to us, who, with the help of God, are ready to do every thing which may assure their eternal salvation.

However, venerable brothers, we never cease to pray and to supplicate by the most humble and fervent prayers of God most merciful, the dispenser of all good things, that in the abundance of his divine grace he may deign to be propitious to our cares, to our efforts, to our counsels, the only object whereof is the spiritual advantage of all the faithful, and the good and the increase of his most holy religion, in which is also the surest and most solid safeguard of states, of the public tranquillity of nations, and of their prosperity.—*Tablet.*

Articles of Convention between His Holiness and the Emperor of Russia.

The undersigned plenipotentiaries of the holy see, and of his majesty the emperor of the Russians, king of Poland, after having mutually exchanged their full powers, have in several sittings examined and discussed various heads of the treaty committed to their care: and as they are agreed upon several of these articles, and as others remain to be decided upon, to which the plenipotentiaries of his majesty the emperor do themselves promise to draw all the attention of their government, it has been agreed on both sides, that reserving the condition of reducing into a separate act such articles as shall form the subject of new negotiations between the ministers of the holy see and the envoy of his Imperial majesty in this city, those matters which have been already determined shall be set forth, as well as those, which after further negotiations of the same kind, will complete the treaty which has begun. Wherefore, in the sittings of June 19th, 22d, and 25th, and of July the 1st, the following articles were agreed upon:—

I. In the Russian empire, seven Roman Catholic diocesses are established: one archbishopric, six bishoprics, that is to say:—

1. The archdiocess of Mohillow, comprising all the parts of the empire which are not contained in the six diocesses, mentioned below; it also comprises the grand-duchy of Finland.

2. The diocess of Wilna, comprising the government of Wilna and of Grodno, with those limits, by which they are at present bounded.

3. The diocess of Telaka, or Samoitia comprising the government of Courland and Kowno, within their actual limits.

4. The diocess of Minsk, comprising the government of Minsk, with its actual limits.

5. The diocess of Loutzk and Zutomir, composed of the government of Kiew and Volhynia, with their actual limits.

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6. The diocess of Kamenetz comprising the government of Podolia with its actual limits.

7. The new diocess of Kherson, which is composed of the province of Bessarabia, the government of Kherson, Ekaterinoslaw, the Tauris, Saratow, and Astrakhan, and of the countries situated in the general government of the Caucasus.

II. Letter Apostolic *sub plumbo* shall determine the greatness and the limits of the diocesses, as they are indicated in the foregoing article. The decrees of execution, which comprise the number and name of the parishes of each diocess, shall be submitted to the sanction of the holy see.

III. The number of the suffragans for the six ancient diocesses is preserved as it was fixed by the letters apostolic *sub plumbo*, given by Pius VI in the year 1798.

IV. In the city of Saratow there shall be a suffragan of the new bishopric of Kherson.

V. The bishop of Kherson shall have a pension of 4,480 silver roubles. His suffragan shall have the same pension enjoyed by the other suffragan bishops in the empire, viz., 2,000 silver roubles.

VI. The chapter of the cathedral church of Kherson shall be composed of nine ecclesiastics, viz., two dignitaries, the provost, and the archdeacon; four canons, of whom three shall exercise the functions of theologian, penitentiary, and parish priest; and three *mansionarii*, or beneficiaries.

VII. In the new bishopric of Kherson there shall be a diocesan seminary; therein from fifteen to five and twenty students shall be maintained at the expense of the government, with the same pension enjoyed by the other seminaries.

VIII. Until a Catholic bishop of the Armenian rite shall be nominated, provision shall be made for the spiritual necessities of the Armenian Catholics, those especially who reside in the diocesses of Kherson and of Kamenetz, by applying to them the rules of the Lateran council, cap. 9, Anno 1215.

IX. The bishops of Kamenetz and of Kherson shall fix the number of Armenian Catholic clerks, to be maintained in their seminaries at the cost of the government. In each of the said seminaries there shall be an Armenian Catholic priest, to teach the Armenian students the ceremonies of their own rite.

X. Wherever the spiritual necessities of the Roman and Armenian Catholics of the new bishopric of Kherson shall require it, the bishop, besides the means hitherto used of meeting those necessities, shall send priests on expeditions or missions for this purpose, and the imperial government shall supply such sums of money as may be necessary for their travelling expenses and maintenance.

XI. The same number of diocesses is retained in the kingdom of Poland, as was fixed in the letters apostolic of Pius VII, on June 30, 1818. No change is made in the number and designation of the suffragan sees of these diocesses.

XII. The nomination of the bishops for the diocesses and suffragan sees of the Russian empire and of the kingdom of Poland, shall be made each time after consultation held between the emperor and the holy see. Canonical institutions shall be given to them by the Roman pontiff, according to the accustomed usage.

XIII. The bishop is the sole judge and administrator of the ecclesiastical affairs of his diocess, without however infringing on the canonical subjection due to the holy apostolic see.

XIV. The affairs which must be in the first place subjected to the deliberations of the diocesan consistory are the following:

1. *Of the Ecclesiastics of the Diocess.*

(*a*) Generally, the affairs which relate to discipline (those, however, of less moment, which only imply light penalties, less than deprivation or detention, are determined by the bishop, without consulting the consistory, but leaving him at full liberty, if he shall judge it convenient, to consult the consistory both on these and all other matters).

(*b*) Disputes among ecclesiastics relating to church properties, moveable and immoveable.

(*c*) Complaints and reclamations urged against ecclesiastics, either by ecclesiastics or by laics, on account of injuries done, or damages, or obligations unfulfilled, and not dubious either in point of law or fact, when the plantiff prefers this mode of maintaining his rights.

(*d*) Causes of nullity of monastic vows; these shall be examined and judged according to the rules established in the letters apostolic of Benedict XIV, *Si datam*.

2. *Of Laics.*

(*e*) Matrimonial causes, examinations of the legality of marriages, registrations of births, baptisms, and deaths, &c.

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3. *Mixed Cases.*

(*f*) Cases in which it is necessary to inflict a canonical penance for a crime, for a contravention to penal provisions, or for any offence, concerning which sentence has been given by lay tribunals.

4. *Economic Cases.*

(*g*) The determination or previous estimate of the sums appointed for the maintenance of the clergy; the examination of expenses; the accounts given of such sums; affairs relating to the restoration or construction of churches, residences, &c. Moreover, it will pertain to the consistory to draw up lists of the ecclesiastics and of the parish clergy of the dioceses, to send encyclical letters and other writings, which do not concern the administration of the diocess.

XV. The affairs aforesaid are decided by the bishop, after they have been examined by the consistory, which however only has the power of advising. The bishop is by no means bound to give the reasons of his decisions, even in those cases where his opinion would be different from that of the consistory.

XVI. The other affairs of the dioceses, which are called administrative, under which head come cases of conscience, *fori interni*, and also such cases of discipline above mentioned, which imply light penalties or pastoral exhortations, depends solely on the authority and spontaneous sentence of the bishop.

XVII. The members of the consistory are all ecclesiastics; their nomination and dismission depend upon the bishop; the nominations are made in such sort as not to be disagreeable to the government. If the bishop think it in his conscience a duty to remove any one from the consistory, he shall immediately replace him by another in like manner not disagreeable to the government.

XVIII. The official staff of the court of the consistory shall be confirmed by the bishop on the presentation of the secretary of the consistory.

XIX. The secretary of the bishop, charged with his official and private correspondence, is named directly and immediately by the bishop. He may be chosen from among the ecclesiastics, according to the will of the bishop.

XX. The attributes of the members of the consistory cease at the death or retirement of the bishop, as also at the expiration of the administration of the vacant see. If the bishop dies or abdicates his see, his successor, or those who shall occupy his place *pro tempore* (whether there is a coadjutor with the future succession, or the chapter elect a capitular vicar according to the rule of the sacred canons), shall immediately reconstitute the consistory, which must always be, as aforesaid, not disagreeable to the government.

XXI. The bishop has the supreme direction over the system of teaching, over the doctrine and discipline of all the seminaries of his diocess, according to the rules laid down by the Council of Trent, cap. xviii, sess. xxiii.

XXII. The choice of rectors, inspectors, professors, and masters for the diocesan seminaries, is reserved to the bishop; before nominating them, he should assure himself that the persons chosen will not, so far as regards their civil conduct, afford any ground of objection to the government. When the bishop shall judge it necessary to remove a rector, or inspector, or any of the professors or masters, he will immediately replace them in the same way. He is at liberty to suspend, *pro tempore*, one or more of the courses of study in his seminary. In cases where he shall judge it necessary to suspend at once all the courses, and to send the pupils to their parents, he shall immediately inform the government.

XXIII. The metropolitan archbishop of Mohilow exercises the same authority over the ecclesiastical university of St. Petersburg, which each bishop exercises over his own diocesan seminary. He alone is the head and supreme moderator of the same. The council, or board of direction of the university, has only consultive functions.

XXIV. The choice of the rector, inspector, and professors of the university, shall be made by the archbishop on the report of the academic council. The dispositions specified in article xxii applies also to these elections.

XXV. The professors and adjuncts of the theological faculties are always chosen from among ecclesiastics; the other masters may be chosen from among laymen professing the Roman Catholic Religion, those to be preferred who shall have completed their course of studies in some one of the greater academic institutions of the empire, and shall have taken academical degrees.

XXVI. The confessors of the students of the seminaries and of the university, shall take no part in the disciplinary direction of the establishment; they shall be chosen and nominated by the bishop or archbishop.

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XXVII. After the new limitation of the dioceses, the archbishop, with the council of ordinaries, shall fix, once for all, the number of students who may be sent from each diocess to the university.

XXVIII. The programme of the studies for the seminaries shall be formed by the bishops. The archbishop shall form it for the university, after having conferred thereupon with his academical council.

XXIX. After the rules of the ecclesiastical university of St. Petersburgh shall have been modified conformably to the basis agreed upon in the foregoing articles, the archbishop of Mohilow shall address a report to the holy see on the university, similar to that made by the archbishop of Warsaw, Khoromansky, on the occasion of the reorganization of the ecclesiastical university of that city.

XXX. Wherever the right of patronage does not exist, or is temporarily suspended, parish priests are nominated by the bishop, agreeable to the government; a previous examination and competition being held among the candidates, according to the rules laid down by the Council of Trent.

XXXI. The Roman Catholic churches may be freely restored at the cost of the communes, or of private persons who may desire to undertake that care. Whenever their resources are inadequate, they may apply to the imperial government to obtain the necessary assistance. Means shall be adopted for building new churches and increasing the number of parishes, whenever the growth of the population, or the too large size of the existing parishes, and the difficulty of communication shall require it.

Rome, August 3d, 1847.

The Latest Intelligence.—By the last accounts, the news from Europe, particularly from Ireland, is of an important character. It had been fondly hoped by the friends of that distracted country, and the lovers of freedom, that the people were on the verge of wresting from the British government by force, those rights which they have been so long soliciting by humble supplication. But these hopes have been suddenly disappointed. The principal leader of the Irish patriots, Smith O'Brien, has been arrested, and the most effectual measures have been adopted by the government to crush the insurrectionary movement. In France the debates of the National assembly drag their slow length along: the bureaux have terminated their discussion of the draught of the constitution, and things are quiet under the rule of a military dictatorship. It is believed, however, by those who have closely watched the signs of the times, that a storm is brewing, and will burst forth at the first favorable opportunity.—Charles Albert, in Italy, is losing all the advantages he had gained over the Austrians, who are said to have penetrated even into the Papal states. A new ministry at Rome has been substituted for that of Mamiani, who not being disposed to work in unison with Pius IX, justly incurred the odium of the people, who are beginning to feel that their liberty and happiness are not to be promoted by irreligious politicians. The Danes have renewed the war against Prussia. It is stated that the cholera has advanced upon northern and central Europe, and threatens the south.

England.—*The New Ecclesiastical Arrangements.*—We hear, on very good authority, but have no time fully to authenticate the report, Dr. Ullathorne has arrived in London with the bulls from Rome, and that the Right Rev. Dr. Walsh is to be the new archbishop of Westminster; the Right Rev. Dr. Wiseman, his coadjutor; the Right Rev. Dr. Ullathorne to be the bishop of Birmingham, and the Very Rev. Dr. Brindle to be bishop in the west (*i. e.* we suppose of Plymouth).—*Tablet.*

Ireland.—The state of Ireland and the causes of the serious evils under which it labors, are thus sketched by the clergy of Derry, in an address to the queen.

"Your majesty's Irish subjects are religiously loyal, and their chivalrous devotion to their sovereigns, even at the sacrifice of what in the eyes of the world was understood to be their interests, is one of the most striking features of their history. No other nation on earth but the Irish would, your majesty, have endured the wrongs inflicted upon them without resistance to the death. Their country, the most fertile and beautiful, made the drawfarm of a neighboring kingdom—its produce year after year carried away to another land, whilst its inhabitants were left to perish in sight of the exports of the necessaries of life, the fruits of their labor and industry, which were wafted from their shores to feast those who, with undying hatred contemptuously frowned on their country, sneered at the very name of the Irish race, and mocked at the poverty and misery which they themselves created. We say it, your majesty, in all humility, that the unexampled patience of the

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Irish people was, for the most part, attributable to the religion they professed; for, had they been under the influence of any other religious teachings or principles, they would have considered rebellion, under the barbarous treatment they were receiving, not only justifiable, but praiseworthy. On this treatment, your majesty, it is needless for us to dwell, as it is already known to you, and has been made by recent events in its results palpable. Misrule, your majesty, has produced its bitter fruits —commerce has disappeared from amongst us—our magnificent harbors have scarcely in them signs of life—our merchants are bankrupt—the farming population almost reduced to beggary—the laboring classes dying by thousands in workhouses or on the highways—the nations of the earth crowded with our exiles, cast with their rags, pestilence, and misery on their shores—the lives of men, made in the image of God, reputed of less value in their native land than that of the brute—millions of our population, who still cling to their country gaunt skeletons, having had, for the last five months, scarcely any other food than watery turnips, on which alone even the swine could not long survive—the mother, rabid with hunger devouring her own children, and the infants hanging upon the breasts of their dead parents—upwards of a million of your majestys subjects, in the course of a single year, consigned by starvation to an untimely grave—now forty thousand of your majesty's troops, in battle array, ingloriously watching the writhings of these spectres created by misgovernment, while the plunderers of the poor man's rights, who fattened on his toil and his industry, are hounding their authorities on to the work of death, gloating over the prospect of being relieved by the sword of the remnant of your Irish subjects, which the famine had scarcely spared.

"Such, your majesty, is but a faint sketch of the miserable condition to which our nation has been reduced. We believe it to be a duty we owe your majesty not to conceal from you the causes which chiefly led to this deplorable state of things. They are threefold—firstly, alien legislation; secondly, an alien church establishment; thirdly, the privileged domination and irresponsibility of the landlord class, with the utter insecurity and worse than selfish state of dependency for life and liberty of the farming classes generally in Ireland.

"Firstly—An alien Legislature made laws against the people, for its garrison, or in its legislation merely consulted its prejudices and not our national interests. It legislated to divide, and not to unite—for a party against the people; and if at any time it made laws apparently in favor of the people, it neutralised whatever good was in them by entrusting their execution to the people's enemies. This, your majesty, was but natural. The very love the majority of the members of that legislature bore their own country—a feeling honorable to them—became the destructive element of the prosperity of ours, as they always were thereby induced to guard and promote the interests of their native country at the expense of ours, and so to fashion their every law for us as to make it conducive to the power, prosperity and glory of England.

"Secondly—Next to foreign legislation as the bane of Ireland, do we consider a church not of Ireland, yet by law established in it. It was the child of alien legislation. It was nursed and tended by it, and re-acted upon it by its own prejudices. Its danger was considered the danger of the state and its interest as that of England. The education of the administrators of the law in Ireland, of the proprietary principally in Ireland, and even of the Irish legislator in the foreign parliament, was intrusted to it. It took good care to perpetuate its own existence by poisoning legislation at its very source, by exciting hatred, promoting prejudices, and perpetuating divisions. A kind of hostile religious camp in the centre of a people it abhorred, in a country in which it was a pestiferous exotic, it warred on everything but its own advantages, and, provided it lived itself, gloried in the ruin and devastation it spread around it. Its hostility and mischief, however, to Ireland, your majesty, we cheerfully admit, proceeded more from the false position in which it was placed than from its dogmatic teachings, from its principles as an ecclesiastical institution, or from any innate malignity of its adherents, many of whom are the most estimable members of society. A Catholic establishment forced upon England or Scotland by an Irish Catholic government must have proved, from the necessities of such an anomalous and unnatural occupation, not less selfish, anti-national, or mischievous.

"Thirdly—Of all the evils deeply affecting the well-being of your majesty's Irish subjects,

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there is none that presses upon them more heavily than the unchecked domination of the landlord class generally. This, your majesty, has resulted from foreign legislation. Indulged and petted by it, save a few honorable exceptions, they ran riot, alike forgetful of their duties as men and Christians. The laws made them everything, and the millions of your majesty's subjects they reputed as nothing. Their right to live depended on the caprice of the proprietor, and the air of Heaven they could not freely breathe without his permission. The fruit of labor and industry, which every rule of equity should secure to the tenant, alien legislation transferred to the owner of the soil. Complaint was useless—the redress of grievance impossible—as the landlord was made by law the administrator of justice, and by station the legislator.

"To these three causes we have the fullest conviction that the misery of your majesty's Irish subjects is clearly traceable; and to these causes, should they be permitted to exist, we most respectfully state, will the historian have to trace calamities more direful than even those which have already befallen this afflicted country—calamities not less disastrous to England than to Ireland."—*Tablet.*

The Jesuits of Naples.

A Letter upon the recent Expulsion of the Jesuits from Naples, addressed to Signor G. Lacaita, by the Rev. William Perceval Ward, M.A., of Oriel College, Oxford.

(*Concluded from our last.*)

I now come to another accusation. They are said to meddle in politics. I quite think, that if any religious community be proved to be incorrigible meddlers in politics, that alone is a sufficient reason for the suppression of such a community; but it must be proved against them as a body; for there may be individuals in any community who may at this time or that mix themselves up in politics; but yet it might be unjust to attach their fault to the whole body: for example all Italian secular priests are not invetrate politicians, because Gioberti is such. What, however, is the meddling in politics, which can be proved against the Jesuits in Naples? I call upon their accusers to bring forward their proofs, and not to deal in unmeaning and vague assertions. I cannot prove a negative. I cannot prove that they have not so meddled; but constitutional law holds a man to be innocent till he is proved guilty: the necessity of proof therefore rests with the plaintiff. However, I will relate all that I have known of their meddling in politics. Before the constitution was given, they taught obedience to the government and laws which then existed. How else could a priest preach upon this text, which, be it observed, was written to the Romans in the time of Nero: "Let every soul be subject unto the higher powers: for there is no power but of God: the powers that be are ordained of God." Perhaps there may be some who would rather that that text were not preached upon; nothing more probable; but we must not therefore abstain from preaching God's truth, because men dislike it. It has been frequently asserted, both in the French and English papers, that the king's late confessor, Monsignore Cocle, was a Jesuit; and this is generally believed among ill-informed persons; I need not tell you that this was not so. Monsignore Cocle is a Liguorine, a totally distinct order; and I have heard his conduct severely reprehended by the Jesuits in conversation, at a time when it was not safe to speak against him. The queen mother's confessor indeed is a Jesuit, Padre Latini: what part her majesty took in the late political troubles, is, I believe, well known. In truth the politics of the Jesuits of the present day, so far as they have any, are those of the government which it may have pleased God to have placed in the country where they may chance to sojourn: they will be found to be republicans in America, where they are much esteemed, and loyal subjects in Great Britain, where they respect the law and the law respects them. Loyal subjects, too, they would have been Italy under the new, as under the former system of government. After that bright and happy day upon which you first received the charter of your country's liberties, who were the first of the clergy of Naples to proclaim to the people their new privileges and their new duties—these same calumniated Jesuits: in their church the first constitutional sermon was preached in Naples; and often have I since heard from the saintly Father Capellone, the most beautiful allusions to the altered and exalted condition of their country, and the strongest appeals to the people of Naples to show themselves worthy of their new and great privileges.

Then, again, the director of the college, Padre Liberatore (an auspicious name) published an address, which he had made to the

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students, and which is entitled, "Napoli e la Constituzione," Napoli, Stamperia del Fibreno, strada Trinità Maggiore, N. 26. This address is well worth the perusal of all. Again, on the night of the illuminations, the only illumination in all Naples, which had any definite idea in it, were the three transparencies before the doors of their church: the first a map of Italy and Sicily, over which rose a rainbow and the insignia of the papacy, and under which were these words: "Il massimo Pio sull'Italia da gubi nembi minacciata adduceva quasi Iride di pace non fallite speranze della libertà cittadina." Another represented religion holding the cross, and under it a bust of the king, about to be crowned by a group of boys, and under it these words: "Giovanetti, che in questo ginnasio alle speranze crescete della patria, custodite gelosi un raro dono, che l'ottimo Principe largiva sotto l'ombra della augusta religione di Cristo." Over the centre door was the Jesuits' insignia, the "I. H. S.," with the three nails, and under it a picture of Naples and Vesuvius, with these words: "O nome Santissimo, Unico Datore di vera libertà agli uomini, Tu irradia, Tu consacra le nuove leggi di patria libertà." But when all this is stated, the old reply is ready: "This is all base hypocrisy, underneath all this most horrible plots are going on." And I, too, am ready with my reply: Prove this; in the name of justice and of common sense prove it, before you repeat the accusation: prove one plot against one single living Jesuit in Naples, and you will have done more than has yet been attempted even. And here I would once more make this appeal in behalf of the Jesuits: Do not, in the name of justice and common sense, do not, without any real inquiry, without even thought, condemn to perpetual infamy, an order of men which has at least had, even in these days, many martyred missionaries in heathen lands. Sure I am that history will sooner or later avenge their memories; but why debar ourselves from the extreme pleasure a just man must always feel in according their due meed to his fellow-men, and his fellow-Christians. All the world has read some work or another against the Jesuits; let each man ask himself, Have I ever read or listened to a word in their favor? Have I ever read any of their writings, or listened to any of their sermons? Have I ever read any portion of their history written by any other than a professed opponent? And if not, can he with justice or common sense join in the clamor against them? The Jesuits are the only one of all the religious orders, which has never degenerated into indolence, or for an instant forgotten its first great object—the support of the papacy, and the propagation of the Roman Catholic faith. These two great objects of all his toil the Jesuit considers as synonymous with the support of the church of Christ on earth, and the propagation of his Gospel; therefore let him be judged according to his belief, however mistaken we may think that belief to be: and I of course think it is mistaken, in the exclusive and restricted sense at least in which he holds it; but Roman Catholics cannot think so. The means he takes to attain his end is another question: are they justifiable or not? They, the Jesuits, are accused of holding this doctrine, "that the end justifies the means." But where in the writings of St. Ignatius, or of any other saint or great writer of the order, is this vile doctrine found? You will find the exact contrary stated over and over again, and still oftener may you hear it in their sermons. Never since the days of the primitive Christians has there been a body of religious men so calumniated and misrepresented as the Jesuits.

I will only add, that during the last three years I have constantly verified my first observations. I have in that time travelled five times the whole length of Europe, both through France and through Germany; I have mixed freely with men of all ranks, creeds and countries; and (setting aside Protestants, who partly from ignorance, partly from religious prejudice, are altogether incompetent witnesses) I have found that the good, with very few exceptions, all love the Jesuits; the bad, without any exception, are their bitter enemies. This to me, independently of what I have seen of them myself, is a very strong argument in their favor: for surely, if we believe the Scriptures, the love of the good and the hatred of the wicked ever have been, and ever will be, one great mark of God's most faithful servants. I have been speaking of the laity, but another and a stronger argument in their favor, though of the same kind, may be drawn from the opinion which the other priests of their church entertain of them. I have found invariably that the earnest, hard-working, pious Roman Catholic priest most cordially loves and respects the Jesuits; it is so in Rome, it is so in France, it is so in Bel-

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gium, it is so in England. Of German priests I cannot speak from any personal knowledge; but it is so here at Naples in a most marked manner; the most eminent, the most excellent, the most zealous, the most learned, the most pious of your secular clergy love and respect the Jesuits, and deplore their loss. It is so at Rome: who could have spoken more highly of a religious order than the pope himself has of the company of Jesus, both of its past history and its present labors? If a priest or monk revile the Jesuits, as I hear some do, let his own life and actions be examined into, before any weight be attached to his words. Is he himself a laborious and zealous worker in Christ's vineyard? Is he a strict observer of the rule of his order? I have no doubt myself of what the result of this inquiry would be. I do not, however, necessarily include the Dominicans* in this proposed scrutiny; they are the ancient and hereditary enemies of the Jesuits, and I put them aside as I have previously put the Protestants, as prejudiced, and therefore incompetent witnesses; though I cannot hold their prejudices to be as conscientious or as excusable as those of the Protestants; nor can I help thinking, that, if they themselves observed the rule of their own order a little more faithfully than they do, the hatred of the Jesuits would be much modified. Good men love good men; the odium theologicum is bitter; but even it is sweetened by that affection which those who love God must have for one another.

But they are gone: the men of high thoughts and humble toil; of lofty intellect and patient labor; the men of noble courage and of gentle love; the men whose very mien and bearing, in your public streets, was a rebuke to those swarms of idle priests and slothful monks which now invest them, and who are indeed a canker in your country's heart and a scandal to your church.

They are gone: the faithful religious, who, had they but neglected the rule of their order, as others have, might have lived on, a soft and easy life, undisturbed by the enemy of mankind; for thus would they not have interfered with his reign in the world.

They are gone: the faithful priests, who, had they less really taken up their cross daily, or followed Christ less strictly, would not have so deeply shared with him the world's despite, and scorn, and hate.

They are gone: the patient and loving instructors of youth, who, had they taught the church's ancient creeds with less fidelity and power, might have remained honored and caressed; but they were destroying at their very roots the noxious weeds of infidelity and wickedness; therefore has the enemy of mankind stirred up the bad, and blinded even many of the good, to clamor for their destruction.

They are gone: the champions of Christendom; the foremost of the church's soldiery against the powers of darkness; whose real fault in the eyes of their bitter enemies; I say not of all their conscientious, though, as I think, mistaken opponents, far from it; but whose real fault in the eyes of those bitter enemies was a burning zeal for that religion which they detest.

But they are gone: the noble bearers of the standard of the cross through ages of self-indulgent habits, of relaxed morals, and of wavering faith.

The brightest light that shone in this poor country, when nearly all else around was dark, is quenched, perhaps for aye; a light that would have burned brighter and brighter still, illuminating and making more glorious this page of your country's history; and ever going on before, the guide to higher knowledge, and through higher knowledge to a purer faith.

They are gone: the last of your clergy that you ought to have sent from you; the only priests you have who could have raised your people to the level of your new and exalted institutions; the only men who could have taught the youth of Naples and of Italy their new privileges and their new duties.

They are gone: the men who alone could and who gladly would have done all this for you, and more. But they are gone, and they cannot now be recalled. There is in Europe an element, God only knows what it is, and to what it tends, which forbids this. I for one think, that for the sake of peace they ought to bend to the storm; if Christendom refuse them, let them turn to the heathen; there are among them souls to be won to Christ, and crowns of glory to be won for themselves.

They are gone: but wherever they go, God's blessing will go with them; the blessings of the poor, who were fed daily at their gates; the blessings of the prisoners, whom daily they visited; the blessings of youth,

* There is no ground for this at present: they have every where as a body behaved very hospitably and generously towards the Jesuits in their present persecution.

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whom their instructions have enlightened in this world, and guided to happiness in the next. The blessings of all that vast multitude, who had learned from them the word of life and been fed by them with the bread of life; the blessings indeed, in some measure, at least, of all the good and wise of this great city. And what if some curse? Was not David cursed? Did not the very abjects make mouths at him and ceased not? Was not One infinitely greater than David, whose name they bear, was not he cursed? Did not he forewarn all his true followers, that they should be "hated of all men for his name's sake?" And did not the great founder of their order, the warrior saint, did not he pray with his dying breath, that they might be so hated of the world to the end of time? What then if some do curse? Whether they do it ignorantly, or whether they do it wickedly, the same prayer will rise for them, wherever may be in this wide world those holy and reverend priests, whom they have persecuted; it was their master's, it was their first martyred brothers', and it is theirs; "Lord lay not this sin to their charge."

I have done. What I have said for the truth, God prosper. What I may unwittingly have said beside the truth, God make as though it had not been said.

With much esteem and regard, I am, my dear Signor Lacaita, yours very faithfully,

WILLIAM PERCEVAL WARD.

To the Signor Lacaita.

THE ABBE BOLMES.—This distinguished writer, and defender of Catholic truth, died at Vich, his native place, on the 9th of July, after a painful illness. The death of this young and learned ecclesiastic was a source of great edification to the friends who surrounded him. He was only thirty-eight years of age. Spain has lost in him one of her brightest luminaries.

CRETINEAU JOLY.—We had the pleasure recently of glancing through a *brochure* from the pen of this learned and judicious writer, in which he vindicates his *Clement* XIV *et les Jesuites* in a most triumphant manner against the assaults both of more moderate critics and of unprincipled falsifiers. Well aware that a difference of opinion could honestly exist among the wise and good, as to the expediency of defending the Society of Jesus, by a faithful exposé of the facts connected with its suppression, he respects the sentiment of those who do not coincide with him in thinking that the character of the present times demands a bold protest against falsehood, by a candid investigation of history. But the falsifiers, among whom Gioberti figures with ignoble preeminence, are annihilated under the power of his pen. With equal skill, he unravels the web of their sophistry and exposes to shame their scandalous misrepresentations. Such are the reasons, no doubt, that have led some of the most eminent ecclesiastical dignitaries in Rome, among them Cardinal Bernetti, late secretary of state, to honor Mr. Crétineau Joly, with a most cordial expression of the high esteem which they set upon his labors. Father De Smet, who has done so much honor to the Society of Jesus, not less by his modesty and humility than by his vast missionary achievements and admirable writings, has also spoken to us of the above-mentioned works of Crétineau Joly, in terms of eulogy and admiration, and we *know* that he is not the only distinguished Jesuit in the U. States who holds these sentiments. He informed us of a circumstance which was before unknown to us, that a considerable sum of money was offered to Mr. Crétineau Joly, by the enemies of the Jesuits, with a view to dissuade him from undertaking the defence of the society; but he nobly spurned the bribe, and pursued his important task to its successful completion. To speak then, of the *prostituted* pen of Mr. Joly, is to utter the language of calumny. The cause of truth is not that of prostitution. Even when the exposition of the truth may be justly stigmatized as an imprudence, the writer is, at most, guilty of an error of judgment, but deserves not, when actuated by pure and lofty motives, the harsh denunciations of a reckless criticism, much less to be branded with a degrading subserviency to party views. We opine that the gracious consideration of the holy see for Mr. Crétineau Joly would be quite sufficient to divest the Gallicanism of himself and his admirers, (if they have any), of all its terrors. We believe too, that they who agree with Mr. Joly, are to be found much more numerously among the rigid Ultramontanes than among Gallicans: and this is easily understood even by such as have but a smattering of theology; for they know well, and amid the infidel and besotting notions of the present day it is more than ever important for men to know, that despite the personal demerits which have sometimes, though rarely, dishonored the lives of the

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chief pastors of the church, their sacerdotal character still remained, with the prerogatives of their station. The abuses of religion are not to be identified with religion itself. Alexander VI may wear the tiara, and Cæsar Borgia may be a bishop; but the pope will still be clothed with the sublime powers of his office: the church will still remain the spouse of Christ, the pillar and ground of truth.

Noble Generosity.—After the civil strife at Paris, the students of the preparatory seminary at Langres, of their own accord, requested the superior to appropriate the sum of money allowed for the annual distribution of premiums to the relief of those who had fallen into a state of distress. The superior at first thought, that the proposition was perhaps rather the effect of a generous impulse than the result of deliberate reflection, and required twenty-four hours to consider the matter. On the following day, however, the students urged their request in so determined a manner, that he was compelled to accede to it: whereupon three hundred francs were immediately sent to the mayor of Langres, for the benefit of the poor and of those who had no employment, and an equal sum was sent to Paris, to be distributed among the widows and orphans who had been the victims of the late disturbances.

The example of the seminary was soon followed by the pupils of the college, who made the same sacrifice in behalf of their suffering fellow beings.—*Univers.*

To Correspondents.—We are much indebted to our right reverend friend for the interesting letter on the mission of Pembina. It will appear in our next number. Our friends at St. Joseph's will also accept our thanks for the valuable collection of prose and poetry, which they have kindly sent us.

LITERARY NOTICES.

Grantley Manor: a tale by Lady Georgiana Fullerton. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. pp. 320.

The writer of this story displays a deep knowledge of the human heart, and extraordinary powers of description. Her style is brilliant and captivating: but the plot, as it appears to us from a glance at the volume, is of rather too sentimental and frivolous a character to impart much real instruction.

A Doctrinal Catechism . . . . . on the basis of Scheffmacher's Catechism. . By the Rev. Stephen Keenan. First American edition, revised. New York: E. Dunigan & Brother. 18mo. pp 395.

This might be called a controversial as well as doctrinal catechism, as it furnishes in a catechetical form the grounds together with an explanation of Catholic doctrine. It is a useful addition to the numerous works on the same subject, and is well calculated for giving to the inquirer an insight into the tenets and practices of the true church.

Columbian Arithmetic. Part I. *By M. J. Kerney.* Baltimore. 12mo. pp. 67.

The author has compiled this elementary work for the use of academies and schools. The first principles of arithmetic are clearly explained in it, by way of question and answer.

Dunigan's Popular Library of Instruction and Amusement. Nos. 4 and 5. New York.

Clara or the Red and White Roses, and *The* [illegible]*nna* have just been issued by Mr. Dunigan, in continuation of the excellent series from the stories of Canon Schmid. These publications cannot be too highly recommended, as they cannot be too eagerly sought after by those who wish to sow in the minds of youth the seeds of virtue and usefulness.

Kirwan Unmasked. By the Rt. Rev. John Hughes, D. D., bishop of New York. New York: E. Dunigan and Brother, pp. 72.

In these letters the Rev. Nicholas Murray is exhibited to public view in a very unenviable light, and is lashed with a power of sarcasm which he well deserved. The review which the bishop has made of his letters may open the eyes of some who have been misled by this compound of knavery and ignorance; but we are rather inclined to think that they who would allow their minds to be influenced by such gross misrepresentation, would for the most part be insensible to any thing in the form of an appeal to reason.

Burnap's Lectures to Young Men. Baltimore: John Murphy.

Mr. Murphy has published a new edition of these excellent lectures, in a style of elegance which is seldom equalled. We have alluded, on a previous occasion, to these lectures, as containing many valuable hints, though they are not free from inaccuracy.

Catalogue of Cheap Catholic Books, published and Sold by John Murphy.

This is a neatly executed list of Mr. Murphy's own publications, which embrace a great variety of works, principally adapted to the use of the Catholic community.

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George Calvert.

The First Lord Baltimore

From an Original Painting in the great gallery

of Sir Francis Bacon. Lord Verulam

J Murphy Baltimore

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T. O'Sullivan

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T. Sullivan Bangor

THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

OCTOBER, 1848.

PROTESTANT MISSIONS AT JERUSALEM.

The Crescent and the Cross, or *Romance and Realities of Eastern Travel. By Eliot Warburton, Esq. New York: Wiley and Putnam.* 1845.

"Tis the land of the East the clime of the sun
Can he smile on such deeds as his children have done?
Oh, wild as the accents of lovers' farewell
Are the hearts which they bear and the tales which they tell."

SO says Byron, and we are disposed to admit in prose the truth of a portion of his rhymes at least. Some of the English travellers in the east (and in good sooth elsewhere too) tell tales as wild and as silly as the wildest and silliest "accents of lovers' farewells," or any other silly or wild thing, if they be not the wildest and silliest; which we think they are, according to the poets and novelists' account of them. We have already had occasion to present several of these wandering gentlemen to our readers; we shall perhaps introduce not a few more before we are done with them. The name of travellers in the east is legion!—at least since steamboats have rendered the pilgrimage rapid and easy, and fashion has made it imperative on the travelled man of the world, to have visited the east, to have opened his eyes in mute wonder at the darkness and superstition of the benighted papist, and extolled the enlightened policy and the brilliant reforms of the liberal and gentlemanly Turk. One of those stupid old proverbs, in which our ancestors delighted to compress their wisdom, says, "Birds of feather flock together," and another not less meaning, "a fellow feeling makes us wondrous kind." Between the tyrant Turk and the oppressing Englishman such a sympathy really seems to exist. We shall not stop here to examine its cause.

Whatever may be the course of the generality of eastern travellers with regard to the quantity of fancy, &c. which they

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mingle in "the tales which they tell," our author is fair enough to give us an index to the nature of his book, in one of the titles he bestows upon it. He tells us candidly it is the '*romance*' and realities of eastern travel, though he leaves us to our own resources to ascertain what is the mere romance and what is the reality in his olla podrida. This portion of his title however we can understand: but why he should have called his work "The Crescent and the Cross" we are at a loss to imagine. Each page we turned we hoped to discover the solution of the mystery: but were doomed to be disappointed, unless, indeed, it be in the fact that he occasionally saw the cross mingling with the crescent as he rode into some stately city. By the same rule, if he travelled in this land of ours, or even wrote a description of his own—we should, in due time, have a smoking book from the press under the title of "The Cross and the Weathercock; or the———" but, in truth, there would be in that more reality than romance. Save perhaps one little chapter about the missionaries and the monks in which the poor papist is most horribly belabored, nearly the whole book is taken up with what the author did and said: how he knocked down impudent Arabs, and lashed saucy Syrians and Egyptians, how he dared all the dangers of the way—very thick and threatening, and yet he experienced none; how he changed his priming and loosened his pistols in the holsters, and laid his hand upon his terrible English sword, when waylaid by some imaginary robbers who never broke out upon him: how he frightened the old men and women and children in some retired habitation by blowing off the locks of their closed doors—with his wonderful double barrelled English gun, and lastly, and most English of all, how he paid for every thing, and how much he paid, and how liberally he scattered his English gold about him.

In his preface our gallant and romantic author tells us that after the numerous able works published upon eastern life, manners and scenery, he would not have presented himself to the public but that the relations between England and the east had lately undergone a change, that Egypt had become the route to the Indies, that "the church of England is at length represented at Jerusalem, and the brave, industrious and intelligent tribes of the Lebanon have made overtures for our *protection* and our missionaries."

We learn then from the writer that the church of England is at length represented at Jerusalem—and yet it seems to us that there is the least bit in the world of an absurdity here. For this representative is a bishop of the church of England who has fixed his see there and is trying to "get up" a diocess. Now we all along thought that the English church claimed to be a branch of the church Catholic, only called English because it was in England—a national church—yet here we have a system which is to assimilate other churches, and, contrary to her theory, bring them into subjection to her own—to extend her dominions and her spiritual supremacy—an humble imitation of the papacy—with Queen Victoria for the pope.

In the second volume of the work—for the first is devoted to Egypt—we catch a glimpse of this bishop sent forth by the propaganda of Exeter Hall, and find some comparative remarks on the success of the Catholic and Protestant missions, and we may as well exhaust this subject of the work at once—very certain that when we apply the air pump to the portion on the bishop's diocess, we shall come as near a vacuum as nature will permit. Before entering on the holy land let us give our author a little credit for some fairness—though we cannot conceal the fact that he does not always intend the compliment he pays—sometimes it is veiled under a sarcasm, sometimes clothed in a sneer or a laugh.

At Mount Carmel we are happy to find him pleased with the monks, or at least

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with the accommodations which they afford to the traveller, receiving only a gratuity from the richer guests, while they maintain a hospice especially for the reception of the indigent. The permission to pay this gratuity, the amount of which depended upon the traveller himself, our author remarks, in general relieves one from that feeling of obligation which is so unpleasant. Here, (and John Bull peeps out again) although our author made a much larger gratuity than usual, such was the pure, generous, and unequivocal hospitality of the monks, "that he had no feeling but that of a grateful guest as he took his leave of the convent." Honest at all events: his English pride of "paying" for what he received, could not conceal from him that he was not paying for their kindness and hospitality to himself, but only placing in their hands the means of extending to the poor wayfarer the same refreshment and relief which he had so liberally enjoyed.

The founder of this convent was a remarkable man—that is, among Protestants he would have been remarkable—among Catholics the character is too common, however grand and noble—to be remarkable. Carmel had once been covered with hermits: at length a convent was reared: during the siege of Acre by Napoleon it was used as a hospital, and after his retreat blown up in revenge by the pasha. Then a man, twenty years ago already old, in making a pilgrimage to Elijah's cave found there only an altar and a ruined arch. His heart was filled with sorrow and he vowed upon the spot that he would rebuild the ruined sanctuary. Poor—a pilgrim and fifty years of age! what an undertaking! any but Catholic charity and zeal would have shrunk from the seemingly hopeless undertaking. Fourteen years this old man spent traversing Europe, begging alms for his great work, and now a noble convent crowns his labors and throws open its wide gates to the weary pilgrim on Mount Carmel. There, too, is its founder, Fra Jean Battista, yet a mere lay brother—for his humility would not permit him to aspire even to the rank of monk in the convent which he had founded—his head frosted with seventy years, but his eye quick and full of fire,—his body erect and firm—as zealous as ever in the attendance upon those who seek hospitality in the house, and busily occupied in the management of its temporal affairs. Truly this is like the days of old, a thousand years ago.

At the Franciscan convent at Ramleh, our Englishman makes himself quite at home, and does not hesitate to ridicule the fat superior and his fast day hospitality. One of the monks, however, appeared to be of a higher order of birth and intellect than any with whom he had yet met. A Spaniard, he asked our traveller eagerly about Spain, particularly concerning his native country, the Basque provinces.

"He became quite enthusiastic in his nationality—but when I asked him whether he was Carlist or Christina— he checked himself suddenly and said with humility, '*Signor, son 'fraté.'*"

It was sublime; and yet our traveller could not understand its sublimity. "Sir I am a brother, a monk—for me there are no parties, no politics, no factions, no worldly struggles. The peace of my divine master is that which I seek and which, here a watcher in the land made holy by his birth, his sufferings and his death, it is given me to find. I love the land of my nativity as I love the mother that bore me, but, Signor, the land of my nativity and the mother that bore me, I have given up to follow Christ. "*Signor, son 'fraté.'*"

In Jerusalem our author actually inclines to believe that the church of the Holy Sepulchre covers the true sites of the sacred places, and makes a remark which is really a cutting sarcasm upon certain flippant writers, who run in and out of Jerusalem and take occasion upon such momentary inspection to deny the authenticity of all or many of these localities: he had no right to hazard an opinion

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upon the subject from his own little personal observation or research, but there "seems little probability that tradition would ever have permitted such a site to be forgotten." (Page 68. ii.) Certainly not; for how many ages have the devout watched over it? how many faithful Christians even from the uttermost ends of the earth, day after day have passed from station to station, washing the rock of Calvary with their tears and bowing down sorrowfully to kiss the Holy Sepulchre? How could Christian tradition cease to mark out each spot and cherish it perpetually? How many ages has this sacred temple covered those holy scenes? And yet inconsistent to the last, with his admitted incapacity for judging, our traveller says that the precise 'spot' where the cross stood is entirely devoid of proof, "but it seems evident that the place assigned to it, within a dozen yards of the sepulchre, is the least likely of all." And wherefore? Our Saviour was crucified as a malefactor, and even now he who dies upon the scaffold is often buried at its foot. And he forgets that the very argument he adduced, but now, to prove the general identity of the spot, must also prove the particular identity of the position of the cross, one of the most important stations in the temple. But for the life of us, we cannot conceive why every Protestant who visits the sacred places endeavors to throw doubt upon the localities assigned for the acts of our Saviour's life, and this too without endeavoring to discover the true places—unless it be that their only creed is to doubt—and their only faith and practice to overthrow without rebuilding. But be the reason what it may—either avowed hostility to Catholics who venerate those sacred places, or secret hostility to Christianity itself and concealed infidelity—or both together—certain the fact is, that, without exception, they endeavor to discredit every footstep or trace of the Redeemer, and, as it were, to abstract him from the earth.

Perhaps it is a significant fact, that the first spot of interest our traveller finds in Jerusalem, is David's tower, and "the pool of Bathsheba."

Our author devotes a chapter to the monk and the missionary. After a rapid sketch of the rise of eremitism he descants thus charitably upon it:

"The very desert ceased to be a desert: the solitudes of Egypt and Syria became peopled with gloomy dreamers, who seemed to think it was on the body, not the soul, that the weight of sin lay so heavily. These selfish zealots found, no doubt, a fierce luxury in penance and privation—and devils must have marvelled to see the body that God made so strong and fair and comely—torn and disfigured by starvation and the scourge: the soul, that had been given for the exercise of genial thought and love and friendship, shrouded by perpetual gloom and forever harping, like the ailing body, upon its own sordid self. Yet these men were called *Catholic!*" Page 70.

Yes, devils might have marvelled—nay the devil *did* marvel, when Christ macerated his body by "starvation"—and pressed upon him that other course which our author recommends—truly *devils* might have marvelled—but wherefore dost thou marvel, good Englishman? Bearest thou the same mind and heart as they—followest thou Satan rather than Christ? Angels would not have marvelled, for angels saw Sodom and Gomorrah warned to bow down in sackcloth and ashes, which they did not, and were destroyed, and beheld Tyre and Sidon by penance and mortification stay the hand of God.

Our English Protestant has a strange idea of the destiny and purpose of the soul—nay, not so strange as it should be, for half the Protestant world adopts it. "The soul was given for genial thought, and love, and friendship:" and what mean these as opposed to meditation, penance, and mortification? Surely, *pure* love is not opposed to them. "Oh, these men *were* Catholic!" but thou art a Protestant, and therein lies the difference. *Thou* canst not see, and therefore it is all darkness and gloom. But we had thought

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that the soul of man was given for a higher and holier purpose, a purpose beyond this world—that its enjoyment was to be a spiritual enjoyment, its happiness in good, its reward in heaven. And it was to seek this enjoyment, to secure this happiness, and to merit this reward, that these holy eremites quitted the world and betook themselves to the desert. It was a literal fulfilment of the command of Jesus to the young man who sought after perfection—"to give up all things and follow him," which was sustained by the pledge, that "whosoever gave up houses, and brethren, and sisters, and mothers, and children, and lands, should receive a hundred fold in this world, and in the world to come life everlasting." It is impossible for the life of the religious—the monk, the nun, the eremite, to be more clearly marked out than in these words of our Saviour, which bestow such praises upon, and promise such rewards to those who embrace it. And thus these words were construed and practised upon in the earliest and all succeeding ages of the church: but our English Protestant knows better: for

"When a blighted name or blighted hope has changed the heart to stone, a monk's cowl, like moss upon a ruin, may seem to become it well, but it is an indulgence, not a penance. The convent vow is a sort of moral suicide, by which the life weary spirit, deserting its post, seeks refuge in a living tomb; the braver soul, 'though faint and worn, unconquered still,' tramples down its enervating sorrow, and seeks in action the means of rebuilding the ruined fabric of its hope, on a firmer and worthier foundation." Vol. ii, p. 71.

So it would be if the struggle or the heart's wish were to end in and for this world alone. Yes! if life and hope terminated at the portals of the tomb, and if beyond them ANNIHILATION yawned for the sinking spirit: then the hopes, and fears, and struggles, and triumphs of this world might rise in their value to man, for they would be the highest objects he could attain. Then indeed the spirit would be weak and faint that would shrink from the attempt to rebuild its shattered fortunes and renew its faded prospects. But, remember, good writer and good reader, that there *is* a life beyond the tomb—that it is eternal—that there is in that eternal life, an eternity of happiness and an eternity of woe. Man is free: which shall he seek, and how? Will power, success, riches, love, friendship secure the one and avoid the other? Oh, no, believe it not.

Forget not, reader, that you are a Christian, while you glance on this book of travels, if perchance you do glance over it, or in sooth over any Protestant book: for indeed there is great need to remember it always. Little of Christianity will you find therein—but a hidden essence—a subtle half-disguised poison of infidelity pervading the whole. Under the flowers serpents are coiled—beware how you stoop to pluck them. There is throughout all Protestant sayings, and doings, and writings, an undeniable taking-for-granted that man's life is only *for* this world, if not only of this world,—or perhaps a certainty of salvation for all, a universalism or a nothingism. Therefore, say they, we will build us up mighty factories; therefore we will heap around us wealth, and clothe ourselves in purple and fine linen, and regale us as so many gods with nectar and ambrosia! See yon fools, how they toil and how they suffer—how they "mortify their bodies," wearing coarse garments, and fasting and praying, for the salvation of their souls forsooth! Wherefore not set to work and rear up "*fabricks*" like ours, and leave God to God, and the future to the future? Is this Christianity, good reader? and yet who has not marked this tendency in all such works and acts?

After praising faintly "the zeal, talent, and tact" of the Jesuits in two schools which they maintain upon the Lebanon and at Beyrout, he says—however,

"They have made but little progress notwithstanding their zeal and determination: the *proud Moslem, the very essence of whose creed is abhorrence of idolatry, looks with contempt upon the worship and process-*

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sions of saints, virgins, and crucifixes: while the Jew is far too well acquainted with the nature of pecuniary transactions to be much prejudiced in favor of a creed in which each friar is a beggar of alms and each convent a bazaar of sanctities." P.77.

We shall not trust ourselves to comment upon this, but shall follow our author who "now turns with greater interest to the ministers of the reformed faith in Palestine." "But stay, sir," we might address this willing witness, "we object to your testimony upon the ground of irrelevancy: the issue in this case is between '*the Crescent and the Cross*,' and surely the advocates of '*the Weathercock*' can have nothing to do with the verdict, and your testimony must be ruled out." But an over-anxious witness will always hang himself if you give him rope enough; and we will let you have your say. So it is, alas! and our author is compelled to admit that

"There is little of a practical and active missionary spirit to be found among the members of the Church of England, which is the more remarkable when we consider the large sums that are annually subscribed by the laity of that church, a convincing proof of the warm interest *they* take in the matter.* [The clergy it seems take a *warmer* interest in their *warm* and snug parsonages, &c. at home]. It appears strange that in a life so full of enterprize in the holiest cause, so well calculated for the exercise of energy, genius, and Christian charity, the young and ardent spirits of our universities do not more frequently volunteer in the missionary cause."

Not at all—that is the very reason. It is so much more pleasant to follow in the train of some rich holder of an advowson, and thus secure a fat stall in the stables of the church "established."

"*Assuming* as a truth that the Hebrew lies in bondage, in that very land where the liberty of the soul was first preached to man through Hebrew lips: *assuming* that, under the banner of our faith, that liberty is only to be found, [phew, what a piece of romance! however it is *only* an "*assumption*"]; is the OLD *crusading spirit* so dead amongst us, that no one is now found to bear the banner of the cross once more to Palestine in a *purer* cause? When gain or glory may be won, where are the dangers, the climate, or the savages, that deter the enterprizing sons of England? [That's it exactly—gold is their God, and mammon-worship their religion.] While the fatal coasts of Demerara and the pestilential islands of the Chinese seas swarm with adventurers in the cause of conquest and of commerce, the Holy Land—the land of promise to us as to them of old—remains without one volunteer from the ranks of our universities. Oxford contents herself with Jerusalem in the abstract, [we shall see "*the volunteers*," by the way a happy hit at the credentials of the missionaries at Jerusalem, content themselves with "*abstracting*" what the English societies at home have concreted], and has not one single representative of her principles in the cradle of the fathers: there she might freely exercise her stern disciplines, apart from the eyes of cavillers: and perhaps might edify those who cling to the memory of the ancient eremites. Cambridge sends annually some three or four hundred students to swell the ranks of the church militant, for which, however, they are content to keep garrison in quiet glebe and peaceful parsonage—Palestine knows not their name! With respect to the Dublin University it has the task of educating a priesthood that is too truly missionary in its own green isle. When I was in Syria there was not an English missionary who had taken a university degree; nor with one exception was there a Christian born minister of our church." Vol. ii, p. 77-8.

Well, only think of it, and all this for one hundred and twelve thousand dollars a year. Our Englishman reduces down enthusiasm to pounds, shillings and pence, and *calculates* by this measure the exact amount of each one's zeal as well as Brother Jonathan himself could have done. But, alas, where is all the old crusading spirit gone? Whither has it fled? Where lies the heart of Cœur De Lion, and where the hearts of his brave and self-devoted followers? Has this spirit died out of England? Oh no, thank God—but it breathes not in the established church. Cobbett would have answered our traveller's question somewhat in this wise—"Bluff Harry the eighth

* "Last year," says our author, "the subscriptions amounted to £25,285 5s. 10d.

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cut off its head in *this* English church with the heads of his half dozen wives." Did we not say truly that our willing witness would hang himself? He has found out at length that the love of gold will lead Englishmen whither the love of God could not induce them to go: and that it was not so of old! "Now" in contrast with the ancient "*then*;" ah those two "*whens*," they are "whys" also. *When* England's sons were Catholic, they toiled and travailed for the love of Christ—they sent out their missionaries to convert barbarous Germany—they went to die in thousands among the hills and holy places of Palestine. *When* England's sons shrink from that toil for Christ which they greedily endure for gain—England's sons are—what? Thou answerest *reformed*—of *purer faith*. Truly the devils might rejoice in such reformation.

But England's old crusading spirit is not wholly dead. There are still men of the olden heart within her borders; and there ever have been: men, who went crusading to the dungeon, rack, and scaffold, to conquer the holy places of England from the sway of the devil:—Fisher, and More, and ten thousand such, who shed their blood for the faith of their fathers while the fires of persecution raged—and there are still men, who, every day, go crusading against the array of public scorn, abuse, revilings, outrage. No, the old crusading spirit is not dead, but the sword of these warriors is the cross, their armor is faith, and hope, and charity—their allies are the Virgin, and the saints, and the faithful throughout the world; and God will give them the victory. Oxford is half awakened, and Cambridge is sleeping while these new crusaders are conquering every where.

"Honor to the faithful few who uphold the name and character of our church," says our author, after his bitter lament over the inactivity of the English church, "sustained *only* by the consciousness of their high calling, UNCHEERED EVEN by success!" Oh, this is terrible!—especially keeping out of sight the twenty-five thousand and odd hundred pounds, which we opine would form a very handsome "sustenance" to these missionaries, who ought certainly be adequately repaid for their "want of success." But we think the character of these missionaries, and the nature of their zeal, is better depicted by our author than we could do it.

"The excellent bishop, who holds the rule of our church at Jerusalem, is himself of the Hebrew race, and was supposed on that account to be peculiarly well adapted for this arduous mission. This may perhaps be doubted, as well as the propriety of the exclusively missionary character of our church establishment at Jerusalem, but no one can doubt that Bishop Alexander, as far as in him lies, has faithfully, zealously, and most patiently discharged the difficult duties of his high commission: since the early days of the church, no bishop has probably ever held charge of a more discouraging diocess or been subject to greater discouragement." P. 79.

The English bishop of Jerusalem "a converted Jew"—now this is too much of an admission, after what our author has said in a former page: when taken into consideration with the one hundred and twelve thousand dollars a year subscriptions—and the sum added together—the answer is an Episcopal-converted-Jew-Bishop. And how converted? Why—"the Jew is far too well acquainted with the nature of pecuniary transactions" to become a proselyte to the Catholic monks, who are compelled to support themselves by the sale of beads, &c., but then *he is* the convert of the Episcopalian mission, which has one hundred and twelve thousand dollars a year. Significant that, very!

Yes! England, the sole conservator of the true faith, according to King Harry, Queen Betsy, and the British parliament, gospel-loving England can only send as her missionaries those who are willing to speculate on her plethoric purse—although there is no stint of applicants for sinecures and fat places: while the dark, benighted papist, of high or low degree, of every race and nation, is willing to aban-

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don house, and home, and kindred, and wealth, and station, and native land, and thinks himself happy in being permitted to spend his life in prayer and mortification by the tomb of the Saviour. So it was in England once, when England still was Catholic: but the crusading spirit, and the pilgrim devotion, and the missionary zeal died out of her when she was robbed of her faith. Samson was shorn of his locks in the lap of Delilah, and his strength departed from him; and he was delivered over to the Philistines to wear their chains, and be their sport in his blindness. Shall the light beam again upon the eyes of England? Shall her bonds be broken, or shall she too perish in the ruins she has made?

Is it strange that these mercenary missionaries are "uncheered even by success"—and that "no bishop since the days of the apostles has had a *more discouraging diocess*" than Bishop Alexander? Not at all—great results these for the one hundred and twelve thousand dollars a year!

Just imagine, good reader, that you are present at one of these missionary associations, where they raise part of these funds—and behold you, a sleek, fat, round faced, gentleman in black—not *the* gentleman in black—who holds some dozen benefices, and drives his coach and four, arises and drawls forth very sanctifiedly: "Dear brethren, the good work progresses—the Saviour is making himself known to the Jew—we are in good hopes—but God does all things in his own time—we expect large harvests, and we must have wherewith to pay the laborers. Four Jews and one Armenian have agreed to listen to our preachers, and two inhabitants of the Lebanon are well inclined, and we are confidently assured that there is every prospect of their happy conversion, if the funds hold out, and they continue to listen till they are convinced. But this year, by reason of the extraordinary exertions made, we are told it will be necessary to raise one hundred and thirty thousand dollars, being somewhat more than in preceding years, as the society has fallen in debt," (having expended the funds upon us *jobbers*; and the families of the resident missionaries being increased by several dear little pledges—he says this to himself however). "But God is speaking, his voice is reaching to the Jew and the gentile. How happy must you be in reflecting that by your liberality this great event is being accomplished, &c., &c., &c., &c."

Now if John Bull were as wide awake, in this affair, as he is in most matters, he would tip the jolly parson the wink, and exclaim, very knowingly, "you can't come it this time."

As to the missionary clergy of Ireland—they are missionary "*lucus a non lucendo*," and their proper mission would be—to be *sent* about their business.

Besides a Jew bishop, the English church, as one of its modes of bribery, maintains a physician attached to the missionary establishment—so that they are prepared *to do* the body and soul, separate or together, as per order, free, gratis, and for nothing. And yet, in spite of all this, after many years' labors, the congregation consisted of only about thirty persons, says our author, *eight* of whom were converted Jews, one or two strangers, the Prussian consul, and the bishop's and the missionaries' *families*. Why the shepherds seem to out-number the sheep. There are the bishop and two clergymen—leaving precisely two Jews and two-thirds of a Jew a piece. But there are still sixteen persons covered by the ominous word families—deduct from this number—a wife for each missionary and the bishop—and there are still thirteen—then allow at least one nurse to each, and say three children a piece, which would be exceedingly moderate for them, and count in the doctor, whose presence we now perceive was of course *very necessary* for the increase of the congregation in more ways than conversion by gratuitous healing, and we have the sum total of the congregation to a fraction.

What a snug system! and all for these

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eight converted Jews: a very extensive see for our good bishop, whose principal troubles we suppose are in the domestic diocess.

Now for another calculation. We will suppose that only a little more than half of the one hundred and twelve thousand dollars is spent in Jerusalem, for we must permit the clerical collectors, at home, to have a share for their trouble, and we have say sixty-four thousand dollars a year as the cost of converting eight Jews to the church of England—exactly eight thousand dollars a piece, a year—why this is glorious! We have no doubt that the conversion of Jerusalem, at this rate, would burden England with a debt twice as heavy as her national debt. We suppose that our readers will now understand the precise force of the allusion to the Jews "acquaintance with the nature of pecuniary transactions" and the fact that the English bishop himself is a converted Jew. But our readers must not believe that, in these remarks of ours, we endorse the opinion of our author with regard to the Jewish character in general. We know that as applied to Catholic converts, at least, they are false—but we wish to show *why* he formed the opinion that Jews would not become Catholics whilst some of them would become Episcopalians—and from what kind of an example he reasoned in behalf of his opinion—and in that case how justly.

But one more word in relation to his lordship, the bishop of Jerusalem by the grace of Queen Victoria, and we shall dismiss him and our author together, for we are actually tired of them both. It is singular how heretics consort with one another, wherever they meet together, provided there are any Catholics near: hatred to them—always forming a solitary link of union. And it is equally admirable how constantly, and how firmly the Catholic church stands aloof from spiritual communication with them, except when enlightened and determined to repent of their errors, they seek for admittance into her fold. The favor of sectaries she never seeks though she always labors for the salvation of their souls. Our author gives us a proof of this dignified reserve.

"I should have mentioned that on his lordship's arrival in Jerusalem, the Armenian patriarch at once *recognised his high commission*, and waited on him with professions of regard and consideration that were afterwards fully borne out. The Greek patriarch imitated his example: and as the convents form the only places of hospitality in Palestine, both the Armenians and the Greeks placed them at the service of our bishop and *his family*, [!! spirit of St. Paul—what an expression] and seemed pleased and flattered when they were visited. The Roman patriarch alone stood aloof from *his brother in the church*, [what impertinence], and no communication has ever passed between the prelates of the Latin church and ours." Page 95-6.

And the Catholic bishop did his duty—How could he recognize, as prelate, a man whom he must denounce as without orders, and as a teacher of false doctrine. Personal and friendly relations he might have with him, but nothing that could in any wise tend to acknowledge him as a true teacher of the Gospel.

But really we must make an end of it—we have tried to cull out of the book—as much of the reality, some of it very sad reality—as we could, leaving the romance to those who may relish it better than we. Some of his flights of fancy are so plainly *romance*, that they recall a famous piece of Wordsworth, in his poems of "the *imagination*," in which he addresses Queen Elizabeth—as—"*Oh Virgin Queen!*"—a very high flight of the imagination indeed—and impossible for any sound historical imagination to take. But we suppose that was merely a poetic fiction: and so, as our author has called his book "romance," as well as reality, we may set down his abuse of monks and Catholicity in general as the highly painted dreams of his fictitious half, and the lugubrious confessions of the sad state of the Protestant missions in the east as the stern and hard "*reality!*"

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For the U. S. C. Magazine.

BOABDIL'S FAREWELL TO GRANADA.

BY MISS ELIZABETH FARNANDIS.

The Queen of night had calmly sunk to rest,
Behind the fleecy clouds, that lin'd the west;
The trembling stars, that shone, with silv'ry light,
On heaven's fair vault, had faded from the sight,
And nought was heard, save now and then the sigh
Of some lone zephyr slowly floating by;
But soon the morning's dawn, its roseate hue
Was mingling with the deep cerulean blue,
And scattered clouds, array'd in robes of gold,
Above the portals of the East were roll'd,
Where, in the regions of aurora bright,
They waited for the glorious King of light;
Then rose the sun o'er proud Granada's hills,
And shed its rays upon her sparkling rills,
Which, softly gliding through the sylvan shades,
Fresh beauty added to the verdant glades.
Fair nature greeted him, the birds and flow'rs
Sent song and perfume through the groves and bow'rs.
Soon the deep hush, that reigned th' Alhambra round,
Was broken by loud music's martial sound,
And o'er the hills, where all was late serene,
Th' advancing forms of warriors stern were seen.
As they approach'd was heard the deaf'ning peal,
That ev'ry hill gave back—Castile! Castile!
Nearer they drew, and, from the martial train,
With lightning speed a warrior crossed the plain.
Still on he went,—nor yet his gallant steed,
Once paused, or check'd its almost magic speed.
A moment more, and on Alhambra's tower
A silver cross proclaim'd the Christians' pow'r.
Again the martial music swell'd around,
Until the high Nevada caught the sound,
And echo, in her grotto, sang the strain
That fairy zephyrs bore along the plain.
The thrilling scene a distant witness view'd,
Of haughty mien, though tears his cheek bedew'd,
For, circled only by a faithful few,
Who to his changing fortunes had been true,
Boabdil stood upon a lofty hill,
Which overlook'd the spot he cherish'd still.
The fam'd Alhambra, with its mighty tow'rs,
Its orange groves and shaded citron bow'rs,
Its sparkling crystal fountains gushing high,
Its perfume-laden zephyrs floating by,
Its rippling streams, beneath whose glassy waves,
The orient bird its golden plumage laves,
And lofty marble halls, enrich'd with gems
Which might have graced the proudest diadems.
The Vega too, whose founts look'd now more clear,
For ev'ry object round seem'd doubly dear.

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As on these scenes he gaz'd with aching heart,
Bright scenes! from which for ever he must part,
He stood like one entranc'd, while, all in vain,
His followers strove to soothe his heartfelt pain;
His grief was far too great,—nought could atone
For his sad loss,—'twas that of home and throne.
At length his pent-up feelings utterance found,
While nought disturb'd the silence reigning round;
And thus with grief, "no stranger heart could tell,"
To scenes belov'd he bade his last farewell.

* * * * * * * *

I've seen thee, Granada, when morning's bright hue
O'er each glen and each wood-land a rosy tint threw,
And again when the sun, sinking low in the West,
Gave to each of thy mountains a bright golden crest.

And I've seen thee when loud rang thy valleys with mirth,
Till I've deem'd thee a paradise plac'd upon earth.
May the thought of thy beauty, in sorrow's dark night,
Still shed o'er my spirit joy's radiant light.

For I leave thee, Granada, but e'er shalt thou be,
As a spring in life's desert,—a star o'er life's sea,
And oft will I think of my fair youthful home,
Though far from its heart-cheering pleasures I roam.

Since fame has departed, and friends are laid low,
And lost is the crown that encircled my brow,
In a region far hence an asylum I'll crave,
And if home be denied me, I'll ask but a grave.

* * * * * * * *

He turn'd and left the lonely hill, which bears,
From that sad scene, this name—"the hill of tears"—
Boabdil's sway Granada own'd no more,
His hopes were blasted, and his triumphs o'er.

For the U. S. C. Magazine.

THE CRUSADES.

BY MISS RISILIA KEEFFE.

"Blest land of Judea! thrice hallowed of song,
Where the holiest memories pilgrim-like throng,
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee."

IS now nearly eight centuries, since, for the first time, the infidel possessors of Palestine, beheld arrayed against them, the Christian warriors of Europe, bearing aloft the standard of the cross and animated with the noble determination of wresting from the Saracens' grasp, the land, which had been hallowed by the birth, life, and death of the Saviour of the world. During this long period of time, mankind have not remained stationary in the path of civilization and literature, and undoubtedly, in some directions, great advances

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have been made; but the improvement is, perhaps, by no means so considerable, as is maintained, by the great majority, of modern writers. To the cold phlegmatic dispositions of these later days, the spirit of enthusiasm, which directed almost all the proceedings of our remote ancestors is utterly unknown. The diminution of rash enterprizes, and dangerous journeys, in quest of mere romantic adventure, is not a subject of regret. But the decay of that generosity and nobleness of spirit which caused them, cannot but be lamented, and, still more, the decay of that religious ardor, which hesitated at no danger or difficulty, which spared no sacrifice, where the glory of God, or the relief of suffering humanity was concerned. It was this spirit, that influenced the greater proportion of those, who engaged in the wars of the crusades; than which, no enterprize of the middle ages is more contemptuously ridiculed, or more severely condemned. An impartial investigation of the subject, will, however, discover, that, notwithstanding many errors were committed during the course of those wars, they were themselves just, and the motives, which prompted most of the leaders and by far the greater number of the private soldiers to undertake them, were pure, noble and disinterested.

The eastern parts of Asia were inhabited by tribes of fierce barbarians, who, not content with their already extensive dominions, were laboring continually to extend them, and by their strenuous efforts seemed to indicate, that their labors would cease, only when they had subjugated the whole European continent. They had, in fact, invaded and reduced, some of the provinces of the eastern empire, destroying vast treasures of intellectual enjoyment and skill. The capital, itself, was not safe from their inroads, and the emperor, Alexius Comnenus, had often solicited the aid of the other European powers, to assist him, in repelling this dangerous foe,—dangerous to all Europe, as well as to his own empire. But self-defence, although a strong inducement, to engage in the wars of the crusades, was not the only, or even the most influential motive, that roused the Christian warriors, and caused them to abandon their homes, and peril their lives, in fighting against the infidel. The land, dear to the Christian's heart, from its close association with his Redeemer's sufferings, was in the possession of a people inimical to the Christian faith. To that land, regardless of the sweets of domestic society, or the security of civilized life, and undaunted by the prospect of a long and dangerous voyage, or the fatigues of a toilsome journey, pious pilgrims had been accustomed to resort, in great numbers, to enkindle a still more ardent love for their Saviour, by the sight of the spot, where his life on earth had been spent. There, they beheld the city, where angelic voices swelling upon the midnight air, proclaimed the birth of the Redeemer of the world. There, they rested beneath the shady palms of Bethany, where dwelt the family of Lazarus. There, they gazed upon the flowing waves of the Jordan, and reclined upon its banks, once trodden by the feet of Jesus. There, under the dark olives of Gethsemane, they meditated upon the mysteries of Divine love. And there, near the rock of Calvary, rent asunder in that awful moment, when a God expired on the cross, they knelt in fervent adoration. Unbounded ridicule would be the earthly portion of such devotion, at the present day, but not so in the time of our more pious ancestors. The present life was not all to them, nor its enjoyments, riches and honors, the gods of their idolatry. They acknowledged with gratitude the benefits they had received from their Creator, and recognized their dependence upon him; and, if some had not the courage to make such great sacrifices for his love, they yet rejoiced that there were those who paid to God, the homage which was his due. With their blood, as well as their tears, did the devoted pilgrims

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often water the soil of the Holy Land, and those who escaped with life from the hands of its cruel possessors, returned to Europe with such fearful tales of the barbarities inflicted by mussulman cruelty, as moved the pity and roused the indignation of every Christian heart.

This fire, to which fuel had so long been adding, was kindled into a flame, by the eloquent exhortations of Peter the hermit, and thousands of brave souls,—mighty potentates,—princes and nobles, the flower of Europe's chivalry, enlisted under the standard of the cross, and consecrated themselves to the cause of suffering humanity, in a word, of Christianity.—The blessing of the father of the church followed them to the Holy Land, and the prayers of those left behind ascended to Heaven in their behalf. Upon the sacred soil, where centered their holiest affections, they combated long and valiantly, hoping to render it, finally, the abode of charity and peace, and trusting that the Christian faith, re-established in this hallowed land, would shine forth with additional lustre, attracting both Jew and gentile to adore its divine founder. Oh! glorious combat! though the laurels of a permanent victory were not thy reward, yet the memory of the generous self-devotion which actuated thy true heroes, and armed them with unfailing courage and unshrinking fortitude, amid suffering and danger, should be the admiration of all mankind.

The disinterestedness and piety that universally animated the first crusaders, were beautifully exemplified in the reply of Godfrey of Bouillon, when offered the diadem, after the recovery of the holy city: "I will never wear a golden crown, where the Saviour of the world was crowned with thorns." Unequalled in valor, this prince was far more renowned for his exemplary and unaffected piety, and, amid a host of noble companions, only less illustrious than himself, he stands as the impersonation of the spirit that dictated the crusades. Not beside him, can we place Cœur de Lion, much as we admire his romantic valor, but the saintly Louis, leader of the eighth and last crusade,—in whom, all that is ennobling and all that is captivating to the human heart were found united.

From the death of this last representative of the spirit that guided the noble Godfrey, may be dated the decay of that chivalric bravery and piety which burned in the breasts of the first crusaders, and these two heroes stand, like beautiful and majestic columns, to mark the rise and fall of that beneficial tide, which was to fertilize the earth. For none can deny the blessed influence of these noble enterprizes upon literature and civilization, as the refinements and information which the crusaders gained in their wanderings, they diffused in the countries to which they returned; thus sowing the seeds of that plentiful harvest, which we are now gathering in the fields of intellect; nor will "the impulse they gave to letters cease to be felt, till man shall cease to appreciate and admire the beautiful and sublime."

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For the U. S. Catholic Magazine.

FATHER ISAAC JOGUES, S. J. 1646.

RENE GOUPIL, LAY BROTHER, S. J., AND EUSTACE, A HURON. 1642.*

THIS servant of the cross was born about the year 1613 at Orleans: a citizen of the cross, he calls himself, for the principal church of that city was dedicated to the Holy Rood. My authorities give no light as to his family, and of his boyhood they furnish but an instance of that profound humility which even from childhood directed his actions. He was wont at school to kiss the rod with which he had been chastised, as towards the close of his life he did the instruments of his torture.

The example of the Jesuits who were laying down their lives for the faith, so filled his heart with a desire to share their labors, their dangers, and their death, that in his twenty-second year, he entered the Society of Jesus at Rennes in the sole hope of being sent to barbarous nations and of suffering there. He desired to enter the Ethiopian mission, but this not meeting the wishes of his superiors he solicited that of Canada, and after the third year of his theological course was sent upon it. He took as the patron of his mission and his prayers F. Charles Spinola, who had received the crown of martyrdom in Japan as he was to do in N. York. He and F. Marché reached Quebec on the 2d July, 1636, in good health, to the great joy of those whom he came to assist. Soon after his arrival the Hurons implored the fathers to send more priests to their country, and F. Jogues was accordingly despatched to the Huron villages. He set out on the 28th of August by the Ottawa River and the inland route, a way indeed safe to a great extent from attacks of the Iroquois, but full of dangers from the precipices, the rapid streams, and other perils through which it led them.

A boy ten years old had been committed to the father's care, and to add to the toils and pain of the way the child fell sick, and Father Jogues was compelled to carry him through rivers and over mountains on his shoulders. The march lasted twenty days, during which the bare ground was his only bed, and a little corn once a day his only food. So severe a novitiate in the Indian mission was followed by a sickness of forty days' duration, overcome only by patience and conformity to the will of God; for he had no remedies, little food, and scarce straw enough to make a bed to lie on.

He was soon after his recovery placed at the missionary station of St. Joseph's. Here and at other stations in Huronia he labored for six years; distinguished pre-eminently for his humility, which prompted him ever to seek to perform the meanest offices for his brethren. Indeed so firmly grounded was he in this virtue, so "poor in spirit," that he considered himself unworthy of the robe of the fa-

* Authorities. Societas Jesu Militans, by Matthew Tanner, Prague, 1673, p. 509. Relation de ce qui est passe, &c., 1636, pp. 215, 265, 269. Relation, 1642, p. 165. Relation Nouvelle France, 1642-3, p. 253, &c. Do. Huron, p. 240, &c. Relation, 1645-6, p. 217. Relation, 1647, p. 6 to 134. Creuxius, 204, 338, 379, 500. Charlevoix, i, p. 232. O'Callaghan's New Netherland, p. 336.

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thers, and sought to be treated like a lay brother, and devoted himself by a vow never to avoid the performance of the most humiliating tasks, but to embrace them whenever the occasion offered.

It is doubtless owing to this humility, which reigned, not only in his heart, but (though in a less degree) in all the fathers of that mission, that the "Relations" are so strikingly silent regarding the names of the actors in the scenes they relate; and that almost all are attributed to "One of our fathers."

No incidents of interest seem to have marked this period, and it is not likely that a perfect set of the Relations would furnish any, on account of the fact we have mentioned.

At the close of the fifth year a circumstance occurred which was to give a new channel to his zeal. The summer of 1641 was waning, when a deep bay of Lake Ontario was filled by canoes which hastened there from almost every tribe that dwelt upon the lakes; a congress of the Indian nations to celebrate the Feast of the Dead. The theatre of their strange and superstitious rites, to which their very nationhood most closely bound them, was not the place for announcing with success the words of truth; still fathers were sent to convert, or at least to gain the good will of some of the tribes. An invitation from the Chippewas or Ojibbeways to visit their villages was the result.

The superior of the Huron mission, anxious to profit by this, resolved to send two fathers to commence a mission there, and F. Charles Raymbault, who had roamed far and wide, was detached with F. Jogues for the service. On the seventeenth day of June they left the Bay of Penetanguishene in a bark canoe, and for seventeen days sailed over the chrystal waters of the lake, and amid the isles hallowed to the Indians' mind, till stretching far beyond the trader's utmost reach, they came to the strait where the father of lakes pours forth his mass of waters to roll them to the sea. The lake was ours, and in Our Lady's name the fathers took possession of their mission; and around Sault Ste Marie the Catholic Indians are yet lingering.

The two fathers were invited to commence a permanent mission there by the chiefs. They found the disposition of the whole tribe most encouraging, and among this good people commenced their toils; but the mission had but just begun to gladden their hearts by an abundant harvest, when necessary arrangements required their recall to Huronia. Back then they bent their way, Father Raymbault to sink some months later beneath a lingering consumption, Father Jogues to enter on his long martyrdom.

The affairs of the mission required that a father should be sent to Quebec. The way was beset by the Iroquois, enemies alike to the Hurons and the French, to the latter of whom they had announced that the same treatment should be meted out to the Huron and French captives. Father Brebeuf had almost fallen into their hands the year before, and the present attempt was full of peril.

The prompt obedience of Father Jogues needed but the knowledge that his superior desired him to undertake it, to prepare himself for the journey; lest his refusal might throw the danger on some priest more worthy than himself.

A few days before, while kneeling before the blessed sacrament, (for his love of Jesus, in this miracle of his love, induced him often to spend whole nights in prayer there,) he prayed for an opportunity of suffering; he heard his prayer answered, and a voice within his own heart bade him be strong and ready to suffer. (Exaudita est oratio tua, fiet tibi sicut a me petisti, confortare et esto robustus). Regarding death as near at hand, he made a general confession of his whole life, and performed the eight days exercises to strengthen him in the struggle.

They left Saint Mary of the Hurons on the thirteenth day of June, 1642, in four canoes. The party consisted of twenty-three

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persons, five of whom were French, the rest Hurons, commanded by a chief named Eustace Ahiatsistari. He was a celebrated chieftain and one of the highest rank. His marvellous courage and intrepidity were the theme of every story teller in the tribe; and in fact many gallant and noble deeds deserved the reputation he enjoyed. His great credit and merit had made his conversion an object of the most earnest prayers and labors of the fathers. But all their efforts seemed unavailing, as he was, more than any one else in the tribe, devoted to the superstitions of his ancestors, and treated the fathers with great harshness. In spite of rude treatment and frequent rebuffs, the Jesuits, whom the difficulties seemed but to encourage in the labors of the apostolate, renewed their visits and conversations till a hearing was obtained. For after some time he saluted them on entering his cabin, and treated them better on their visits, and at length avowed his willingness to listen to their teachings. They then set about his instruction, doubts were soon explained to his satisfaction, and he asked to be baptized; his baptism was however for a time delayed to test the firmness of the catechumen. He again and again petitioned, and on one occasion having solicited it at one of the public conferences the fathers were in the habit of holding, he explained to them the mode in which the change had been brought about in him. He told them that he had been in many battles, and that many braves had died beside him: that he had been in many a storm, and that many of his most intrepid companions had sunk beneath the waters of the lake; while amid a thousand dangers his life had been spared: he had believed that he was under the protection of some spirit greater than that his nation adored, and that when he heard the name of Jesus he had believed in him and invoked him in his dangers; but that national pride had prompted him to conceal his feelings. His disposition seeming to be permanent he was thereupon baptized. Such was the commander of the expedition which set out a few months after his conversion.

Their route was a most difficult one, part of it by water, much of it through a dense forest: and they were compelled in no less than forty places to bear their canoes and baggage on their shoulders. On the thirty-fifth day from their departure all in safety reached Three Rivers, or, as it was then called, Conception.

"Returning thanks to God," says the father, "we spent fifteen days there and at Quebec, and the business which had brought us there being completed, and the feast of our holy Father Ignatius being celebrated, we again put ourselves on the road to Huronia." For he made no delay for repose, but set out at once for Three Rivers. The party consisted in all of forty: this caused a fatal confidence. The first day found them fifty miles from Quebec: they landed and slept on shore, and at dawn on the second day of their departure some of the party discovered footprints on the shore; it was not clear whether they were of friends or foes; but Eustace, examining them, declared that they had but three canoes and were too feeble a party to cause any dread. Pursuing their voyage then, they had scarce passed a mile when their scattered fleet was attacked on both sides by twelve canoes filled by seventy warriors. The current bore them towards a point of land, where the enemy, lurking in the grass and reeds, and armed with muskets, poured a volley upon them, wounding several but killing none.

Father Jogues' canoe contained but one unchristened Huron, Atieronhonk the pilot; he had been instructed and it was now no time to defer baptism. A few words of preparation, and in the sinking canoe, while the balls were whistling around him, and death was before his eyes, he stooped for water to administer the sacrament, and Bernard Atieronhonk was a Christian. He escaped and published far and wide the fidelity of the father. "Ondesonk," he would exclaim,

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"forgot self at the sight of danger, he thought only of me and my salvation: he feared not to lose his own life, but feared lest I should be lost for ever."

The shower of balls riddled their canoes, which were close to the shore; almost all the Hurons fled to the woods, while the four Frenchmen with a few Indian Christians or catechumens, offering up a prayer, maintained the fight: till the appearance of other canoes from the opposite side showed them that the enemy were so numerous as to render resistance useless. Many of the little band of fourteen now fled, and Goupil who had fought gallantly was taken with some of the Hurons. Father Jogues could have escaped, but he would not. "Could I," he exclaims, "abandon a single Frenchman and the Hurons, captives or soon to be, some too not yet baptized?"

The enemy pursuing the fugitives passed the place where he stood; he then called to one who was guarding the captives and bade him join him too to the French captive: as he wished to share his danger and his death as he had shared his voyage: scarce believing it, he approached and with some trepidation took the father a prisoner.

The duties for the discharge of which he thus dauntlessly faced death were his first care: addressing to René a few inspired words, teaching conformity to the will of God, he shrived him, and then approaching the Huron captives who were all catechumens he instructed and baptized them one by one, and as new captives were brought back new labor was given to him. At length Eustace Ahiatsistari, who knelt in prayer at the first attack, was brought back, and exclaimed to F. Jogues, "Truly had I sworn to thee, brother, that I should live or die with thee."

The heart of the good father was too full of grief to reply: but his grief was not full. William Cousture had escaped, but looking back he saw the father a captive, and with the enthusiasm of a noble heart disdained to fly without him, but turned back and was taken. "Would that he had fled and not increased our number," says F. Jogues, "for in this, company is no consolation, especially that of those we love as ourselves." He had killed a chief in the battle, and the Indians in their rage at once fell on him, and stripping him, tore out his nails with their teeth, and gnawed away his fingers, and drove a sword through his right hand, all of which he bore with incredible patience. Father Jogues could not contain his grief, but leaving his guards, embraced him and encouraged him to offer his sufferings to God for his own benefit and that of his fellow prisoners. When the Indians recovered from their astonishment, they turned on him and beat him with their fists and clubs until he fell half dead upon the ground. Dragged back to his former place, he had scarce begun to breathe when his nails were torn out and fingers gnawed as Cousture's were. René next suffered in the same way. When the Mohawks all came in from the pursuit, they crossed to the other side of the river and divided their booty: and making twenty bundles placed them on the shoulders of the captives. The books, the vestments, and the sacred vessels for the Huron church were in their hands. Father Jogues, while they were thus engaged, continued instructing and baptizing: and one of these, a very old man, who refused to go into the canoe to be carried into a distant land, was killed on the very spot in which he had been baptized.

With a glad shout of victory they now set out for home, and day after day the unfortunate captives, hungry and thirsty, with wounds all alive from exposure to the burning sun, and from want of all care, were hurried over the rugged, rocky, thorny paths: but this did not suffice: about the sixth day when the rage of the battle was over, they pulled the hair from their heads and tore their bodies with their sharp nails.

On the eighth day they met a party

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going to attack the French: to sharpen their cruelty they resolved to make these captives run the gauntlet. They were forced to run from the canoes to a scaffold erected at some distance. Father Jogues the last of all sank beneath the blows showered upon him, and would have died had they not refrained from a desire of prolonging his sufferings. He was carried to the scaffold, his shirt the only garment left him soaked with the blood which streamed from his wounded face. The other Frenchmen met no better treatment. They were then ordered to come down, and again ran receiving blow after blow on their heads and shoulders; especially the father whose thin hair displeased them. Their tormentors then renewed the mutilation of the hands which they had commenced and one of them thrice essayed to cut off the father's nose, a mutilation which always preceded death, but an invisible hand restrained him. Late at night they were returned to their captors, without food, which they had scarcely tasted for many days: the night was passed in great pain, from the wounds they had received: Eustace had lost both thumbs and had had a stake driven through his thumb to the arm, and the other Hurons had suffered even more than the French.

The following day to their terror another party met them, from whom, however, they escaped with the sacrifice of some fingers.

On the tenth day about noon they left the canoes and performed the rest of the journey by land: the burdens they were forced to carry added to their torments increased by want of food: for four days they had but a little fruit that they one day gathered and warm water.

On the eve of the Assumption they reached the Mohawk river and the first village of the tribe, situated on a rising hill. Before crossing the river some Mohawks and Hurons came over to them, the latter to warn them of their death, the former to torment them. Here indeed Father Jogues lost his two remaining nails. When they crossed, the youth of the village armed with clubs received them: some even had rods of iron and lumps of lead attached to thongs with which they rained their blows on them as they passed; first Cousture, then René, then the father and the Hurons. Women and children joined in the torture, and bathed in blood they reached the goal, a scaffold in the middle of the village. Poor Goupil least agile of all received so many blows, especially in the face, that nothing was discernible but the whites of his eyes: and yet the day before he and the father could have evaded their guard, but would not.

When they were on the scaffold, the Mohawks rushed up to cut off their fingers, and with many blows commenced with Father Jogues. An old sorcerer compelled an Algonquin woman named Jane to cut off his left thumb: which the father took and offered to God in commemoration of the sacrifice he for seven years had offered. René's right thumb was then cut off.

The next day they were taken to another village two miles off, at which contrary to custom they were beaten: rejoicing and praising God that he thought them worthy to share in his passion and cross, on the day when Christendom was commemorating his mother's assumption into heaven. The rest of the day they passed on a scaffold, the night in a hut, naked and bound with chains: while the boys and girls heaped hot coals and ashes on their wounded bodies. This they experienced two successive nights and days. New tortures were then heaped on them, alleviated only by the words of encouragement given by Father Jogues.

As they were the first French or Christians given up to the torture, they were led to a third village to satisfy the curiosity of all. Here they were received peacefully: but on the scaffold there four Huron captives were standing. Full of anguish Father Jogues rushed to them and

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there on the scaffold instructed them. But he had no water to baptize them; when lo! Rorate Cœli! an Indian threw them a stalk of Indian corn to eat, and in its leaves were hid rain drops enough to baptize two: when they left that place two more were christened in a stream they passed. The self-denying priest had not when he met them tasted food or drink for two days: but his parched throat would not be soothed in drops which might ransom a soul.

In this village William Cousture had one of his fingers most cruelly cut off with a shell: this however was fortunate for him for his sufferings so gained the heart of an old man that he took him to his hut, from which Cousture afterwards escaped and reached Quebec in safety.*

At night they were taken to a hut and commanded to sing: they obeyed and sang "the song of the Lord in a strange land" (Ps. cxxxvi, 4). Hot coals were then heaped on them: and Father Jogues was hung up by bark ropes tied between the forearm and shoulder. His pain was so great that he begged for relief but they only bound him tighter: at last after about a quarter of an hour a compassionate Indian took him fainting down. At night they were tied to the earth and subjected to the most horrid outrages.

Two days were spent here and they returned to the second village where their fate was to be decided. Believing that they were soon to part, Father Jogues instructed them and prepared them for death: especially encouraging and advising Eustace the chief whom he had absolved several times since their capture and now shrived for the last time.

The council determined to reserve the Frenchmen and most of the Hurons: Paul, Eustace and Stephen were to be put to death: the last in Andagoron the village where they were, Paul in Ossernenon, and Eustace in Teonontogen.

All three died at the stake, Eustace praising God and exhorting his countrymen not to seek to avenge his death, filled with the Christian spirit he had deeply imbibed at his baptism, and which prompted him when leaving his own village to address his people to this effect; "Brethren! If I fall into the hands of the Iroquois I cannot hope for life, but before I die I will tell them of the precious tidings the French bear to us; of an eternal life; of God who made us all; of a fire beneath the earth prepared for them who honor him not; and a place of happiness in heaven, an everlasting abode of our souls and bodies—then I will say, this is my consolation! Let them exercise all their cruelties on me: they may by torture tear my soul from my body but not this hope from my heart. After my death I shall be happy."

His throat was cut when he was half burnt to death. His nephew Paul when nearly dead was tomahawked: he was about twenty-five years old and exceedingly brave. He offered himself to the Mohawks every time they approached F. Jogues and begged them to leave the father and inflict their tortures on him. And from the moment of his captivity he sighed for martyrdom and thought and spoke only of the glories of heaven!

After this they were taken to Ossernenon the first village: and here the strength which they had derived from their very torments began to fail them and they were hourly sinking beneath their fearful wounds and hunger: but the Indians gave them more food and in three weeks they were pretty well recovered.

The party they had first met now returned from a defeat before fort Richlieu and burning with rage demanded the French prisoners.

But when the Dutch on the 15th of August heard of the arrival of the war party with French captives, Arent Van Curlaer an officer of rank came with two others to seek their deliverance and reached the principal village on the 7th of September. They were well received by the Indians and demanded that the whites

* Relation, 1644-5, p. 88.

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should be given up to them, but this was refused. All other requests he had made were granted but here they were inflexible. He offered six hundred guilders as a ransom, this too was refused. He stayed many days, he offered much, he promised more, obtained nothing. The Indians declared that the council had no authority to give him the prisoners; not however entirely to refuse their friends they promised that they should be sent to Ononthio, (i. e. the governor of Canada, Montmagny); with this assurance Corlaer was forced to depart.*

Some of the sachems seem indeed to have intended this; for towards the end of September provisions were prepared for the party which was to restore them: but a final council was held and in it the friends of the captives were defeated and returned to their homes almost by flight. The bloody sachems now rushed from cabin to cabin to slay the prisoners. By the mercy of God it happened that during the council Father Jogues ignorant of the danger had collected his fellow captives in a field outside of the village belonging to the house in which he lived, and his instructions kept them till the furious storm was over.

After this, William, who had been some time with them, was taken back to his own village, and F. Jogues and Goupil hearing that their return was again talked of, retired to a hill which overhung the village to pray unseen and undisturbed. Their prayer being ended, they were returning to the village saying the Rosary and had finished the fourth decade when they met two young men who ordered them to return. "Brother!" said F. Jogues to his companion, "we know not what this may mean: let us commend ourselves to God and to his Virgin Mother." Continuing their prayer, they had just reached the village, when one of the young men, jerking his tomahawk from under his cloak, drove it deep into the head of René Goupil, who, with a great fervor of soul, invoking the holy name of Jesus, fell dying on the ground. F. Jogues seeing the bloody hatchet knelt beside him and taking off his cap bowed meekly to receive the death blow: but they told him to arise as they had no power to kill him. He rose and hastened to his dying companion and gave him still breathing the last absolution, when two successive blows added him to the number of the blest.

The immediate cause of his death F. Jogues afterwards learned. He spent a long time each day in prayer, which from its unusualness excited the suspicion of the Indians, and having made several days the sign of the cross on the forehead of a boy in the cabin, the child's grandfather, who had been told by the Dutch that it was a foolish sign, and supposed it might injure the boy, ordered him to be put to death.

René Goupil was a physician, and had acquired a reputation for skill and care. His devotion, however, led him to embrace the humble station of a lay brother in the Society of Jesus: he entered the novitiate at Rouen and spent some months there, but sought the Huron mission that he might serve the Christians in that country by his medical knowledge. He had not ended his novitiate at his death, but made the vows to F. Jogues a few days before his death, and gave himself entirely up to the society as far as he was able. He received his crown in the 35th year of his age, on the 29th of September, 1642, at the frontier village of the Mohawks. "He had the purity of an angel," says F. Jogues, "and was a man of singular simplicity, innocence of life, and patience in adversity; entirely resigned to God and to his holy will." F. Jogues exclaims; "I love and venerate him not only as a brother but as a martyr, not only to obedience, but also to the faith and to the cross."

* See Van Curler's letter, appendix F of O'Callaghan's New Netherland. This author, whose truly astonishing researches have made him more familiar than any one else with the Dutch papers and documents, assures me that they contain nothing, beyond this letter, relative to F. Jogues.

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After the martyrdom of his most loving friend, the father was favored with visions, in which God vouchsafed to declare to his servant that he too was to obtain the crown: but that some time would elapse before it was granted; and that before being united to René again he was to visit the civilized world. His path was to be that of the cross, but sweet consolation would be given to bear him up even to the end. An account of these was written by F. Jogues in France at the command of his superiors, and is extant.

He was next given to the medicine man who had cut off his thumb, and who was a bitter enemy of the French and Hurons. All now thought his death at hand, and some of the Mohawks who had given him articles of clothing now demanded them back lest they should be lost by his death. He was threatened with the tomahawk two or three times that day: but his own danger did not affect him as much as grief for the death of his friend and a desire to follow him, and the next day at the peril of his life he set out to find his body and bury it.

When René was dead they tied a rope around his neck, and dragged his body through the village and threw it into a torrent some distance off. F. Jogues' former owner, who had treated him with some kindness, met him and endeavored to dissuade him, but failing sent a young man with him. They found the body, but F. Jogues determined to return alone to bury it, that the grave might not be known, and covering up the body left it. An attempt on his own life that day prevented his return; the next day taking a spade he proceeded to the place: from the mountain's top to its base, through every part of the stream he went in search of the body; but they had taken it away. Mingling his sighs with the wind, and his tears with the torrent, he chaunted the psalms selected by the church for the funeral service. When winter was over he found his bones, which he collected and kissing reverently committed to the earth, that if ever God led him to a Christian land he might bear them thither.

To return to F. Jogues: he had now been two months in their hands in daily peril of his life: on one occasion Goupil's murderer was sent for to strike the fatal blow: twice did a madman, irritated because the father was unwilling to give him a mat which was his only covering, seek his life: and he was at one time about to be immolated on the death of a chief. These dangers caused him to put his whole confidence in God; a refuge in his tribulation he found in the epistle to the Hebrews, the only book he had, and a wooden cross which he had made.

About the middle of October the tribe went to hunt deer; this was a season of relaxation for them, of toil to the good father who accompanied them. He had now begun to learn the language, and mindful of his priestly office began to preach to them of the worship of one true God, of his commandments, heaven, hell, and the other mysteries of our faith: they sometimes listened but he made no change in their hearts.

In hunting, fishing, war or sickness, when any thing went amiss, the oldest man in the house, or village, taking some meat or other article of food which constituted their meal, invoking their god Areskoui, addressed him thus: "Demon Areskoui, lo, we offer thee this meat, and of it prepare this feast for thee, that thou mayest eat it and show us where the deer are: and lead them to our traps: that we may again see the summer sky, again taste the ripe fruit, and again pursue the deer:" varying according to their desires.

When F. Jogues heard this for the first time, he determined never to tase the food thus offered, this they looked upon as an insult to their god, and would give him no other. He therefore was nearly starved to death, living on any thing he could get. He went each morning to a neighboring hill, and kneeling before a large tree, from which he had stripped the bark in the

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form of a cross, he spent almost the whole day, after he had cut wood enough to last the party a day and a night; for this was the labor assigned to him. Here the only adorer of the one, true God in those vast solitudes, he read the Following of Christ, which had been added to his little library, he meditated and prayed; till discovering his retreat the Indians, fearful of sorcery, destroyed the cross and treated him with great cruelty; he had however the happiness to pass in these sweet exercises, dear to him, though exposed to the cold and the storm, no less than forty days.

He was often tempted amid the pangs caused by the cold and hunger to eat the food offered, but triumphed by the grace of God, which supported him in every tribulation.

As the Indians were not very successful in their hunting, they attributed all to him, and used every effort to increase his sufferings: he had but one scanty garment, and the ground was his bed, and even in the coldest night of winter no covering was given to him, so that his whole body was chapped. He heard, to add to his torture, that Cousture had been cruelly put to death, and that death awaited him on his return.

To be continued.

(Selected.)

JANUA CŒLI.

Gate of immortal bliss,—
  Whose sweet celestial ray
Comes shining o'er the vast abyss,
  That severs night from day;

My soul unfolds her wings
  To soar aloft to thee,—
And far remov'd from earthly things,
  Adores thy mystery.

The prophet saw that fane
  Of heavenly beauty fair,
Where Deity itself would deign
  To find a dwelling there:

One portal stood alone,
  Of peerless pearl its frame:
There would the Lord ascend his throne,
  And Mary was its name.

All hail, thou matchless maid!
  An entrance make for me,—
Where He in glory is display'd
  Who came to us through thee.

By all, and more than mothers know
  In their maternal state,—
By all thy vigils, tears, and woe,
  Thyself immaculate;

Thou Virgin Queen of earth and heaven,
  Present me to thy Son,—
That every sin may be forgiven,
  And a fresh trophy won.

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For the U. S. Catholic Magazine.

MISSION OF RED RIVER.

Letter of the Rev. Mr. Bellecourt to the Rt. Rev. Dr. Loras, Bishop of Dubuque.

PEMBINA, June 10, 1848.

Monseigneur,

SINCE my departure from Dubuque, I have had no opportunity of writing to you, except from St. Paul's, where I was very much pressed for time. I left this place, on my way to Red river, with a Canadian joiner; but after one day's travel one of our horses was so seriously injured by a blow from another horse, that I was obliged to send back the Canadian and his family to St. Paul's. The loss of their company, however, was compensated by that of two half-breeds, who had just arrived from Red river, and were to return without delay. We proceeded happily on our journey as far as the crossing of the river of Red Lake; but, finding that the stream had overrun its banks in consequence of the heavy rains, we were compelled to construct canoes of tarpawling for the transportation of our baggage, and to make a raft for the conveyance of the wagons, harness, and other effects. But such was the rapidity of the current, that the men who had charge of the raft, perceiving that they could not conduct it safely to the shore, abandoned the whole concern, and reached the opposite bank by swimming. On this occasion I lost upwards of fifty dollars, besides the expense incurred by sending for the effects which had been saved, and which the loss of our vehicles had prevented us from bringing with us. Fortunately, we experienced no other disaster, although the crossings, at all the other rivers, as far as Pembina, were as difficult as that to which I have just alluded.

The news of my design to establish a mission in this place having preceded me, a large number of metis or half-breeds had collected together, and on my arrival received me with an indescribable joy. Having left behind me at the river of the Red Lake, as already stated, the requisites for celebrating mass, I immediately set out for the mission of St. Paul, on the Assiniboin river, to get the articles which I left there last autumn. On the 6th of June, the feast-day of the bishop of Juliopolis, I happened to be at his residence, and I stated to him that Pembina was likely to become an important post for the interests of religion: that it would be easy from this point to evangelize the surrounding nations, and that a number of missionaries might find here a wide field for the exercise of their zeal. He seems to be much pleased with the idea of this missionary station. A numerous band of Sauteux were now waiting for me; and you would have supposed, from the reception they gave me, that they were Christians: but they are all infidels, and emigrants from the Red Lake. I was acquainted with them, and they were much attached to me; but, having no jurisdiction within the limits of the United States, I have never undertaken to instruct them on religious matters.

There is at this place a population of nearly five hundred souls, and before next

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autumn it will be upwards of one thousand. I rejoice in being located here: for I have every reason to believe that God will deign to make use even of so feeble an instrument as myself for the glory of his name. The language spoken here is the Sauteux. Some indeed understand French, but the Sauteux is universally used. I intend to establish a school, in which both languages will be taught, together with the catechism. Measures will be taken also for the erection of a chapel. As a temporary affair, we are about putting up a shed, made of the bark of trees.

O! how I wish that those good people of Paris and Lyons, who so often and so generously devote their means to the propagation of the faith, could witness the happiness which these poor creatures around me experience in having a priest residing among them! How rejoiced would they be at the prospect of the good which their charities might accomplish, if they would only appropriate a small portion of them to this distant mission! The little which I can command for this important object, was contributed by some generous Canadians, who performed this good work in addition to their annual subscriptions for the propagation of the faith in their own country. But I cannot calculate upon a continuance of this extraordinary aid. The presence among them of a missionary, their fellow countryman, who related to them his labors among the savage tribes, must of course have awakened their sympathy and enlisted their liberality; but on this I cannot always depend. At the same time, as every thing has to be created here, the expenses are enormous, besides the necessity of transporting every thing in carts, for a distance of six hundred miles, and over a desert which it is very difficult to traverse. Have the goodness, Monseigneur, to use your influence with the Society for the propagation of the faith, that they may turn their attention to this portion of your flock. Next year I shall have the assistance of two priests, whom I selected among the clergy of Montreal, and I flatter myself that your diocess will possess in them two generous apostles. I shall probably locate them among the Mandans, to whom I intend to write by an early opportunity. I have already notified these Indians, that the period of their happiness was drawing near. It afforded me great pleasure to learn that they had concluded a peace with the neighboring nations. The way seems to be opening for the instruction of this people. Eternal thanks to the supreme Shepherd, who thus deigns to bring all these tribes into his fold! I will report to you whatever success may attend my efforts in this new field of labor. Your solicitude for the salvation of these Indian nations, makes it unnecessary for me to commend to your kind attention either them or their poor missionary,

Your devoted priest,

G. S. Bellecourt.

P. S. Have the goodness, Monseigneur, to furnish me as soon as possible with the most ample faculties. It would be well also to obtain for me powers from the bishop of Milwaukie, in case I should need them. These faculties, with such as I have received from the bishop of Juliopolis, would enable me to exert, without any restriction, my feeble capabilities.

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SKETCH OF THE EARLY MISSIONS IN MARYLAND.

Read before the Maryland Historical Society, Jan. 8th, 1846, by B. U. Campbell, Esq.

ALTHOUGH no historian of Maryland has recorded the efforts of the early settlers to convert the aboriginal inhabitants of our state to Christianity, this society possesses interesting documents, of undoubted authenticity, which prove that at the commencement of the colony, and for several years after, the most zealous and successful exertions were made in this pious enterprize.

The interesting history of the voyage and landing of the first settlers, and the description of the country and its native inhabitants, were written in Latin by one of the missionaries who accompanied the colonists in the ship Ark in 1633-4. This rare historical document was addressed to the superior of the Jesuits within a month after the arrival of our pilgrims. The original was found among the archives of the Society of Jesus, at Rome, by the late Rev. Wm. McSherry, a native of Virginia; who transcribed it, together with extracts from various annual letters, written by the missionaries in Maryland, in subsequent years, to the superior of their society. It is to similar letters the world is indebted for the interesting work so well known by the title of "*Lettres edifiantes et curieuses.*" Our society is indebted to Georgetown college for copies of the documents found in Rome by Rev. Mr. McSherry.

Although the name of the writer of the first tract—the "NARRATIVE OF THE VOYAGE"—is not mentioned, I think it will appear, in the conclusion of these remarks, that Rev'd Andrew White was the author. From these MSS. most of the matter for this essay has been culled; but the biographical sketches, as well as the contemporaneous history, have been collected from various reliable sources—which are quoted in the notes.

With the first colonists of Maryland, came two Jesuit priests, Fathers Andrew White and John Altham; and two lay brothers, or temporal coadjutors, as they are designated, of the same society, whose names were John Knowles and Thomas Gervase.

Father White was born in London, about the year 1579. As, by the laws in force at that period, Catholics were denied the advantage of education in their own religion in England, he was educated at the English college at Doway; in Flanders; at which place, he probably received ordination. He was a secular priest, and returned to England very soon after being qualified for the ministry; for, we find his name in a list of forty-seven priests, who, in 1606, "were, from different prisons, sent into perpetual banishment."*

In the following year, he applied for admission into the society of Jesus, performed a novitiate of two years, at Louvain, and again returned to England, where he labored as a missionary for a few years.† As the penalty was death, to a priest who returned to England after banishment, his life was constantly in

* Challoner's Memoirs, vol. ii, p. 14. Philadelphia edition.

† Historia Anglo Bavara, S. J.

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danger in that country. He was therefore recalled to the continent, and sent to Spain as a tutor to English Catholic students, who received in two or three English seminaries in that country, an education to qualify them for the sacred ministry in England. While in Spain, he filled the professorships of Scripture, scholastic theology, and Hebrew. He afterwards taught divinity—first at Louvain, and then at Liege, in Belgium. He is described as "a man of transcendant talents."*

Application having been made by Lord Baltimore, to the superior of the Jesuits, for clergymen "to attend the Catholic planters and settlers, and convert the native Indians" in Maryland, Oliver says, "the design was approved, and Father Andrew White was directed to prepare for that mission. Like a giant, he exulted to run his course; he arrived safely in March, 1634; and his successful zeal entitled him to the glorious title of the "Apostle of Maryland."†

Of the early life of Father Altham, we have no particulars. Some account of his meritorious labors, and of his death in Maryland, will constitute a portion of this essay. Before the site for the new colony had been determined on, Father Altham accompanied Governor Calvert in his voyage of exploration of the Potomac river, and visited with him the great chief of Piscataway, who is represented as superior to the other chiefs, and is sometimes styled emperor. The governor and his exploring party first landed on the Virginia side of the river, at Potomac-town,‡ where the natives received them kindly. Here Father Altham explained to them the doctrines of the Christian religion by means of an interpreter—one of the settlers of Virginia. This fact, which is explicitly stated in our MS., is thus mentioned in that very rare book, "A Relation of Maryland," printed in London, in 1635. The governor and his party having landed "at Patowmec-town, where, the werowance being a child, Archihau, his uncle, (who governed him and his country for him), gave all the company good welcome; and one of the company having entered into a little discourse with him touching the errors of their religion, he seemed well pleased therewith, and at his going away, desired him to return again, saying he should live with him, and his men should hunt for him, and he would divide all with him." Crossing the river, the governor and his party ascended the Potomac and landed at Piscataway, where they treated with the emperor about settling in his country. After this they returned to their companions at St. Clement's island; and, the site being determined on, they founded the city of St. Mary's, on the east bank of the river, now called by that name. The two priests obtained, by the consent of its owner, one of the Indian huts or wigwams for their own use; and, having fitted it up in the most becoming manner their circumstances allowed, they called it the "*first Chapel in Maryland.*" Here they immediately applied themselves to the study of the Indian language, in which they found the difficulties much increased by the number of dialects used among the different tribes.*

The virtuous conduct and gentle dispositions of the Indians, in the immediate vicinity of St. Mary's, encouraged the missionaries to entertain hopes of the conversion of the natives generally to Christianity. But, in the second year of the colony, obstacles to their pious design were thrown in the way, which prevented them from extending their visits beyond the limits of the settlement. It was in the early part of the year 1635 that Captain Claiborne—whose name and exploits are so familiar to the students of the early history of Maryland—succeeded in exciting the suspicions of the Indians against

* Collections towards illustrating the biography of the Scotch, English, and Irish members, S. J., by Rev. Dr. Oliver, p. 222. London, 1845.

† Ibidem.

‡ New Marlborough, or Marlboro' point, near Potomac creek.

* Capt. Smith remarks the same difficulty.

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the Maryland colonists generally, and prejudices against their religion in particular.* Apprehensive of hostilities from the natives, our colonists confined themselves to St. Mary's until the good will of the Indians was restored. A third priest arrived from Europe in 1635, at which period the missionaries declare in their letters that—

"But little can be said of this mission, which has been but lately commenced. On account of the numerous difficulties which have occurred, the fruits, as yet, are scarcely appreciable, especially among the savages, with whose language we are slowly becoming acquainted. Five companions are here employed, three priests and two lay brothers, who joyfully sustain their present labors in the hopes of future success."

In the year 1636 there were four priests and one temporal coadjutor on the Maryland mission. Among our extracts, from the annual letters, we have none for the year 1637; and consequently have no account of the arrival of any missionaries from 1636 to 1638. Tradition says that a priest named Thomas Copley was one of the first missionaries in Maryland. Some old records, in the possession of the Jesuits in this state, mention his name; and in an ancient MS. book, at the novitiate in Frederick, the following is the first entry:

"*Catalogus Patrum Anglorum, &c., Pater White Andreas, primus Marylandiae Missionarius advenit huc circa* 1630, *ante Dominum Baltimori: Sacellum extruxit in Whiteneck, at non habebat domum. Obiit in Anglia, 27th Sept.*, 1655. *Vide Tanner Confess. Soc. pag.* 803 *et Fasti Soc. in hanc diem.*

P. Starkey,
P. Copley,
P. Ferret,
P. Pulton."

As the period given in the above catalogue for the arrival of Father White—"*circa* 1630—" is not definite, it is evident that the entry cannot be relied on for precision as to date. But it is probably correct in the names of missionaries serving in Maryland in the early years of the colony. By the state records at Annapolis, it appears that a gentleman, named Thomas Copley, arrived in Maryland, and precisely in that year of which we have no missionaries' letters. In the oldest book in the land office I find the following entry: "Thomas Copley, Esq. demandeth 4000 acres of land, due by conditions of plantation, for transporting into the province, himself and twenty able men at his own charge, to plant and inhabit, in the year 1637." *Liber No.* 1, *folio* 25. It is no objection to his identity with the missionary of that name, that the record calls him "*Esquire;*" for, it would not have been safe at that period openly to recognize a Catholic priest by the title of "*Reverend,*" and in the state records we find a prudent caution in this respect, to avoid any public, or apparent disregard of the penal laws then in force in the mother country against Catholic priests, and Jesuits in particular. In another book, in the same office, Mr. Copley's name appears in connection with the names of Fathers White and Altham. This interesting record is in Liber 2, fol. 18 and 20, and is stated to be the "proceedings of the first assembly held at St. Mary's, 25th and 26th January, 1637." After the record of the members' names, the following are part of the proceedings:

"After, were summoned to appear, by virtue of writs to them directed, Mr. Thomas Copley, Esq., of St. Mary's hundred, Mr. Andrew White, Mr. John Altham, Gent. of the same hundred. Robert Clerke, gent. appeared and made answer, that they desired to be excused from giving voices in this assembly, and was admitted." In another place, Robert Clerke is designated as "servant to Mr. Copley." A proof that Mr. Copley was a Jesuit priest, and engaged on missionary duty in Maryland, is found in this original letter, written in Liege, in 1640, by Robert Gray, a lay brother of the English

* Oldmixon's Brit. Emp., vol. i, p. 328, Bozman II, p. 32.

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province, S. J., who was then applying to the superior to be sent to Maryland. The portion of the letter which refers to the subject is as follows: "Reverend Father; your reverence gave us to understand the last night, what desires those first fathers of ours which was sent in Maryland mission hath of supplyes. I make bould in all submission to tell you what promise I made to *Father Copley at his going*, that after the death of Father Blount,* if I lived after him, I would *come to him in Maryland*, provided I might be admitted."

By the above extracts from the proceedings of the first assembly, it would appear that the three priests, Fathers White, Altham, and Copley, had been summoned as members of the legislature, but that they were so unambitious of political power as to decline taking any part in public affairs. Our MSS. of 1638 mention the death of a priest and of a lay brother. The former is described as a young man, from whom, "on account of the excellent qualities of his mind and heart, a great deal was expected." His name is not given, but I have no doubt he was the priest who arrived in 1635. John Knowles, the companion of Fathers White and Altham, was the lay brother.† He was much regretted by his brethren. As our extracts from the annual letters state that four priests were engaged on the mission in Maryland, another must have arrived from Europe that year. This gentleman, I presume, was the Father Pulton mentioned in the Frederick catalogue before referred to. This opinion is sustained by two entries in the land office, viz: Liber I, fol. 18. "Came into the province 22d November, 1638, Mr. Pulton —Mr. Morley," and in folio 37, "Mr. Ferdinando Pulton demandeth land, &c., as assignee of Mr. Andrew White, John Altham," &c. The Mr. Morley, mentioned in connection with Mr. Pulton, was probably Walter Mogley, a lay brother, of whom Oliver says: "he died in Maryland, 6th March, 1641."*

The king of the Patuxents, whose name was Mackaquomen, had shown the most friendly disposition towards the Maryland colonists from their first arrival. And the people dwelling upon the Patuxent, have been described by Captain Smith, as more civil and hospitable than any other Indians seen by him, when he first visited that river in 1608. It would also appear by his account, that the Patuxent country was more thickly inhabited than any other portion of Maryland which he visited. The nations or tribes of Indians named Acquintanacksuah, Patuxent, and Mattapanient, dwelt there in Smith's time. Mackaquomen is stated in our MSS. to have been possessed of great influence and authority among the savages. It was, therefore, considered of importance by our missionaries to attempt the conversion of this prince and the numerous people on the banks of the Patuxent. With this view Father White took up his residence there, and employed himself diligently among the Indians near the mouth of that river. He had succeeded in the conversion of only six of these people, when Governor Calvert, discovering some indications of hostile or unfriendly feeling, on the part of Mackaquomen towards the colonists, recalled Father White to St. Mary's, lest his life or liberty, should be endangered among the savages, in case of war.

The annual letter of 1638, after deploring the death of the priest, and a lay brother already mentioned, by the "prevailing disease of the colony"—with which disease all the priests had been attacked—says: "The governor of the colony will not allow us to remain among the savages; not only on account of the prevalent sickness, but also because of the hostility of the Indians"—who were thought to have formed a compact against the settlers—"nevertheless, we hope that in a short

* He died in May, 1638, Oliver, p. 55.
† Oliver says he died in Maryland, on 24th September, 1637, p. 127.

* Collections, p. 144.

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time one of us may succeed in getting a footing among the savages." Friendly relations having been re-established in the beginning of 1639,* the missionaries immediately improved the favorable circumstance by dispersing themselves among the Indians, in such places as seemed to be most favorable for the general diffusion of Christianity. The annual letter of 1639 says: "Four priests and one coadjutor are employed in this mission. Settled in places widely distant, they thus hope to acquire a knowledge of each neighboring idiom, and consequently to spread more widely the holy truths of the Gospel."

The names of these priests were, John Brock, who was superior of the mission, Andrew White, John Altham, and Philip Fisher. Of their characters and the scenes of their pious labors, the following brief sketch may not be without interest to the curious inquirer into our early history.

Father John Brock, (whose real name appears to have been Morgan),† took the station previously occupied by Father White, near the mouth of the Patuxent river, upon land which had been given to the missionaries by the Indians. The station was called Mattapany, and as the land was afterwards relinquished to Lord Baltimore, I think it is the same on which he built his mansion, near the mouth of the Patuxent,‡ the ruins of which are still to be seen. At Mattapany was the storehouse of the mission, from which supplies were furnished to the other missionary stations. And during a scarcity in the year 1640, in consequence of a drought in the preceding year, the missionaries distributed bread to the Indians.

Father Altham was stationed on Kent Island; which was then considered a place of great importance for commerce with the various tribes, who had been accustomed to resort thither, before the arrival of the Maryland colony, in consequence of Claiborne having made it a place of trade as early as 1631. In his petition to Charles I, in 1637-8, he stated that by means of his settlement on this island, and Palmer's Island, at the mouth of the Susquehanna, he "was in great hopes to draw thither the trade in beavers and furs which the French then wholly enjoyed *in the grand lake of Canada.*"* In 1638 it had a population of one hundred and twenty, and sent two delegates to the assembly. The Isle of Kent, as it was then called, was thus an admirable station for a missionary, on account of its opportunities for intercourse with the Indians of various tribes who visited it, and for the facilities it afforded for making excursions to their villages, which were generally on the banks of the rivers emptying into the Chesapeake Bay.

Father Philip Fisher, who arrived in Maryland probably two or three years later than Fathers White and Altham, had charge of the mission at St. Mary's city in 1639; further notice of him will occur hereafter.

The king of Piscataway, whose name was Chilomacon, had been represented to be a chief of great power, who exercised authority over several of the neighboring chieftains. His capital, which was called Kittamaqundi, was probably at or near the present village of Piscataway, about fifteen miles south of the city of Washington. As soon after his recall from Patuxent as he could be permitted to leave St. Mary's, Father White determined to visit Kittamaqundi, for the purpose of preaching the Gospel to the Piscataway and neighboring Indians, and arrived there in June, 1639. He was

* Bozman II, p. 165.

† It often became a prudent precaution for the English Jesuits to assume a different name, to evade the penal laws against Jesuit priests. Another reason for assuming a different name is thus given by a modern English writer: "From the time when the Catholic father was made liable to a fine of forty shillings per day, if he employed any but a Protestant tutor or schoolmaster to instruct his child, or of one hundred pounds, if, for the sake of Catholic education, he sent his child beyond the sea, it had grown into a custom for the young man, on his admission into a foreign seminary, to assume a feigned name, that he might not, by the retention of his real name, bear testimony to the legal delinquency of his parent."

‡ Oldmixon, vol. i, p. 337.

* Bozman II, p. 70.

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cordially received by the king, and entertained by him with great hospitality. Father White explained to the king and his family, as well as many of his tribe, the truths of the Christian religion; and his instructions were received in the most grateful manner. He succeeded in persuading the Indians to dress with more modesty than they had used to do; and induced the king to content himself with one wife. The example and instructions of Father White produced in this interesting savage the most favorable sentiments towards the Christian religion. In reply to the governer, who explained to him the advantages the Indians might derive from trade with the English—he said, "he considered that but slight gain in comparison with the treasure received from the fathers, in the knowledge of the true God: which knowledge," said he, "is now, and always shall be, the chief object of my wishes." At a general meeting of his own tribe, and in the presence of several chiefs, and some Englishmen, he avowed his determination, and that of his family, to abjure their superstitions and to pay homage to Christ; declaring there was no true God but that of the Christians, nor any other name by which the immortal soul could be saved from ruin. Chilomacon accompanied Father White in a visit to St. Mary's, where his conduct was exceedingly edifying. And he there solicited baptism: but Father White preferred to postpone the sacred rite until his return among his own people, when his family, and such others as were prepared, might unite with him. The day appointed was 5th of July, 1640, and great preparations were made for the occasion. Many respectable people from St. Mary's, together with the governor's secretary, and Father Altham from Kent Island, assembled at Piscataway. The following extracts from a letter written by Father Brock—(lately mentioned as the superior of the mission of Maryland, who resided at Mattapany on the Patuxent)—appear in the *Catholic Spectator*, published in London in 1824. As this letter is entirely to our purpose, and corroborates the statements in our MSS., I have copied all that I find in the publication.

*"Since my last letter, written in the course of the preceding year, it has pleased Divine goodness to open the way to the conversion of many, I trust, thousands of souls, by calling to the orthodox faith, the emperor or great king of Piscataway: for he has many kings subject to his power. He was baptized on 5th July, 1640. His former name, Chilomacon, was changed into Charles on the occasion: and his queen was baptized at the same time by the name of Mary; with an infant at the breast, who was christened Ann. The king's principal councillor, Mosorcoques, was baptized at the same time, by the name of John; and his infant son was christened Robert. The ceremonies were performed in the presence of the governor's secretary, and of Father Altham, and of many others of the English colony, by Father Andrew White, at Piscataway, in a chapel made in the Indian fashion, of the bark of trees, and erected expressly for this occasion. Very many would have followed the emperor's example, and been admitted to the sacred font, if Fathers White and Altham had not been attacked by sudden illness, and necessitated, for the recovery of their health, to leave the country for St. Mary's town, in the English colony. There Father Altham departed this life on the 5th November; his companion by frequent relapses, was, for some time, prevented from resuming his missionary labors; but finding himself somewhat convalescent, he returned with me last February to cultivate the vineyard. Soon after his arrival in the country, he suffered another relapse, and has not yet recovered his strength. Considering his age and infirmities, I fear he must soon sink under his accumulated

* Extract of a letter written by Father John Brock, S. J., the superior in Maryland, and dated May 3d, 1641.

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labors. He has engaged the affections of the natives, and possesses a superior knowledge of their language; several are now instructed to receive baptism, and many of the better sort show themselves well disposed towards the Christian faith. A few months ago the king of Piscataway sent his daughter, the heiress of his dominions, to St. Mary's town, to be educated amongst the English, and prepared for baptism."

Father Brock then enlarges on the difficulties and privations which the missionaries had to suffer in their apostolical career, but expresses the most unbounded confidence in the protection of a kind Providence. He adds, in the sequel: "In whatever manner it shall please the Divine Majesty to dispose of us, may his will be accomplished. For my part, I would rather, laboring in the conversion of these Indians, expire on the bare ground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want; God grant that I may render him some service: the rest I leave to his providence. The king of Piscataway has lately died most piously. God, we trust, will raise up other seed in his place, by means of the neighboring king, Anacosten, who has invited me, and is determined to be a Christian. Several others, in various places, profess the same desire. We have great hopes of a plentiful harvest of souls, if laborers are not wanting, that know the language and enjoy good health."

"Within five weeks after this magnanimous sentence, viz: 5th June, 1641, Father Brock sunk under the accumulation of fatigues and privations, and passed to immortality."*

* Oliver, p. 60.

To be continued.

PROTESTANT EVIDENCE OF CATHOLICITY.

The following remarks on the characteristics of sect, are from a discourse of the Rev. Dr. Nevin, president of Marshall college, and a minister of the German reformed church. The *Banner of the Cross*, from whose columns we borrow these extracts, speaks favorably of the discourse. "It has impressed our mind," says the editor, "with high respect for its author, as a thoughtful observer, a profound thinker, one who has the courage and independence to speak out his honest thoughts." The *Banner* adds that, in publishing a portion of the discourse, his object is "to set forth important truths, forcibly expressed." After this preliminary statement, the reader will be better enabled to appreciate the testimony of Dr. Nevin against the crime and folly of private judgment, as proclaimed by the reformers.

THIRD *Mark.*—With this dim sense of what is properly comprehended in the person of Christ, is always associated necessarily a corresponding want of faith in the church, as a *real supernatural constitution* always present in the world. Antichrist acknowledges of course the existence of the church; owns also its divine origin, and pretends to find in it the presence of a divine life. But the church thus allowed, comes to no true, organically historical revelation in the world's life, as an independent, abiding form of human existence, continuously distinct from all that the world has been, or still continues to be, under any other form. If Christ be the principle of a new creation, the point in which the earth and heavens have been brought into permanent living conjunction as never before, it follows at once plainly that the church in which is comprehended the power of this fact, and which for this very reason is declared to be his BODY, the fulness of Him that filleth all in all, must carry in itself a constitution of its own, as really objective and enduring, to say the least, as the course of nature, on

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which as a basis it is made supernaturally to rest. The ancient gnosticism, however, had no knowledge of any such organic, historical church. Its associated Christianity was something of a quite different nature; made up of an election of living units, the pneumatic order of human spirits, each attracted for itself towards Christ, and all uniting by aggregation only to form the idea of his kingdom. As the Saviour himself had no real being in the world, stood among men only in the form of an unsubstantial phantasm, or in the show of a human life which was after all but the sign or symbol of his invisible nature, not the very presence of this nature itself; it was not possible of course to attach any different idea of reality to the new life which he introduced into the world. The church must become as docetic and idealistic as her imaginary head.

And so in the case of all later manifestations of the anti-christian spirit. With the course of time, we find it consenting in appearance to yield the first point; it affects to believe and confess that Christ did once come in the flesh; an *event*, far off in the dim distance of the past, and in this way much as though it belonged to another world; but its original character is only the more strongly asserted, with all this, in the view it continues to take of the church. Nay, it fights against the idea of a real church, antichrist as it is, as though the honor of the true historical Christ must necessarily be made to suffer by admitting its claims. Out of zeal for what Christ *once* was in the world, it madly seeks to turn his whole presence in it since into the character of a mere ghostlike abstraction. The church, in its estimation, is the form only in which a certain system of thought, feeling, and action, produced by the Gospel, is accustomed to make itself known, in conformity with our general social nature. In the end, accordingly, it resolves itself into thin air.

The whole sect system shows here its true character; for it turns throughout on the assumption, that Christ has no real church in this world; but only an invisible spiritual Christianity, which men are at liberty to arrange and shape, by the help of the Bible, according to their own pleasure. Schism, as such, has no faith in the holy Catholic church; holds the very word for popish, and the thing itself no better than empty wind; save as it may be taken to mean its own figment of a church, which exists objectively in the clouds only, or at best in the Bible, and subjectively in such developments of piety as are supposed to square properly with this rule.

Fourth Mark.—This want of faith in the church, as the presence of a real divine life in the world, reveals itself always in a low view of the *ministry* and *sacraments*, and of Christian *worship* generally. If the church be not the depositary of supernatural powers made objective and constant in the world under this form, it is not to be imagined of course that the organs and functions of the church can carry in them any greater value or force.

It is characteristic of antichrist accordingly, under all forms, to undervalue the true idea of the Christian ministry, and to sink the character of all church services and institutions to the level of our common human life; at the very moment, it may be, when it is pretended to exalt them, in another view, to the highest spiritual dignity. All sectarian Christianity, in particular, is clearly distinguished by this mark; as any one may see from the history of past sects, or by considering the character in which sects appear in our own time. They make little account of any outward ordination; because it is the spirit that qualifies all true ministers for the sacred office; and *their* ministry must be God-sent, not manufactured by man. The office in this view, however, comes to no real union with the man on whom it seems to rest; and the consequence is, that all ends at last, for himself and for others also, in the strength which may happen to belong to him in his simply natural capacity and state. The

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ministry is shorn thus of its true divine sanctity, and all ministerial functions undergo a corresponding degradation.

The same dualistic view prevails also in the case of the sacraments; sundering the visible from the invisible; overthrowing the idea of sacramental grace entirely. The spirit of sect universally shrinks from the acknowledgment of any objective efficacy, either in baptism or the Lord's supper. It finds an immense difficulty in admitting the sacraments to be at all a special mode or form of grace, in which the divine force of Christianity is brought near to men, as something different from the exhibition which is made of it in the mere word; not reflecting that it would be equally difficult, in all probability, to admit the presence of any such special divine force in the person of the Redeemer himself, were he now outwardly among us, as in the days of his flesh. Faith in the sacraments, and faith in a real Christ who is come in the flesh, go hand in hand together. Sects clearly betray their rationalistic, gnostic spirit, by making the Lord's supper to be a simple sign or monument, and denying all power to holy baptism. Their sacraments are docetic, fantastic; all spirit, borrowed from the region of clouds; only to prove at last all flesh, having no reality save in the worshipper's brain. Hence a tendency, on the part of all sects, as such, to set aside the sacraments altogether, or at least to change their character into an entirely new sense. The baptistic principle, in particular, may be said to lie involved in their whole theory of religion. Infant baptism has no meaning for those, who have lost all faith in the idea of sacramental grace.

The true idea of worship also will be found wanting, in the same circumstances, to the same extent. To be unsacramental, is necessarily to be at the same time unliturgical. The power of Christian worship consists in this, that the worshippers be filled with the sense of a common church life, and present themselves in this consciousness as a living sacrifice to God. Its whole conception requires that it should move in the sphere of the objective, and not fall over to the sway of simply individual thought or feeling. But we all know how completely the spirit of sect serves to reverse this law. Sects have no sense for the objective and liturgical, in worship; hold all this rather to be at war with the idea of devotion; and aim accordingly, on principle, to clothe the entire service of God as much as possible with just the opposite character. Their hymns, and the tunes to which they are sung, their prayers, and of course also the whole tone of their preaching, bear the same impress of extreme subjectivity. This is supposed, indeed, to constitute their highest excellence and worth; as it seems to place the worshipper in direct personal juxtaposition with the spiritual world itself and carries with it oftentimes a great show of earnestness and life, in its own form. But the transition here again is most easy, nay, most necessary, as all experience proves, from the region of clouds downward to the region of clods. All sect worship, fanatical and extravagant at first, sinks finally into the dullest routine of empty ceremony. Sects as such, we may say rather, have no worship in the only true sense of the term: and can hardly be said to know at all what worship, as a divine liturgical sacrifice, means.

Fifth Mark.—The anti-christian spirit reveals itself still farther, in the way of contempt for all *history* and *authority*. It is not possible to believe in a real church at all, if we do not recognize in it the continued presence of the same divine life, or new creation, that was originally introduced into the world by the incarnation of Jesus Christ. In the character of a supernatural fact or entity, actually at hand in the world's life, and as something different in this respect from a mere theory or conception, the church *must* exist as the BODY of CHRIST objectively and permanently, in the world, under the form of history: not here to-day and gone tomorrow; but always here, according to

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Christ's own solemn promise: not in the way of dead, monotonous tradition: but in the way of a true organic life process, reaching forward continually, through all ages, to its full proper consummation at the end of the world. In the very nature of the case, then, the individual must be bound by the general, the part by the whole: not blindly or slavishly, of course; but still in such a way, that no rupture or chasm between the two may be endured, as though the individual could be true by itself, in any original and independent form, apart from the organic whole to which it belongs. Hence the idea of church authority, and sound ecclesiastical tradition. Faith in a real Christ, felt to be always in the church really to the end of the world, will make it impossible for Christians to undervalue and despise either the present church or the church of past ages.

In proportion, however, as the sense of such a new creation in Christ Jesus, as the fact of the incarnation implies, may be wanting, this Catholic feeling cannot be expected of course to prevail. When the objective church, present or past, is no divine *fact* for faith (as in the creed,) how should it be expected to control and rule in any way the particular Christian consciousness? The particular Christian consciousness in such case, if Christian it may still be called at all, is necessarily sectarian and schismatic—*ruptured* from the life of the church as a whole. It belongs accordingly to the very constitution of *sect*, on the other hand, that it should ever be thus a foe to all history and authority. Sects, in proportion as they *are* sectarian, are disposed to stand upon the right of private judgment and individual freedom; and entertain, in particular, a sovereign contempt for the "fathers," and for church antiquity in every shape.*

Sixth Mark.—Such affectation of *individual freedom* is itself again worthy of being noticed, as a separate mark or feature of antichrist.

Christianity proposes, indeed, also to make men free. "God hath not given us the spirit of fear," says the apostle, "but of power, and of love, and of a sound mind." Christ may be denominated emphatically the principle of all freedom; and religion, as derived from him, is any thing but a law of blind obedience, either for the understanding or the will. But for this very reason, it is not something to be produced or determined in any way, by the mind or will of men singly considered. Its form is *not* that of the single reason, or of the single will, as such; it carries in itself always a general character. *My* reason can be rational here, only as it admits the Christian reality under this form; *my* will can be free here, only as it freely consents to be bound by the objective life which it is thus required to enter. Christianity knows nothing of a purely subjective freedom, in any view. All individual reason, and individual will,

* It is hardly necessary to say, that this claim to absolute independence on the part of sects, is sheer pedantic affectation, when all is done. The thing itself is absurd and impossible. It lies in the constitution of our nature itself, that individual life and thought must be bound, in some way, by what is general. If then we refuse to acknowledge and honor authority under its legitimate form, we do not become free; we only accept authority under some form that is false. All true freedom holds in the bosom of true authority, as all bondage begins where the orbit of law is forsaken. To be subjective supremely, is to be supremely weak. Your blustering braggadocio is always a coward. The man who is forever bent on having his own way, is sure to go forever wrong. Sects are always palpably unfree, in proportion as the sect spirit forms their prevailing character. They disown antiquity, to make room for their own upstart history of yesterday. They refuse all reverence to the Catholic church, that they may do servile homage to some miserable fragment of the Christian profession in its stead. They have their "fathers" too, and their "traditions," as all the world knows; and none bow down more blindly to the spiritual rule they have been pleased to set up for themselves, in their own way. This, in fact, is the very curse of sectarianism, that while it professes to make men free, it teaches them to become slaves; cuts them off from the main stream of Christianity; carries them into a corner; thrusts aside the *church* consciousness for the *sect* consciousness; contracts the horizon of their theological vision to the measure of its own small canopy, no bigger in some cases than a common umbrella; and then urges them, *thus bound*, to look forth contemptuously on all the rest of the Christian world, with true Chinese vanity, as barbarian and unfree.

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must be bound, in order to be either rational or free. Authority, therefore, is just as necessary a constituent of religion as liberty itself; they are opposite poles only of one and the same life.

This, however, the anti-christian spirit can never understand or allow. It is by its very nature, particularistic and subjective. It finds the measure of all truth and right in itself, and not in Christ or the church. Christianity starts, of right, in faith; receives its contents primarily in the way of creed, as exhibited in the person of Christ; its maxim is, *credo ut intelligam*, I believe in order that I may understand; only as it is first merged thus in the sense of the new creation as a divine present reality, may the reason of the individual subject be trusted at all, in its endeavors to apprehend what this creation means. But the spirit before us reverses this rule. Plainly expressed, its maxim is *intelligo ut credam*, I must see and know in order that I may believe. It makes itself the last standard of truth, and is prepared to acknowledge Christ, only when he is found to suit its own preconceptions.

The pretension indeed is too monstrous, to be openly admitted in this barefaced form. It is cloaked accordingly, for the most part, with a show of subjection to the authority of the *Bible*. Antichrist (Matt. iv, 6) is ever ready to urge an "It is written," in favor of his own cause. He makes a merit of obeying God, in this way, while he tramples under foot all merely human authority. So it is characteristic of the sect mind universally, as we all know, to make a pedantic parade of its love for the Bible. Your thorough sectarian is apt to rail out against old creeds and confessions; he is not to be bound thus, by the judgment of any man or body of men; others may lean on such human props; but the simple Bible is enough for *him*, and to no other testimony or law can he consent to appeal. He will not hear the church; for that, he tells us, is the voice of man; but in the Bible, God speaks, and he is willing to give it an obedient ear. He has faith in the Bible, but no faith in the church; the fact of the written Record, he can embrace as truly supernatural and divine; but challenge his homage, in the same way, to the fact of Christianity itself, as a divine supernatural reality, subsisting in the life of the church through all ages, and it is well if he do not scorn the thought as no better than gross superstition.

All this show of respect for God's Word however, is of no force whatever to invalidate what has just now been said of the false freedom of the spirit in question. It is only a plea, as already intimated, to excuse the arrogant assumption of superiority to all objective general authority whatever. With all his talk of following the Bible, the sectarian means by it simply, in the end, his own sense of what the Bible teaches. The Bible must be interpreted in some way; in order to enter any living mind, it must pass through a living medium of thought already at hand; for the undeveloped soul, it can have no meaning. An absolute *immediate* use of it, without all intervening preparation, is out of the question. If the medium at hand be not the product of education or traditional faith, the mind of the church handed over to the individual subject, it will still be there as the particular mental frame at least of the subject himself, the product it may be in part of mere fancy or caprice, but always something different, of course, from the Bible itself, whose sense it is called to explain. The sectarian then never comes to the Bible, without a medium for converting it into thought and life! but instead of admitting the mind of the holy Catholic church as it has stood from the beginning, to circumfuse his private thinking, in a free way, he affects to have no confidence in this whatever, and brings his own separate subjectivity to the case, under some other form, as though this were all that he needed to master the glorious world-revelation here laid at his feet.

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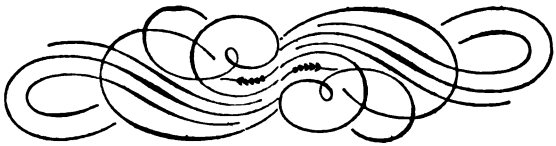
Nor does it mend the matter at all, to plead here the promised guidance of the Holy Spirit. The question still returns, *How* are we led by the Spirit into all truth? Christianity is a whole, first in Christ and then in the church, which it must ever be fanatical for me to think of grasping, as an isolated particle simply in its general life. This fanaticism however belongs to the sect spirit in its very constitution. It will have it, that both the Bible and the Holy Ghost are for the individual in such a way as to exclude all intermediate authority. All comes back finally to the form of mere individual judgment and will. The Bible and the Holy Spirit against the whole church, is the plausible cry; but it comes always to this in the end: My sense of the Bible against the sense of the whole world besides. In riding the Bible with such pedantic parade, each sect rides in fact only its theological hobby, in the Bible's name; while the individual ME is arrogantly exalted *(Antichrist)* above all that is divine either in the church or Bible, as though it were the source of Christianity itself, and Christ could have no being objectively in this world, save by its sovereign permission.

Seventh Mark.—Another mark of this schismatic spirit is found in its tendency to *hyperspiritualism.* Christianity is emphatically a spiritual religion; but it is at the same time real, and in this respect conformable to the actual nature of man. It is the spiritual in true union with the natural, as the necessary basis of humanity, and a necessary element also in its constitution. Its Christ is one who has come in the flesh. Gnosticism will know only of a Christ who comes in the clouds, or which is the same thing, in the human brain. It claims to be in this way spiritual, in the highest degree; pneumatic, and not physic; impatient of all contact possibly with our common earthly life. So through all phases; the spirit in question is always the same; swimming in empyrean heights, in such way as to lose all substantial hold upon the earth. Rationalism and sectarianism are both alike at this point; zealous for spiritual religion in apposition to a religion of forms.

All sects in particular boast of having the spirit, as they call it, in extraordinary measure; and affect to be more or less independent of outward ordinances in this way. They need, as we have seen, no outward historical church, no real sacraments, no objective worship. Christianity is for them a matter of purely inward particular experience; a supernatural illapse of life upon the single subject, with or without means, as God may see fit. All is spiritualistic; rising in this form oftentimes to the region of seeming inspiration or ranting frenzy; but still fantastic, always unsubstantial and unreal; with the necessity of cooling down ultimately into the form of frigid rationalistic abstraction."



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For the U. S. C. Magazine.

THE PALLIUM.

THE ceremony of investing the Most Rev. Dr. Kenrick, archbishop of St. Louis, with the pallium, took place in St. John's cathedral, Philadelphia, on Sunday, the third of September. For the information of our readers we will explain, in a few words, the nature, origin and signification of the pallium. It is an ornament worn by archbishops and other ecclesiastical dignitaries, of such form as to rest upon the shoulders and to hang down at each extremity upon the breast and back. It is made of white lamb's wool, with several crosses of a dark color interwoven in it. Two white lambs are annually blessed on the festival of St. Agnes, in her church on the Nomentan road, and are afterwards kept in some conventual establishment until they are shorn. The wool from these lambs furnishes the material for the palliums, which are laid over the tomb of St. Peter, during the night preceding the feast of that apostle, and are hence considered emblematic of the more extensive powers of the patriarchal and metropolitical office.

The pallium appears to have been introduced at an early period of the Christian era as a mark of distinction for the higher prelates of the church. It is certain that Pope Symmachus, who flourished in the beginning of the sixth century, conferred the pallium upon a certain Theodore, and, from the expressions which accompany the grant of this favor, it is manifest that he acted in conformity with an established usage. In the same century Virgilius gave the pallium to Auxanius, bishop of Arles, and from this period we find it usually sent to apostolic legates, and to several archbishops. Afterwards, by a decree of Pope Zachary in the 8th century, it became the general law to grant it to all metropolitans.

The sovereign pontiff, whose authority extends over the whole Christian world, alone has the right of wearing the pallium at all times and in all places: other bishops wear it, only within the limits of their jurisdiction, and on certain days while they officiate pontifically; viz. on the festivals of Christmas, St. Stephen, St. John, on the Circumcision, Epiphany, Palm Sunday, Holy Thursday, Holy Saturday, Easter and the two following days, Low Sunday, the Ascension, Pentecost, Corpus Christi, the Nativity of St. John the Baptist, the feasts of the Apostles, the Purification, Annunciation, Assumption and Nativity of the B. Virgin, All Saints, in the solemn dedication of churches, on the principal feasts of the metropolitan church, in the ordination of clergymen, in the consecration of bishops and virgins, on the anniversary of the archbishop's consecration, and on the anniversary of the dedication of a church.

There are various mystical significations of the pallium, the principal of which is, that it serves to put the prelate in mind of the humility, charity, and innocence which become his station, and of his duty to seek after and carry home on his shoulders the strayed sheep, in imitation of Christ the good shepherd and

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prince of pastors. As an official distinction, the pallium is a badge of the spiritual jurisdiction which the metropolitan holds over the churches of his province. It also represents, with still greater significance, his dependence on the sovereign pontiff, who is the primary source on earth of ecclesiastical authority. So far does this import of the pallium extend, that a patriarch, primate, or archbishop cannot exercise the functions of his office, until he has obtained it from the holy see. Hence, although he may have received the episcopal consecration, he cannot, before his investment with the pallium, assume the name of patriarch, primate, or archbishop: neither can he call a provincial council, consecrate bishops or the holy chrism, dedicate churches or ordain clergymen. He may, however, commit the performance of these functions to some other prelate, provided he delay not to solicit the pallium from the pope, which petition ought to be made within three months from the time of his consecration. The pallium is altogether a personal and local distinction, and for this reason it cannot be transferred by one prelate to another. If an archbishop is removed from his see to some other metropolitical church, he must solicit another pallium from the sovereign pontiff. When he dies his pallium or palliums are buried with him. By a particular favor of the holy see, this token of distinction is worn by some bishops.

The ceremony of conferring the pallium is most imposing. After the communion, during the solemn services of the high mass, the pallium is laid upon the altar, and the archbishop elect, clothed in all the pontifical vestments, except the mitre and gloves, kneels before the prelate who has been commissioned to preside on the occasion, and prefers the customary oath of fidelity, after which the presiding pontiff lays the pallium upon his shoulders, addressing him in the following words:

"In honor of Almighty God, and the Blessed Mary ever virgin, and of the holy apostles, Peter and Paul, of our lord Pope N., of the holy Roman church, and of the church confided to your care, we deliver to you the pallium taken from the body of the blessed Peter, which confers the plenitude of the pontifical office, with the title of patriarch or archbishop; that you may use it within your church, on certain days which are named in the privileges granted by the apostolic see. In the name of the Father †, and of the Son †, and of the Holy Ghost †, Amen."

The archbishop then ascends the platform of the altar, and gives his solemn benediction to the people, which closes the ceremony.

INTELLIGENCE.

DOMESTIC.

Archdiocess of Baltimore.—*Confirmation.*—On the 27th of August, the Most Rev. Archbishop Eccleston administered the sacrament of confirmation, in St. Paul's church, Ellicott's Mills, to fifteen persons, several of whom were converts to the faith. September 10th, he confirmed seventy in the church at Taneytown. September 24th, he confirmed twenty-eight persons at St. Augustine's church, Elkridge Landing.

Ordination.—September 2d, the Most Rev. Archbishop held an ordination in the chapel of St. Mary's seminary, Baltimore, at which Messrs. James Plunket and James Cunningham were admitted to the holy tonsure; Messrs. Edgar P. Wadhams, Francis E. Boyle, Bernard J. McManus, John McNally, and Edward J. O'Brien, received the minor orders; and Messrs. Ed. Caton and Peter Lenihan, the subdeaconship. On the following day, the two last named gentlemen were promoted to the diaconate.

Reception and Profession.—In the convent of the Visitation, Georgetown, D. C., on the 29th of August, Miss Teresa Orfort, of Georgetown, D. C., was admitted to the white veil, her religious name being Sister Mary Rosalia,

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On the same occasion, Sister Anna Maria Snowdon, and Sister Mary Patricia Haney, made their solemn profession of the three religious vows. The Most Rev. Archbishop Eccleston presided on the occasion.

On the 8th of September, were admitted to the white veil, in the convent of the Visitation, Baltimore, Miss Sarah Farren, of Philadelphia, (Sister Mary Regina), and Miss Margaret Malone, of Portsmouth, Va., (Sister Mary Angela). On the same day was admitted to the holy profession, in the rank of out sister, Miss Mary McQuaid, of Philadelphia, (Sister Mary Martina).

Spiritual Retreat.—A retreat for the congregation of St. Paul's, Ellicott's Mills, was opened on the 10th of September and closed on the following Sunday. The exercises were conducted by the Rev. J. P. Donelan.

First National Council of Baltimore.—On the 23d September, the Most Rev. Archbishop Eccleston issued letters to the Most Rev. and Rt. Rev. prelates of the United States, for the convocation of the first National Council of Baltimore.

St. Charles' College.—This institution, situated fifteen miles from Baltimore, on the Frederick road, is a preparatory seminary for the education of boys who evince a disposition for the ecclesiastical state. It will be opened on the 1st of November. This announcement will no doubt fill with joy the hearts of all good Catholics, at the prospect of additional facilities for securing to the church many of those vocations which till now, for the want of the necessary safeguards, have been unhappily lost.

Terms:—For board, tuition, washing, mending, use of books, &c., per annum, payable semi-annually in advance, $100. For clothing $30. No extra charges.

Further particulars next month.

DIOCESS OF PHILADELPHIA.—*Interesting Ceremony.*—The interesting ceremony of giving the pallium to the Most Rev. Dr. Kenrick, the newly created archbishop of St. Louis, was performed by the Bishop of Philadelphia, in St. John's cathedral, last Sunday, September 3d. The Rev. Mr. Sourin preached an appropriate discourse on the occasion.

Dedication.—In accordance with previous announcement, the new church at Trenton, N. J., was dedicated on the 27th August, by the Very Rev. F. X. Gartland. We have received no account of the particulars of the occasion.—*Catholic Herald.*

DIOCESS OF PITTSBURG.—*Laying the Corner Stone.*—On Wednesday, 23d August, the bishop laid the corner stone of a new church at Ebensburg, Cambria county. The frame church which was there for some years was becoming ruinous. It is now to be replaced by a handsome brick church, designed by Haden Smith, of Hollidaysburg. Several clergymen assisted on the occasion, and the Rev. T. Mullen, of Johnstown, delivered an eloquent discourse.

On the following Sunday the bishop blessed the corner stone, and laid the foundation of the new Franciscan monastery, near the town of Loretto. The ceremony was a most interesting one. The whole congregation moved in procession from the parish church to the site of the intended building. The solemn chaunt of the psalms by the clergy and the brothers, who walked in the habit of their order, the hymns and prayers recited by the different religious societies, and the members of the congregation at large, were most striking. The bishop performed the ceremony and preached. None but Catholics live in the town of Loretto, nor within some miles around.—*Pittsb. Catholic.*

Reception.—On the Feast of the Assumption, in the chapel of the convent of the Sisters of Mercy, three other devoted ladies were received among the pious band. The names of the late postulants are: Miss Margaret McCreedy (Sister Mary Ignatia), Miss Josephine Quinn (Sister Mary Alphonsa), and Miss Kate McGreal (Sister Mary Angela). Bishop O'Connor, assisted by several clergymen of the diocess, presided at the ceremony. We wish the novices a thousand blessings.—*Ibid.*

DIOCESS OF CINCINNATI.—*Episcopal Visitation.*—*Portsmouth.*—There were twenty-five persons confirmed here on Sunday and Monday, last of July. The congregation has been much increased by French and some German immigrants, and a society formed to pay off debts still hanging over church and presbytery.

West-Union, Adams Co.—Bishop preached in court house and confirmed, at the residence of Mr. Hassan, three persons, one a convert. *Cherry Fork*—four confirmed. *Ripley*, bishop preached in the college hall, and confirmed fourteen in St. John's church, near the town. *Pine-Grove furnace*, forty confirmed, on 6th August. An Ohio lady received into the church, and two or three other converts came for instruction. Catholics begin to abound at the furnace, in Scioto and Laurence counties. The church of St. Laurence, Laurence county, is already too small for the congregation, and a lot has been donated and also two or three

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hundred dollars promised by the Messrs. Dempsey, proprietors of the Etna furnaces for a new church and school house. The bishop preached in the school and meeting house, at Etna, at the invitation of the aged and wealthy Mr. Dempsey, who was born of Catholic parents and baptized in the church, but whose sons, daughters and numerous grand children have never been baptized, owing to their distance from a church. Who can tell how many have been so lost to the truth—or adequately thank God for facilitating the return of many to it? *Nota Bene*—Laborers are much wanted at all these furnaces. They are paid good wages, allowed house, fuel, and as much garden as they choose to enclose and cultivate, and the country around is remarkable for pure air, pure water and health. What a shame that so many able bodied men should be seen idle in our streets and reduced to the ignominious resort of begging, when they might so easily obtain employment and all these privileges so near the city. The Pine-Grove is only five miles from "Hanging Rock," on the Ohio river, and the Etna furnace but four miles from Pine-Grove. There is church once a month, and the very best kind of virtuous, industrious, Catholic society.

Gallipolis.—We have never passed this place, on the River, without a feeling of sadness. It seemed to us as if it was forsaken of God! We trust in his mercy that a new and better day has at length dawned upon it. A grand-daughter of one of the oldest of the original French colonists has joined the church, (the daughter of the eminent member of congress, Mr. Vinton), and a few of the worthy French settlers, or their sons, desire to see a Catholic church erected. They avow only temporal motives, but intimate that these may be followed by such as are of an infinitely better kind. We had no facilities we knew of for offering the holy sacrifice in a town where all were once, at least, baptized Catholics; but we afterwards, although too late for this occasion, discovered with heartfelt pleasure that a most respectable and fervent German Catholic, M. Dages, had recently moved hither with his family from Portsmouth, who would have preferred to any earthly treasure that his residence should have been so highly honored. We must not close this notice of a place which has been the object of many an earnest prayer, without expressing our deep obligations to Peter Menager, Esq., and his estimable family for many acts of kindness and encouraging words for the future. God grant that the hopes so excited may be realized and that, with true faith and piety, a town and country possessing so many resources for prosperity may prosper!

St. Joseph's, four miles from Wilksville and twenty from Gallipolis, built on the land donated to the church by the worthy Mr. Quinn, deceased, has much increased. There were fourteen confirmed. And we had here the consolation of meeting a family of Irish origin, consisting of twelve persons, who had been raised in Kentucky, far away from the church, and, if at all educated in religion, in a false one, who located here, and are all coming into the bosom of the true church. One, a young lady, was publicly baptized and married to an Irish Catholic during our visit. The hills around are healthy. A stream of purest water, a stratum of coal, another of iron and another of limestone, under a tolerably fair vegetable mould are frequently found on the same hill side. Land can be obtained at from two and three to seven dollars per acre.

From *Wilksville* to *Pomeroy*, Meigs county, twenty-five miles; here we found the foundations of a new church solidly built of stone, far above High Water mark. Catholics are crowding in here in considerable numbers, fifty or sixty persons went to holy communion at the house of Mr. Gibbins, where the holy sacrifice was offered, and seventeen persons were confirmed. The bishop preached to large and attentive audiences, among whom were a few Protestant ministers, at 3 P. M. and again at 7 in the evening in the old court house, which now belongs to a Lutheran or Dutch Reformed congregation as a meeting house.

Marietta—nineteen confirmed. A school house and a new church are wanted here. We hope to see the congregation make a successful effort to build, immediately, the school house.—*Catholic Telegraph.*

There were fifteen persons confirmed at St. James' church, Meigs' creek, of whom five were converts. The grand-mother, the daughter, and three grand-children, were here, all at once, presented, or offered for the sacraments. At St. John's, Millersburgh, St. Dominic's, Guernsey, St. Michael's, Archer's Settlement—about fifty confirmed. These congregations, especially the first and last, continue to prosper—but in all there is improvement, and hope for the future. St.

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Dominic's has no resident pastor, and yet we hardly know where more good might be done by a devoted missionary than in that good congregation.

Sunday Creek—St. Francis—Thirty-four confirmed, of whom three intelligent men and one or two ladies were converts. *Monday Creek*—St. Peter's, a new and handsome church, of cut stone, roofed in, but not completed—all this, in great measure, accomplished by the zeal and generosity of one Catholic, who built the church without calculating when or how payment could be made. There were five or six confirmed. Zanesville—St. Thomas—Sixty-four confirmed in the forenoon, and sixty-two in St. Nicholas in the afternoon. These two congregations, especially the latter, have considerably increased since last visitation. Among the former were nine converts, and six in the latter. The church of St. Thomas is still unplastered, but around it several valuable improvements have been made. The congregation of St. Nicholas find it necessary to build a new school house, which, in a few days will be commenced; and this done, they will next—but not this year—enlarge the church. At St. James', Taylorsville, there were six confirmed.—*Ibid.*

Diocess of Louisville.—*Consecration of the Right Rev. Bishop Spalding.*—The long expected day of the consecration of a new coadjutor for the diocess of Louisville had at length arrived. On last Sunday, the feast of the Holy Name of Mary, we had the happiness to witness that most imposing and august ceremony in the Catholic church—the elevation of a member of the priesthood to the sacred hierarchy. That day so pregnant with happy expectations was unusually brilliant, and it will long be remembered in Kentucky. Early in the morning the streets of our city were crowded with a multitude of people, wending their way towards the Catholic church. Long before the hour appointed for the ceremony, the sacred place was filled to overflow, hundreds, we might say thousands, of persons remaining deprived of the pleasure of beholding it for want of room.

To attempt to give an adequate idea of that imposing ceremony would be a presumptuous and useless undertaking on our part, as we do not think we could do justice to the subject. There were present on the occasion the Most Rev. Archbishop of St. Louis, two bishops, besides the consecrating bishop, and the bishop elect, and thirty-eight clergymen. Among these were the Very Rev. Father Badin, the Very Rev. Mr. De Saint Palais, administrator of the diocess of Vincennes; the provincial of the Society of Jesus for the West, the Very Rev. Father Elet; two more members of the same society, three members of the order of St. Dominic, and the Rev. prior of the Trappist Monastery of Melleray, in France. There were likewise two priests from the diocess of Cincinnati, and two more from the diocess of Vincennes. The earnest desire of all to see the Venerable Bishop Flaget officiate was accomplished. According to previous announcement he acted as bishop consecrator, assisted by the right reverend bishops of Philadelphia and of Nashville. The attending officers were as follows: ecclesiastical notary and assistant priest, the Rev. Mr. M'Gill; deacons of honor, the Rev. Messrs. Hazeltine and B. J. Spalding; deacons of office, the Rev. Father Paulin and the Rev. Father Emig, S. J.; master of ceremonies, the Rev. Father Elet; assistant master of ceremonies, the Rev. Mr. Lavialle; chaplains, to the Most Rev. Archbishop of St. Louis, the Rev. Mr. Durbin, to the Rt. Rev. Bishop of Philadelphia, the Rev. Mr. Deparcq, to the Rt. Rev. Bishop of Nashville, the Rev. Father Jarboe, to the Rt. Rev. Bishop elect, the Rev. Mr. Quinn. About twenty-five clergymen were vested in chasubles.

At nine o'clock, every thing being prepared, they all formed themselves into a procession, and how imposing was the spectacle, when, thus dressed in rich attire, they proceeded slowly and gravely through the yard, from the vestry towards the main door of the church, and advanced through the middle aisle into the sanctuary, where every one took the place assigned to him! The different ceremonies prescribed by the "Pontifical" were then begun and gone through, with that imposing solemnity and that inspiring grandeur so peculiar to the Catholic church. They were interrupted only by the consecration sermon, which was preached, at the usual time, by the Most Rev. the Archbishop of St. Louis. He took for his text the 18th, 19th, and 20th verses of the 5th chapter of the 2d epistle to the Corinthians, and his subject, which he treated with a peculiar clearness, solidity, close reasoning, and force, and purity of language, was the "*Nature and the Perpetuation of the Apostolical Ministry.*"

The whole ceremony lasted about three hours, during which a most perfect order

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reigned in the vast assemblage that filled every part of the church; and we take pleasure in paying here a sincere and well merited compliment to our brethren of the different Protestant denominations, whose becoming reverence in the sacred place, and religious deportment on the occasion, are deserving of the highest encomiums.

At half past four o'clock in the evening vespers were celebrated with an unusual pomp, the newly consecrated bishop officiating pontifically, and the other bishops and the rest of the clergy being present, and singing the psalms alternately with the choir. They were followed by an eloquent and impressive address from the right reverend bishop of Philadelphia, on the ceremonies of the church, and service closed with the solemn benediction of the most holy sacrament given by the officiating bishop.

The right reverend bishop of Cincinnati was prevented from attending, by appointments which he had made for the visitation of his diocess previous to the arrangements of the consecration, and the right reverend bishop of Charleston, being unavoidably detained on the way, reached Louisville in time only for the evening service. These circumstances were regretted by all.

Thus was, amidst the sympathies of several of the brightest ornaments of the American hierarchy, a new prince created in the church of God; and thus, amidst the good wishes, and the earnest prayers of the Catholic clergy and laity of Kentucky, was a new bishop given to our diocess, whom his virtues and his talents have destined to be the support of the right arm of one of the most truly apostolical and the most venerable prelates of his age, and afterwards to succeed him, and to be like him the model, the pastor, and the father of this portion of the flock of Christ.—*Cath. Advocate.*

Good Shepherd's Convent.—On the 10th of August, the feast of St. Laurence, Sister Mary Martha made her religious profession in the chapel of this convent, and Sister Mary Philomena on the 28th of the same month, the feast of St. Augustine; the Right Rev. Dr. Spalding officiating on both occasions.

A spiritual retreat was lately given to the penitents, at the close of which four were baptized, three made their first communion, who had been baptized several months before, and twenty-two in all went to holy communion.—*Ibid.*

Diocess of New Orleans.—*Confirmation.* On Sunday, August 6th, the Rt. Rev. Bishop Blanc confirmed seventy-three persons in the church of the Annunciation, New Orleans. August 12, he confirmed one hundred and fifty-one in the Cathedral.—*Prop. Cath.*

Laying the Corner Stone.—On Sunday, August 6th, in the afternoon, Bishop Blanc, assisted by several clergymen, blessed and laid the corner stone of the new parish church, to be erected on the lot of the female orphan asylum, in New Orleans. The church is to be under the invocation of St. Theresa. Its erection will be a great convenience to the sisters and two hundred orphans, who hitherto have had no other chapel than an apartment in the asylum.—*Ibid.*

Diocess of Boston.—*Confirmation.*—On Sunday, July 23d, as we learn from the *Catholic Observer*, the Rt. Rev. Dr. Fitzpatrick confirmed one hundred and sixty persons in St Mary's church, Lowell. Lowell has three Catholic churches.

Burning of a Church.—On Friday morning, about 2 o'clock, flames were perceived issuing from the tower of the new church of SS. Peter and Paul, in South Boston, under the pastoral charge of the Rev. Father Fitzsimmons, and in a short time the entire building was enveloped in flames. This magnificent structure, now a shapeless heap of blackened ruins, was one of the most chaste and beautiful churches in our country,—and will prove, we fear, an irreparable loss to the city as well as to the Catholic community. By some, the conflagration is thought to have been the work of an incendiary, and by others, which is more probable, to have caught from sparks from another fire, raging at the time in Sea street. The following is from the Daily Evening Traveller of this city:—*Catholic Observer.*

"The Boston fire department were promptly on hand, but unfortunately were not able to save this beautiful building from total destruction. Their efforts were, however, successful in arresting the further spread of the flames, though the Orthodox and Universalist churches were in great danger, and narrowly escaped being burnt. Indeed the former was at one time on fire in the belfrey, but the flames were seasonably put out.

"The dwelling house of the Rev. Mr. Fitzsimmons, adjoining, took fire and was partially damaged, and the occupants of all the houses in the neighborhood had hard work to save

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them from catching fire. The burnt church was a substantial stone building, erected some five years ago. Its entire cost was about $75,000, and its interior decoration was of the most elegant and costly description. An organ built by Appleton at an expense of $4,500, and a beautiful crucifix by Ball Hughes were burnt. The vestments and altar furniture were saved. The insurance, as we learn, is as follows: at the American office, $20,000; National, $10,000, New England, $10,000. The Firemens' office had $3,000 on the organ."

OBITUARY.

DIED, at the convent of Mercy, Galena, Illinois, on the evening of the 14th August, Sister MARY GERTRUDE MAGUIRE, aged twenty-three years.

The deceased was born in Harrisburg, Pa., and from her infancy gave proofs of that deep piety and devotion, for which, in after life, she was distinguished. In obedience to the call of divine grace, she withdrew from the world to the convent of Mercy, established in Pittsburgh, where she entered the novitiate, and received the white veil at the hands of the Rt. Rev. Dr. O'Conner.

She was one of that courageous and devoted little band sent out, about two years ago, by the Rt. Rev. Dr. O'Conner, to the late and much lamented Dr. Quarter, bishop of Chicago. She made her solemn professions, and took her last vows, on the 21st of November, 1846, in the cathedral of Chicago, in the presence of the same venerable deceased prelate, and was appointed by him, shortly before his death, as one of those good sisters, who were to form, at Galena, a branch house of that invaluable order of religious ladies, but which was not established until after his death.—*Pittsb. Catholic.*

DEPARTED this life on the 16th Aug., in the convent of St. Mary's, Somerset, Sister CATHARINE BECK, in the 33d year of her age.

In recording the death of Sister Catharine, it is with pleasure we have it in our power to say, she died the death of the just, so far as it is in the power of those who knew her well to judge; endowed with every disposition of a true and faithful religious, she was a model for all in her community, in the strict practice of the duties of her vocation. She embraced the order of St. Dominick on the 15th of August, 1835, and on the 30th of August, 1836, made her solemn vows, taking St. Catharine of Sienna as her Patroness. She was a native of England, of respectable parents, being niece of Right Rev. Bishop Walsh, of the midland district, England. She was, indeed, of rare virtue before she entered the order, and endeavored to advance daily in the paths of perfection.—*Catholic Telegraph.*

DIED, on the 20th of August, at the Orphan Asylum, N. Orleans, SISTER LORETTA, aged forty-two years. The deceased was born in Ireland, but came at a very early age to America, and afterwards joined the community of Sisters of Charity, at Emmitsburg. In 1834, having been thirteen years in the society, she was sent to N. Orleans, where she remained till 1840. She was then recalled to St. Joseph's, to fill the office of assistant mother; but on account of her delicate health she soon returned to N. Orleans, where she presided for some time over the charity hospital, and afterwards founded the free school near the asylum. In 1844, the society of Sisters of Charity having been distributed into provinces, Sister Loretta was appointed visitatrix of the southern province, and founded the novitiate of Donaldsonville, which she directed till the period of her death. Gifted with a sound judgment and rare prudence, and possessing the religious spirit in an eminent degree, she was qualified to render the most important services to the society of which she was a member.—*Prop. Catholic.*

DIED, on the 2d September, at N. Orleans, the Rev. PETER CHAKERT, of the congregation of the M. Holy Redeemer. This zealous and amiable clergyman was born in 1808, in Bohemia. At the age of 24 years he entered the congregation of the Most Holy Redeemer, and was raised to the priesthood in 1834, soon after which he was sent to the U. States. Here he labored for several years, in missionary duties, in Pennsylvania, Ohio, Illinois, and other parts of the country, where he distinguished himself by his active zeal and fervent piety. In 1844 his merit pointed him out as a fit person to preside over the Redemptorist congregation in this country, and he was accordingly appointed to that office, which he filled for three years with credit to himself and advantage to his community. In the fall of 1847 he was appointed to the pastorship of the church at Lafayette city, N. Orleans, where he endeared himself to all who knew him. By exposure, in visiting the sick, he contracted a congestion of the lungs, which in the space of four days terminated fatally. He was buried on Sunday the 3d of September, in the church of which

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he had been pastor, amid the regrets and prayers of his devoted flock.

DIED on the 30th July, Sister STELLA (Hopkins), of the society of Sisters of St. Joseph, Emmitsburg.

FOREIGN.

GERMANY.—*Question of Religious Rights.*—On August 21, the diet at Frankfort commenced the discussion of those articles of the project of the fundamental rights, which relate to the question of religion. The report of the committee was to the following effect:—

"Every German has a right to the entire freedom of conscience and of religion.

"No obstacles can be placed in the way of the public or private exercise of any form of worship. Every crime or offence committed in the use of this liberty shall be punished conformably to the law.

"The extent of civil and political rights cannot be limited or modified by any religious confessions whatever. Such confession can in no case withdraw itself from the duties prescribed by the laws of the state.

"Germans have the right of constituting themselves into new religious sects. Such sects have no occasion to be formally recognised by the state.

"No person can be compelled to celebrate any religious ceremony or act whatsoever.

"The validity of marriage results from the civil act; the nuptial benediction shall not take place till after the completion of that act.

Four amendments have been presented, on the 4th of these paragraphs, by several members belonging to the minority of the committee:—

"1. Religious associations, as such, are independent of the government. This arrangement applies as well to the associations actually existing as to those which may hereafter be formed. They rule and administer their own affairs.

"2. The same amendment, with the last sentence thus amended: 'their *internal* affairs.'

"3. Every religious association has the right of itself of ruling and administering its internal affairs without the participation of the state. The ratification of the state is not necessary for the nomination of the functionaries of the state. The *patronage of the state* (*i. e.*, the nomination of the seigneurs of the villages, the municipal councils and others) is abolished.

"4. The state cannot grant privileges to any religious association. There is henceforth no state religion."

Forty-two other amendments were proposed. In the sitting of the 21st, M. Philipps, one of the professors of the university of Munich, deprived by means of the intrigues of Lola Montes, M. Vogel, Catholic *curé*, and M. Déringer, one of the most eminent members of the faculty of Bonn, energetically defended the liberty of the church and of religious associations. "If we wish for the unity of Germany," said M. Philipps, "we must restore the primitive independence of the church."

MM. Weissenborn and Biedermann, who are attached to other parties, expressed themselves in the same sense. The last especially had no fears about any dangers of this independence, because liberty would know how to vanquish them.

M. Paur, professor at Neiss, in Silesia, feared, on the contrary, the dominion of the church, from the time that he entered on public life, and asserted that thence arose to the state the necessity of providing safeguards for its rights. This speech was supported by others, who showed themselves still more vehement in their fears about the influence of the clergy; and used the arguments familiar to men who only seek for liberty for themselves.—*Tablet.*

The Church in Germany.—The recent debate in the Frankfort diet, on the question of religious rights, will be read with painful interest, as the beginning of a struggle in the field of German politics, even of greater moment than that which has terminated so calamitously in Switzerland. The present is the age of the reconstruction of nationalities and of the formation of a completely new system of international law. Every where it is required to adjust ancient institutions or ideas with circumstances hitherto unknown; each nation in turn has to make its "concordat" with the church. The enemies of the church meet her in different countries under somewhat different aspects. Thus in Switzerland we beheld opposed to her a Protestantism which had lost every fragment of its ancient creed except a hatred to the Catholic church incompatible with its professed opinion of her weakness; we saw a subtle and unscrupulous policy recklessly making use of a bare majority to take away from the rest the inheritance of their faith, the rights of their citizenship. In the exercise of mere power, they have sup-

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pressed abbies and communities; they have extinguished the lights which had burned for centuries before the altars, symbols not only of the Divine Presence which was there, but of the social happiness and peace which is now dimmed or extinguished in their ruins. A unitary centralising system of national reconstruction implies much discontent and suffering in those very words; but if we add to the venerable and salutary feelings thus destroyed, the breaking up of old and useful foundations, partly from infidel jealously, partly from avarice, partly from the insolence of power; if we add the immediate misery brought upon the poor religious, driven out to spend their old age in penury; the future deficiences, which will be felt, as in England, centuries hence, from the drying up of such a source of relief; the constant discomfort and sense of degradation caused by the presence of troops from one canton enforcing upon another, and maintaining in it, a system of policy abhorred by all but the bare majority—we surely derive from the whole an idea which little recommends this particular aspect of social change to our sympathy or respect. The external condition of Catholic Switzerland at this moment might almost be described as one of quiet misery; in that narrow field the enemies of the faith have obtained a complete material triumph, which is still going on, in the successive suppression of religious associations, leaving only for the church that slow but certain victory which is obtained by the patience of suffering.

In Germany we meet with a fresh element, different from any either in Switzerland or France. In the two latter countries there has been little or nothing of the merely schismatic spirit. All has been either avowed infidelity or tenacious faith, except so far as a tinge of Gallicanism might at intervals, and in individual minds, weaken the latter. The movement, however, of Ronge and Czerski, in 1844, was quite as much of a political as of a theological description, and was an attempt to dress up a religion which should be independent of the holy see, should fall in with German nationality, and retain just so much of externals as to please the somewhat artistic and æsthetic predilections of the German mind. To any thing like a creed this incongruous "German-Catholicism" had no sort of pretensions. The several "confessions of faith," issued in that year of miserable and puerile apostacy, contented themselves with calling various principles of the Catholic church "nonsensical," or other like epithets of summary condemnation, but had not even the character of grave, deep, and earnest heresy. They showed a vulgar animosity to the faith, but evinced not so much religious delusion as a deplorable absence of all religiousness. It might well, therefore, have been expected that this movement would have had no very permanent effect upon the German mind. The intellect of Germany is, in speculation, very fearless of consequences; it is prone to indulge in what appear dreamy and mystical researches, but which in reality are thoroughly real, only beyond the average fathom of those whose nature does not lead them to such abstruse investigations. If one viewed this temper in combination with their natural love of externals, which Lutheranism has stripped off religiousness without destroying it, as Calvinism did, one might have imagined Germany would have despised the superficial heresy of Ronge and Czerski, and that it would have died away imperceptibly. Very recent events, however, hardly bear out this view, although, in the volcanic agitations which have convulsed Europe within the last few months, public attention has been withdrawn from the subject. The coincidence of the debate in the diet of Frankfort on the question of religious liberty, with the reappearance of Ronge's party at Vienna, is sufficiently significant. That party is imitating Luther's vehemence in declaiming against the cloister and the confessional, much as Ledru Rollin may try to reproduce Robespierre and Marat. But the cry which really recommends them to modern Germany is that of "a Synodal Church;" the reformation they are seeking to carry out is not theological, but political. For faith they care simply nothing. Catholicism is in Germany as in Switzerland and France, the only system in which any thing approaching to faith is to be found; it is not too much to say that it will ere long be the only system even claiming to be Christian. The nationalizing party in Germany would be very ready to leave Christian faith in the hands of the Catholics alone. They cannot do without a public religion, and all they require is, first, that it shall be thoroughly national and secular, and next, that it shall be vague enough to comprehend all, from the Pietist to the philosopher. The national theory (applying that word in a certain limited sense, because

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nationality, rightly understood, is indeed connected with our noblest feelings, and is to be held in reverence),—the national theory, in the sense in which the Swiss and German democrats understand it, is essentially unitary in every respect; as it absorbs all local government into the iron despotism of the central authority, so it seeks by all means to crush and abrogate the independence of the church, and completely to merge it in that of the state. Such was the tendency of Protestantism from the very beginning. Witness the indignation Henry VIII and his archbishop sought to infuse into the English people at the idea of their being controlled by an "Italian Priest." Such was the policy of Gustavus Vasa, such that of Christiern III, all alike ending in the utter slavery of religious bodies generally to the state, the Catholic alone retaining a freedom of which neither the rack nor the axe could deprive him, that faith which indissolubly bound him to the rock of Peter. We have witnessed the same history repeated in Switzerland, and we shall probably see it in Germany also, with the difference, that the power which is now grasping at despotism is a centralizing diet, whereas, in the sixteenth century, it was a king; of this spirit there seems much more in Germany than there is in France, and we proportionately augur sadly of the sufferings in store for the Catholic church in that vast empire which is now forming itself into being. More than three months ago it was boasted by the Protestant party in Bavaria that the main objects of the Frankfort diet being to secure the political unity of the German people, the basis of this unity was to be the transformation of the Catholic church in Germany, into a schismatic national community, independent of the see of Rome, one of the measures towards this end, being the total abolition of all the religious orders, whatever the purposes of their institution. In Baden there is a movement, looking in the same direction, and large enough to be called serious, in favor of doing away with the celibacy of the clergy. In the presence of these facts, how strange it seems to remember that at the breaking out of the Austrian war, the holy father was by some called timid and scrupulous, for his most just and wise forbearance of making any declarations which might have precipitated the schism which is now threatening to take place! His charity to the souls of his children was counted as cowardice. It will be sufficiently evident to any one reading the debate at Frankfort (given in another part of our columns), more especially the speech of Mr. Beisler, the Bavarian minister of public worship, that the idea of a German schism will not be lost sight of, and no less certain is the haughty foresight of M. Vogt, that such a political church, cannot for any great length of time energize, that it will be swept away by a consistent rationalism, which no power but that which is beyond nature—no power but the living ideas of Catholicity can overcome. One can understand the disdain with which a Vogt or a Proudhon must look upon those who are attracted by the more timid fiends of Protestantism or "German-Catholicism," a feeling how different from the deep hatred which glows in their bosoms at the name of the holy Society of Jesus. The principles proposed by the committee of Frankfort, as well as those laid down in the draft of the Prussian constitution, are characterized by all that elasticity by means of which "the liberty of all" is reconciled with the thraldom of the Catholic worshipper. "No obstacle is to be placed on the exercise of any public or private worship;" yet, "any offences committed in the use of this liberty shall be punished conformably to the law." "No civil rights shall be limited by any religious profession," yet, "in no case shall any religious profession free persons from the duties prescribed by the laws."

The second thing which the Germans appear to aim at in the superficial theory of Neo-Catholicism seems to be a system of doctrine loose enough to take in all particular forms of heresy, and at the same time affording a certain scope for that religiousness which they allow as a fact or phenomenon of the human mind. This is what the late king of Prussia tried on a comparatively small scale when he amalgamated the Lutheran and Calvinist confessions by his royal ukase, and is now attempted in a larger field by the Frankfort diet. It will, however, be speedily found that no real or permanent sense of religion is attainable without a fixed and definite belief; and Catholicity itself, without its dogmatic ideas—Catholicity, without its great ascertained principles, permeated alike by ardent love and undoubting faith; Catholicity, without that spring and basis of vitality which the meanest Christian soul possesses by its communion with the chair of Peter, would cease to be Catholicity; it would become poor, tame, and passionless,

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like Anglicanism, or any other of the outworn political or fanatical formations of the sixteenth century. Not that these absolutely die. No; they may exist, like dead branches fallen from the tree, as Nestorianism has existed from the days of Theodosius. But not the less for ever will Catholicism be Christianity and Christianity Catholicism.—*Ibid.*

The Question of Religious Liberty.—The draft constitution of Prussia comprehends the following articles relative to the liberty of worship and of instruction:—

"Art. 16. Participation in civil and political rights can in nothing be affected by religious profession of individuals or their affiliation to any religious society whatever: the accomplishment of civil and political duties shall no longer be affected by these circumstances. Liberty of creed and of worship is guaranteed to all Prussians.

"Art. 17. Every religious society is free and independent before the state, as to its internal affairs and the administration of its revenues. The relations of these societies with their chiefs are free. The promulgation of their ordinances is subjected to no other conditions than any other publication.

"Art. 20. Every one is free to teach and to found educational establishments. Preventive measures are prohibited in this respect. Parents and tutors are held responsible for giving elementary instruction to their children and pupils; but they may have them instructed and brought up where they will, and this right can in no manner be restricted.

"Art. 21. The expense of the establishment, maintenance, and development of the popular schools, is borne by the communes and subsidiarily by the state.

"Art. 22. The public popular schools and all other public instructional establishments, are placed under the control of special authorities, and are free from all ecclesiastical control.

"Art. 23. A special law concerning teaching regulates the whole of this matter in conformity with the principles thereupon laid down."

The Catholic association formed at Cologne has addressed a strong protest to the national assembly, complaining that the draft of the constitution does not expressly guarantee the inviolability of the property of the church, and that, instead of granting unlimited liberty of teaching, it places the public establishments for instruction under the control of special authorities, and frees them from ecclesiastical authority. This protest thus concludes:—"The national assembly cannot wish to place three millions of Catholics under a constitution which would make them, from the bottom of their conscience, bless the day when they should be permitted to abandon a state to which they have hitherto belonged."—*Ibid.*

SPAIN.—*Ecclesiastical Property in Spain.*—It is already known that the queen of Spain has, by decree, suspended the sale of the property, of all descriptions, belonging to the commanderies of the four military religious orders—the hermitages, sanctuaries, brotherhoods, and associations. The true reasons of this suspension, and their importance, will be best learnt from the report of the Junta appointed to propose a mode of arranging the questions that had arisen between the church and the state. This report bears the signatures of Manuel Joachim, bishop of Cordova; Paul, bishop of Valencia; Joseph, bishop of Lerida; Manuel de Seijas Lozano, Eleuther Juantorena, Pedro Reales, and Ventura Gonzalez Romero.

The Junta consider as unquestioned the right of the Spanish church to be honourably endowed by the state: the right of the church is unassailable, the obligation of the state binding, and the means ought to be equal to their end. The means of endowment ought to be stable, and not exposed to fluctuations—so far, at least, as is permitted by the natural instability of human affairs. The consequence of this principle would be to give a new form to the immovable or real property which the church now possesses, in virtue of the settlement of 1845, which, experience proves, does not produce a constant and sure revenue. The interest of the church, then, would counsel the sale of her real estates for a perpetual rent, and of her other property for cash, to be invested in the funds or other sure security.

The principle of the alienation of church property being admitted, the endowment of the clergy is, in the opinion of the Junta, singularly facilitated, without bearing on the nation directly or excessively. The inconveniences of mortmain being guarded against—inconveniences exaggerated by the opinions of the age—there will be no great difficulty in allowing the church the right of succession, under proper precautions. Neither is there any thing to hinder the consigning to her for

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sale the property of the brotherhoods and associations; for nothing can be more natural than to devote to that object property which, though not of an ecclesiastical nature, was destined for religion. The Junta has also turned its attention to the commanderies of the military orders and that of St. John. Their estates, whatever vicissitudes they may have passed through, are properly ecclesiastical, as were the orders to which they belonged. They were handed over in perpetual administration to the kings of Spain, in their quality of perpetual grand masters; their revenues were given up for certain public necessities, and at last the holy see permitted the sale of a part of them. If such estates as are not already secularised were sold, by way of a rent charge, an important resource would be gained for the endowment of the church and its ministers.

This concession would moreover avert an imminent conflict; for when the holy see had shown itself so ready to oppose its apostolic authority to the settlement of the questions already in agitation, prudence would counsel that others should not be raised, as to the alienation of property without consent of the church.

A serious difficulty would prevent the entire fulfilment of the wishes of the Junta, in that a portion of the lands, those of the commanderies of St. John, had been set aside for the extinction of a loan contracted by the state. Sensible that one particular obligation, however preferable and sacred it may be, cannot be attended to at the absolute neglect of other obligations of the state, the Junta conceives it would be a conciliatory course to exclude from the proposed measure the commanderies that have been applied to the public use, and that the holy see would assent to that course.

The Junta had not forgotten those venerable religious, virgins consecrated to the Lord, that excite the sympathy of every Spaniard. The estates which they had possessed, and whose sale had been suspended, were administered by the state. Their revenues were decreasing every day, and their value deteriorating; and would disappear without profit to any one, leaving on the state the obligation of paying their pensions to these ladies. Let those estates, then, be sold, to be paid for in government bonds, to be withdrawn from circulation, and separately funded as a three per cent. stock, the dividends to be paid to the general corporation of the religious. This plan would ensure the support of the ladies, and prevent the destruction of their property, while the creditors of the state would have a means of realising their demands.

To avoid conflict and fresh disagreement, the Junta conceives that the co-operation of the holy see should be solicited for these measures. It is high time that a safe road should be chosen, and that obstacles should be smoothed instead of being invited. The holy see, that great and magnificent institution, the corner stone of Catholicism, has never been swayed by narrow views or paltry aims. Exalted high above the sphere wherein mundane interests clash, it guards the doctrine and supports the interests of the church; but it never ceases to lavish its treasures in favor of the people. The measures proposed by the Junta are entirely in accordance with the constant spirit of the church, that has ever looked on its patrimony as the patrimony of the poor. It cannot be doubted, therefore, that the church and its universal pastor will rejoice to see these lands portioned among the laboring and virtuous poor, who, issuing from wretchedness, would have a field to cultivate and a roof to shelter them, which they would owe to the goodness of her majesty and to the munificence of the vicar of Jesus Christ.

The Junta firmly trusts that so it will be, having for guarantee that solicitude which the apostolic delegate always evinces to conciliate the interests of the state and the church. Her majesty is entreated not to delay her course in that path wherein she will encounter the blessings of her people. Thousands of families would be provided for by dividing these lands into small lots, charged with a rent for ever; and the state would change into proprietors a mass of misery deserving the care of the church and the government.

Eight resolutions follow, formally embodying the above recommendations.

From Madrid, our correspondents state that M. Mon has commenced his administration with the announcement of some financial reforms, which it is hoped, rather than expected, he will be able to carry out. His principal plan, an excellent one if he will be able to carry it into practice, is to reduce the expenditure and reform the tariff.

The rumors of further changes in the cabinet have ceased. The cortes are not to be called together before November or December.

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An insurrection, it is said, was expected to break out in Seville before the confinement of the duchess of Montpensier. A column of 500 infantry and 100 horse, commanded by General Lersandi was about to march from Madrid against the faction of Pico in La Mancha, which has always been described by the ministerial journals as consisting of only 20 or 30 at most.

An English gentleman, name not known, shot himself on the 6th in Madrid.

We learn that the revolutionary party in Catalonia were again becoming formidable. They had blockaded Berguin in that province, for refusing to pay its quota of a contribution imposed. Troops were fast leaving the capital to put down the movement.

LATER NEWS.

BOSTON, *September* 24.

The steamship Acadia arrived at her berth this morning at half past 5 o'clock.

The queen addressed parliament from the throne on the 5th inst., and has since taken her departure for Scotland.

The visit of Lord John Russell to Earl Clarendon seems to furnish almost the only theme for speculation amongst the Irish politicians. The premier landed at Kingston on the afternoon of the 1st inst., and was received with a certain degree of respect. Demonstrations of applause and disapprobation seem both to have failed.

Ireland continues in a state of tranquillity.

ITALY.—*Rome.*—On Tuesday, 15 August, the day of the assumption, his eminence, Cardinal Fransoni, prefect of the propaganda, assisted by the Rt. Rev. Dr. MacHale, archbishop of Tuam, and the Rt. Rev. Dr. Nicholson, Archbishop of Corfu, consecrated to the bishopric of Port Victoria in New Holland, Mgr. Serra, a Spanish Benedictine of the congregation of Monte Casino, already apostolic missionary in that island. The ceremony took place in the interior chapel of the propaganda. The students of the Irish college assisted at the ceremony. Mgr. Serra is the first bishop of a vast diocess, erected at the end of last year by his holiness.

On the 15th arrived at Rome the celebrated Abbate Rosmini, founder and superior of the institute of charity, charged, according to the Turin papers, with a mission to the pope from Charles Albert. He occupies the Albani palace.

Cardinal Oppizzoni, Archbishop of Bologna, has issued a circular calling on the faithful of his diocess to assemble in the churches to thank the Blessed Virgin for her manifest intervention in the recent attack on Bologna, when the city was on the point of becoming a prey to the flames.

His holiness, anxious to spread religion and civilization to the east of Africa, has just nominated a vicar-apostolic of Madagascar.

The *Epoca*, of Rome, of the 1st, publishes a circular letter from the Marquis Muli, president of the National Club of Rome, to all the clubs of Italy, proposing a general organization of them by a common statute. On the occasion of the secular anniversary of the death of Saint Joseph Calasanzio, who arrived at Rome in 1648, a triduum was celebrated at Rome on the 25th, 26th, and 27th ult. On the third day the pope went to the church of Saint Pantaleon, and, having administered the sacrament, passed into the contiguous oratory of the college, and, being seated on the throne, published the decree for the beatification and canonization of the Rev. Father Peter Claver, of the Jesuit society. The pope, having received the thanks of the father postulator, replied: "I render thanks to God, who, in these days of so many difficulties, testifies to Italy, and to the world, how much he has at heart his holy religion, by raising up men of fervor in those places where the laborers are few and the harvest is abundant. It is no small encouragement given to us by the Lord, when he gives to our contemplation men who have for so many lustres devoted themselves to enriching the church with new conquests. This consolation is the more grateful, as it is most painful to see in the times in which we live that there is being introduced into all Catholic Italy, and even into the centre of Christianity, Protestantism, not by one accomplice, but by thousands and tens of thousands of accomplices. They manifest the most ardent vows for Italian nationality, and yet in order to promote it, they use the most abominable means calculated only to destroy it. At the moment when Germany, animated with the same spirit, acknowledges that a diversity of religions is the greatest obstacle to the end proposed, inasmuch as the Protestants form projects of a union, there are found in Italy men who, without dreading an immense religious scandal and an immense political danger, presume to introduce the pestilential seed of separation of the unity of faith in order to obtain unity of

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nation. This is the point to which passions blindly lead. Let us pray to God that he will disperse this darkness, and, confiding in divine promises, let us recall to our minds that the gates of hell shall never prevail against the church."

Advices from Rome, dated the 5th instant, state that tranquillity continues to prevail in the Roman capital. The pope had received petitions from the northern provinces, demanding that the resolutions of the chamber of deputies relative to the defence of the country and the organization of the army should be carried into execution. The correspondent of the *Times* states that the penury of the treasury is causing considerable embarrassment. An appeal to the faithful is said to have been proposed to his holiness lately, but he said that that resource should only be essayed *in extremis*, and that he still had hopes that his children of Rome would enable him to obviate all his difficulties.

The latest dates from Genoa announce that after much difficulty tranquillity was re-established. From Piacentia news has been received that a most destructive epidemic had broken out among the Austrian troops.

The Austrian conditions of meditations are —the sovereignty of Lombardy to be retained, and no conditional territory to be ceded to Austria. A liberal constitution is promised to Milan and Vienna, under the Austrian viceroy.

The young wife of the hereditary prince of Parma, sister of the duke of Bordeaux, has given notice that she intends to maintain the right of her line in the duchies, having given birth to a son born an Italian, at Florence.

The Roman chamber was prorogued to the 15th November. The pope has resolved to send a representation to the congress on the Italian question.

Desperate Struggle in the City of Parma.—A letter from Turin, under date of the 2d inst., states that the Austrians, having levied a contribution of four hundred thousand florins (£32,000) on the city of Parma, payable in twenty-four hours, and the same not being forthcoming at the designated time, the army, according to custom commenced pillaging the city. The inhabitants, however, encouraged by the patriotic defence of the town of Bologna, rang the tocsin, and flying to arms, a fearful battle commenced. Even the women and children took part in the defence of the city, throwing furniture and other missiles from the windows upon the heads of the Austrian troops. The population of the surrounding country were hurrying to the assistance of the citizens. The result of the struggle has not been ascertained.

French Troops in Venice.—Four thousand French troops are reported to have arrived at Venice.

The accounts from Italy and Rome state that the whole country is in a disturbed and excited state. Tumults had occurred at Genoa, Leghorn and Rome, which were suppressed with the greatest difficulty.

Settlement of the Austro-Italian Question.—The latest advices from Paris, received by the London papers, announce the important intelligence that the French government, on the 7th inst., received despatches from M. Arago, the French minister at Berlin, announcing officially that Austria has accepted the mediation of France and England for the settlement of the Italian question.

FRANCE.—The vicars-general of Paris have published a letter of the sovereign pontiff, written in reply to an address they had sent on occasion of the death of the archbishop. In his letter his holiness says:—"That heroic act of charity has thrown upon the episcopate and clergy of your illustrious nation, of the whole Catholic world, a double and dazzling glory. It rejoices us to think that by the grace of the God of mercy, the soul of the deceased archbishop, crowned in the kingdom of heaven with immortal glory, and united to the choirs of the Blessed Spirit, will not cease to pray and beseech of the most merciful Father of all mercy to shed the abundance of his divine blessings upon France and upon the Christian world, and to preserve His holy church from all calamity."

It is stated that the Abbe Meirieu, grand-vicar of Digne, is about to be elevated to that see, vacant by the translation of Monsignor Sibour to the arch-diocess of Paris. The report that the chapter of Notre Dame had addressed a petition to the pope against Monsignor Sibour's confirmation, is totally unfounded.

The secret consistory, at which the preconisation of the archbishop of Paris is to take place, will be held, it is believed, some day during the present fortnight.

The bishop of Natchez, (United States) has lately arrived at Paris, and is staying at St. Sulpice.

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The bishop of Montauban is to be presented for the approval of the holy see as archbishop of Avignon.

The *Drapeau National*, in commenting on the spread of religious ideas in France, states that the brave Gen. Duvivier, one of the victims of the barricades, lived and died a good Catholic, and that General Bedeau more than once received the holy communion during his illness.

Unsettled State of Affairs.—Lamartine has published a defence of himself against the charges brought forward. Gen. Cavaignac has been compelled to deny the intention of suppressing the Paris *Constitutionnel*. This journal and *La Presse* have resumed their fierce attacks upon the government. The latter wages war against the republic in spite of Gen. Cavaignac's declaration that he would not allow the republic to be impeached.

The approaching elections to fill the vacant seats in the assembly begin to occupy public attention.

Emile de Gerardin, the Orleanist editor of the *Presse*, is a candidate with M. Delessert and Marshal Bugeaud. The latter, it is said, has refused the command of the army. If an armed intervention should take place in Italy, indeed, he would not accept any command offered by General Cavaignac.

The *Moniteur* states that the Ottoman government has recognized the French republic, and that General Aupick, the French minister plenipotentiary, presented his credentials to the Sultan on the 26th ult.

The Bonapartists are moving both in Paris and the departments, with the view of electing Louis Bonaparte to the presidency of the republic.

The local disturbances in the provinces continue. They arise principally from an extraordinary tax of 45 centimes imposed upon the people by the provisional government.

A serious quarrel had occurred between Generals Changanier and Cavaignac, growing out of the defection of the national guards, a small portion of each division only having appeared at the reviews on Sunday. A sharp correspondence between them had taken place.

It appears that on the 3d inst., the garrison of Paris, and a portion of the national guard, were reviewed on the Boulevards by General Cavaignac, who was loudly cheered; between seventy and eighty thousand were under arms, of whom about twenty thousand belonged to the national guards, only one battalion being called out from each legion.

Although the national guard was invited to attend the review, in great force, it was found that not more than three hundred men were mustered from each battalion, and in one battalion the number was under two hundred and fifty. This rebuke, proceeding from such a body, has been keenly felt, and has given serious uneasiness to the head of the government.

It is generally understood that several causes of dissatisfaction have led to this species of negative demonstration.

The first and principal is the offensive expression used by General Cavaignac against the legitimate party, and particularly against some legions of the national guard, which, he affirmed, were conspiring against the government.

The second cause was that the government abstained from contradicting a report that was generally circulated of the arrest of two high military functionaries, understood to be Gen. Lamoriciere, minister of war, and Gen. Changarnier, commander of the national guard.

The third cause assigned was the dissatisfaction produced by the distribution of the crosses of the legion of honor amongst the legions of the national guards.

The Paris papers of the 7th inst. state that, notwithstanding the appointment of General Lamoriciere to the command of the army of the Alps, there appears every probability that peace will be preserved.

It appears that General Lamoriciere and M. Marie have been endeavoring, by a transaction with Odillon Barrot, Berryer, and others, to form a fusion of all parties, in which they have not succeeded.

Ledru Rollin is about starting a new journal.

The French Republic.—The acceptance by Austria of French mediation has had a favorable effect, and French funds advanced steadily, closing 3f. 45 a 5f. 71½.

Later intelligence from Paris informs us that the project of the assembly was proceeding much more rapidly and with much greater unanimity than was expected. There seems to be with the majority a desire to have all obstructions towards a full and fair development of republicanism removed, they having decided by a large majority that there should be a preamble to the constitution.

The assembly proceeded on Thursday, th-

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7th inst., to examine, article by article, the preamble drawn up by the committee.

Two different amendments were proposed, one of which, the first, was to substitute the principle for that of dogma, which was adopted.

The second was one proposed by M. Deville, which was intended as a keen satire on the policy of the government, or on Gen. Cavaignac in particular. It was to annex to the words "in the presence of God," the addition, "in a state of siege," &c. The amendments were rejected by large majorities.

The assembly goes on with the 8th paragraph on Monday next, as yesterday (Friday) and to-day (Saturday) are reserved for new arrangements and general business.

The paragraphs to be taken up on Monday, will involve certainly another, perhaps tedious, debate on socialism, as it seriously interferes with one of their most favorite subjects—the question of the *Droit du travail*.

The project has been put forth, and has been firmly seconded, and a petition thereupon presented to the national assembly, praying that body to raise funds to enable twenty thousand families, now unemployed in Paris, to establish themselves in the colony of Algeria.

It is not at all unlikely that the treasury, being empty, an effort may be made to raise funds for the object by formal subscription.

The *National*, which is considered the official organ of government, confirms, on Thursday, the account of despatches having been received at the ministry of foreign affairs from the minister at Berlin, of the acceptance by Austria of the mediation of France and England on the Italian question.

The *National*, however, modifies the satisfaction by adding, "we are not able to guarantee the perfect exactitude of the news, and we believe the government has not received a confirmation of it from Vienna." The *Constitutionnel* is less reserved on the subject in the discussion already noticed.

The only amendment passed was M. Beauchard's pledging the government to economy. It was very strongly opposed by the committee, but passed by a majority of fifty-eight. A scene of great confusion took place at its decision. Several members insisting upon open votes, others upon ballot. An amendment, proposed by M. Bacos, to add to the words, "if the republic has for basis family ties, property, and public order," those of "and labor created," an immense tumult ensued, which was only ended by the amendment being referred to a committee.

The *Moniteur* appeared on Thursday without the usual returns of the Bank of France. No explanation was given, and it was expected the delay would create uneasiness on the bourse.

Gen. Beaugrand, a distinguished officer under Napoleon, died on the 7th.

There have been several riots so serious that the authorities of one of the departments had petitioned the executive to place the department in a state of siege. It is stated that government are in full possession of a Louis Bonapartist plot, with ramifications at Lyons, and ten other places, and that they will put it down with a strong hand.

Louis Napoleon has announced himself as a candidate for the assembly in the department of the Seine.

It is said that conferences have been held between the monarchists and moderate republican party in the assembly, which it was expected will lead to a fusion of all in behalf of the republic. It is expected that the constitution will be voted by the end of October, and that the assembly will then be prorogued till December.

Much disturbance continues to prevail in the departments of France, nor is the government at ease respecting the tranquillity of the capital.

The greatest precautions, however, were being taken to meet all exigencies. In the commercial circles the intelligence of the acceptance of the Anglo French mediation by Austria, was not generally believed, though a prolongation of the armistice was expected. A letter from Toulon says, that in consequence of successive telegraphic despatches received there, an unusual movement was taking place.

All the disposable steamers were being got ready for sea, and prepared for the reception of troops and artillery. Four first class steamers were already under way, and it is confidently reported that they are intended to carry a brigade to Italy. The greatest activity prevails in the arsenal.

The *Constitutionnel* states that two regiments of the line, and a battery of artillery, returned from Algeria, would reinforce the brigade at Marseilles.

The *Observateur* states that the government entertained the intention of declaring the department of the lower Pyrenees in a state of

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siege, in consequence of their resistance to the popular wish.

In the Paris assembly, yesterday, M. Bastide announced officially that Austria had accepted the proffered meditation of England and Spain. It was rumored in the assembly that a Bonapartist plot has been discovered.

GERMANY. — *Frankfort.* — Commercial affairs, which were improving, have at once received a check by the warlike tone of the diet, who, by a majority of seventeen, have refused to sanction the armistice which has been concluded between Prussia and Denmark.

As this was a direct violation of the authorized step which Prussia had taken, the minority resigned in a body, on the 5th inst.

The debate took place in a crowded assembly, and amid much excitement, on the motion that the national assembly decrees the stoppage of the military and other measures connected with the fulfilment of the conditions of the armistice. The numbers were ayes 338, noes 321—majority 17. For the motion upon the question subsequently put, that the national assembly resolves that the question, as to the stoppage of the fulfilment of the armistice, shall not be put to the vote until some resolution as to the armistice itself has been formed by the assembly, it was rejected by a vote of 244 to 230. The assembly broke up amid great tumult. The ministry met in council almost immediately afterwards, and, as before stated, resolved to resign in a body.

The city continued in a very disturbed state till a late hour at night.

Denmark and the Duchies.—Advices from Hamburg to the 6th inst., state that the provincial government of the Duchies of Schleswig and Holstein have refused to acknowledge the armistice concluded by Prussia, in the name of the German confederation.

The blockade of the Elbe and Lahda has been raised since the 5th, and the Prussian ports on the Baltic have by this time become free.

HUNGARY.—By accounts of later date from this quarter, we learn that the Croatian insurgents were in possession of Fiume, and had burnt New Moldavia. The band returned to Agnaur on the 20th ultimo, amid great rejoicing. Gen. Bechtold had sent a flag of truce to the insurgents at St. Thomas, but without effect.

NAPLES AND SICILY. — We have advices from Naples to the 28th ult. The English fleet was still at Castlemare and Naples. That of France, at Palermo. The decision of the Neapolitan government to send the expedition to Sicily had excited the most intense anxiety. Messina was, of course, expected to be the point of attack. The British admiral had given orders that no interruption should be offered in any way to the Neapolitan fleet.

The expedition to Sicily left Naples on the 30th ult. It was believed that they would meet with a warm reception, as all the adult population had armed the houses. The streets of Messina had been prepared for a determined defence, and the inhabitants had resolved, and were prepared, to blow up the city rather than surrender.

AUSTRIA. — By letters from Vienna, we learn that the joint mediation of England and France in the affairs of Italy and Austria, is accompanied by certain reserves that may possibly preclude its efficiency altogether.

IRELAND.—The general topic of conversation here is that relating to the special commission, which takes place in a few days at Clonmel; the parties against whom the Crown Solicitor considers he has a complete case, are Smith O'Brien, McManus, and the rebel peasantry.

He finds a difficulty in implicating Meagher in the Balingarry affair—in fact, he cannot get proof to show that he was there at all, and his only step to have him tried is by charging him with overt acts of treason in connection with the affair. One or two of the peasants have become approvers, and their depositions are in the hand of the crown, but it will take stronger proof than this to insure a conviction, in order that the crown may have the best of it.

The grand panel is to be selected from the petty jurors in those cases connected with the state trials.

We just observe that a Belfast correspondent writes us to say that Mr. Helpin Cole, secretary of the Irish confederation, who was imprisoned under the habeas corpus act, has been sent up, for what purpose we have not heard.

Poor Lord John Russell, who has been making a stolen visit to the Vice Regal Lodge, makes his exit to-morrow. He will be well able to talk glibly and forcibly on the affairs of Ireland, for he has, in the short space of a week, seen with his own eyes and heard with

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his own ears the misrule of Ireland; but it was in Lord Clarendon's back parlor in the castle of Dublin, not in the wilds of Tipperary, the mountain districts of Kerry, or the poverty stricken localities of Galway.

By the way, many of our citizens yesterday and this morning are busy circulating a report that his lordship will endeavor to accomplish at least one good object by his visit. What is it? Why, the abolition of the Irish court, the only remains of monarchy which Ireland has for centuries possessed. Oh! how the tongue of O'Connell, were he alive, would descant upon this piece of whig statemanship and love for Ireland!

We learn by letter from Clonmel, dated Thursday evening, that the summonses for the special commission had just been served on the jurors, who were ordered to attend on the 21st inst., under the penalty of £200.

Perfect tranquility prevails throughout the country, and the weather continues favorable for harvest operations, though perhaps a higher degree of temperature would be desirable.

Later Intelligence by the Steamship America.—Rebellion in Ireland.—The intelligence from Ireland is of an intensely exciting character, the more so as it comes upon us entirely unexpected.

Intelligence from Clonmel to the 13th of September states that the real and long looked for rebellion has come at last, and that the people are rising in every quarter. The patriots are said to be posted in an almost inaccessible position at New Inn, near Carrick, on Kilmacthomas mountains, under the command of Dobeny, the patriot leader.

In Waterford last night there was a general rising of the peasantry, who assembled on the commons, and marched to attack the police stations.

At Clonmel, on the 14th, several out-houses of the parsonage of the Protestant clergyman were burnt.

Her majesty's Third Royal Buffs came in to-day with twenty-eight of their men handcuffed, for shouting repeal and exhibiting a determination to join with the insurgents.

The insurgents have now encamped about seven miles from Clonmel, where they seize upon provisions, &c. belonging to the gentry around, roasting bullocks and sheep on iron gates, and pressing every body to join them.

At Glent Bower, some eight miles distant, the police were seeking refuge in the barracks when the patriots attacked them. A long fight ensued. Several of the insurgents were killed and a number of the police badly wounded. All the police subsequently fled from the outer stations, and awful and bloody scenes are expected to take place to night. The fight lasted a quarter of an hour.

Some of the insurgents wear the club uniform of '82, and have succeeded in capturing several pieces of cannon.

One of the main causes towards this unexpected outbreak of the Irish patriots, is believed to be the scathing, abusive and indiscriminate ridicule heaped upon them and their leaders by the English press, as well as a determination upon their part to rescue the state prisoners from their impending doom. The excitement is spreading like wild-fire throughout the whole island, and it is believed the rebellion will be general.

The Cork Examiner of the 13th publishes rumors of a rising at Waterford. At Portlaw the police barracks were attacked by a party of armed peasants but finally repelled after considerable loss on both sides. The barrack was occupied by about 10 police, commanded by constable O'Regan. In the struggle two police were shot and several of the patriots killed, and some seriously wounded.

It is not known whether the police were shot dead or only seriously wounded. "We give report," says the Examiner, "as it reached us, without being enabled to add any confirmation to it."

The bridge at Waterford, it was rumored, was blown up or otherwise destroyed, as was also the Grand Ferry bridge, which is about a mile from Waterford, on the road to Carrick.

P. S.—The arrival of the Youghal coach at 12 o'clock on the 13th, brought the troops from Youghal barracks, which were sent by steamers to the disturbed districts. They left for Cappoguin, and thence would go to the scene of the disturbances.

It is mentioned, as confirmatory of this movement of troops towards Waterford, that two detachments have received orders to hold themselves in immediate readiness to leave Cork garrison for Youghal and Middleton, to replace troops sent out. They may, it was supposed, have marched out of Cork before the 13th.

In Kilkenny there was a force of insurgents to the number of 4000, encamped on Abeny

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Hill. The leaders are men of military experience. The peasantry are principally armed with pikes and regularly drilled in the use of that weapon.

The following succinct account reached us from Kilkenny:

Intelligence from Carrick and surrounding districts are much more decided and alarming to the government than anticipated. No doubt now remains of the fact of a patriot force having assembled and shown a spirit of the utmost determination. The main body of insurgents is said to be four thousand strong, and are encamped on Aheny Hill, in the county of Tipperary, on which are the slate quarries of this country. There seems to be no doubt that leaders of some military experience are in the camp, and that the peasantry are regularly drilled. They are chiefly armed with pikes; many have rifles.

THE UNITED STATES AND THE COURT OF ROME.—Dr. Martin, chargé d'affaires from the government of the U. States to the court of Rome, was recently introduced to his eminence the cardinal secretary of state, when he presented his credentials, and expressed the following sentiments, in compliance with official instructions from Washington:

"While I have the honor to present to your eminence my credentials as chargé d'affaires of the United States at the court of Rome, I consider it my first and most pleasing duty to assure you of the cordial friendship and high esteem, which the president and people of the United States entertain for the illustrious pontiff, whose reign has reflected so much splendor upon the holy see, as well as upon that ancient nation which has so often filled the world with its glory and with the admiration of its greatness.

"I must also say to your eminence, that the president and people of the United States have witnessed, with a lively satisfaction, the noble efforts of his holiness to ameliorate the condition of the people, whom heaven has confided to his government; efforts equally courageous and wise, generous and enlightened; which inspire the hope that so illustrious a pontiff will become an instrument, in the hands of Providence, for the establishment of true liberty, the only liberty that is practicable, that is, a liberty founded upon religion, order, and the moral and intellectual instruction of the people. May he who has recalled the exile into the bosom of his family, he who has accomplished so many glorious and useful reforms, begin to enjoy on earth the reward which is reserved in heaven for good actions. In *meriting* for him the gratitude of his people, these reforms have *won* for him the admiration of the whole world.

"I am happy to be the interpreter of such sentiments, and to assure your eminence that I shall be proud of the confidence with which I am honored by the president, if it afford me frequent opportunities of strengthening the good understanding which exists between the two governments, whose relations cannot but be mutually useful and agreeable."

THE HOLY SEE AND THE COURT OF MADRID.—"Yesterday," says the *Giornale Romano* of the 24th August, "his excellency, Martinez de la Rosa, with the members of the Spanish legation, repaired to the Quirinal palace, where he was introduced with the usual formalities into the apartments of the holy father. Having reached the throne after the accustomed ceremonies, he presented the royal letters by which her majesty, Isabella II, queen of Spain, accredits him as extraordinary ambassador to the holy see." A solemn *Te Deum* was sung at Rome, in thanksgiving for the establishment of amicable relations between the two governments.

BEATIFICATION AND CANONIZATION.—On the 28th of July, the Sacred Congregation of rites enacted two decrees, on the *validity of certain documents* respecting the beatification and canonization of the Venerable Benedict Joseph Labre, of the diocess of Boulogne, and the Venerable Germaine Cousin de Pibrac, of the diocess of Toulouse.

THE FREEMAN'S JOURNAL.—The editor of this paper has endeavored, by repeated assertions of an extravagant and erroneous character, relative to an able work of Crétineau Joly, to draw us into a controversy with him upon the same subject. Under other circumstances we should be pleased to show the merits of Joly's publication; but as it is, we cannot consent to enter into a discussion with an individual, who is evidently insensible to the dignity, moderation and justice, which ought to guide the pen of a Catholic editor, and whose sole aim, to judge from the tone of his paper, is the triumph of rancorous denunciation and vulgar personality over the higher claims of reason and truth.

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LITERARY NOTICES.

God and I; or a Week's Spiritual Retreat, containing Suitable Meditations for Christians in every State of Life. Translated from the French of Peré Berthier. By the Rt. Rev. Wm. Walsh, bishop of Halifax. N. York: E. Dunigan & Brother. Baltimore: John Murphy. 18mo. pp. 195.

The spiritual works of Father Berthier are remarkable for their tender piety and unction, not less than for the sound practical doctrine which they inculcate. These traits of his pen will be readily discovered in the very useful volume, just issued by Messrs. Dunigan and translated by the bishop of Halifax. It is a collection of meditations on the principal relations between man and his creator, and may be used with profit at all times, especially for the purpose of reviving in the Christian soul a proper spirit of fervor and zeal in reference to its spiritual welfare.

Shandy McGuire; or Tricks upon Travellers. By Paul Peppergrass, Esq. New York: E. Dunigan & Brother. Baltimore: John Murphy. 12mo. Part I.

We have received only the first part of this publication, and have read it with pleasure and profit. The incidents are of an amusing and interesting nature, and afford scope for the exercise of a variety of talent, for the description of scenery, the delineation of character, the narrative of facts, and the exposition of moral and religious truth. In all these departments the author evinces much ability. His book gives a considerable insight into the relations that exist between the Catholic people of Ireland and their Protestant oppressors; exhibiting in detail the workings of that cruel and relentless bigotry with which the latter have ever pursued their victims. Besides the fund of information imparted by this story, it is characterised in general by a sound Catholic tone and feeling, which gives it a decided superiority, in our opinion, over every other humorous production of the kind. It is a work that may be safely placed in the hands of any class of readers, whether young or old. In saying this, however, we may be permitted to add, that it is not without some blemishes in a literary point of view, and that one or two passages are calculated to produce erroneous impressions. We allude principally to the assertion of Ellen O'Donnell, p. 168, that "the church of Rome would not abate a single genuflection to purchase all the heretical kings of the earth." This expression we consider too strong. Communion under both kinds was anciently a very important part of discipline, and yet for grave reasons it gave way to communion under one kind; and, as Bossuet observes in his *Exposition* of Catholic doctrine, the re-establishment of both kinds might be ordained by the church, if the cause of peace and unity were more effectually promoted by it. How much more readily would she abate a genuflection, for the important cause of unity? In this matter we are to distinguish between the essential and the non-essential rites of the church. The former are the matter and form of the sacraments, the constituent parts of the holy sacrifice, instituted by our Saviour himself, as the channels of grace; the latter are rites which the church has adopted, according to circumstances of time and place, and which she is at liberty and disposed to alter, as circumstances may require. As the abatement of a single genuflection would not materially affect her ritual, we think that she would gladly consent to it, if she knew that it would accomplish so important and happy a revolution for society and religion, as the conversion of all heretical kings to the true faith. With this exception, particularly, we have been delighted with the perusal of the first part of Shandy McGuire, and have no doubt that the work will meet with an extensive sale. It has a fund of humor that cannot fail to amuse and interest the reader, while the information it conveys is valuable, and at the present time very opportunely placed before the public.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

NOVEMBER, 1848.

For the U. S. Catholic Magazine.

FATHER ISAAC JOGUES AND HIS COMPANIONS.

Concluded from p. 526.

SUSPENSE now possessed the good father. He who had consoled others in their dying moments with the sacraments, now saw himself about to die without their aid. His only resource was the sacred Scriptures on which he meditated continually, exclaiming with the royal prophet, "unless thy law had been my meditation I had then perhaps perished in my abjection."

Sinking beneath the cruel treatment of his enemies, he was about the middle of January sent back to the village loaded with meat. The march lasted eight days, in which he suffered greatly from his wounds yet unhealed, and from the cold. While on the way he performed an act of charity, which from any but so savage a people would have secured him better treatment; a woman heavily loaded with meat and carrying her child, fell from a tree which formed a bridge over a deep and rapid stream, and would inevitably have perished had not F. Jogues leaped into the water and rescued her. But he received no reward from them: he was sent to the hunters again with a fresh load, and having fallen from mere exhaustion, they treated him with the utmost contumely and cruelty.

He was now set to nursing one who had torn out his nails, and this man experienced at his hands the most tender care, which induced him to give to F. Jogues a small fur by which his scant wardrobe was in some degree improved.

When the hunting party returned, he was still better clad, being furnished with two skins, one for a cloak and one for a bed. He also received some clothes from a Frenchman who lived with the Dutch.

He now applied himself to learn the language of the people, and as his house was the council chamber not only of the

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village but of the whole region, he began to preach to the people and teach them the faith; first answering their many questions as to the sun, the moon, the ocean and its tides, then leading their minds from the creation to the Creator, and showing them the folly of their cosmogony in which they attributed the formation of the earth to a tortoise. He convinced them that the sun was no God, that Areskoui was a demon, but though easily convinced, they admitted not his teachings.

By the kindness of the old woman, to whom he had been given, he was now more at liberty, and was permitted to visit all parts of the village, encouraging and instructing the sick and the dying, baptizing the infants and the few adults who by the grace of God believed in the Christian religion. He even passed to the neighboring villages, to console the Hurons who remained steadfast to the faith in their captivity: he heard their confessions and baptized their children and instructed them, while they thanked God for his mercy in giving them in their sorrows such a comforter; who "wandered about in sheep skins, in goat skins, being in want, distressed, afflicted: of whom the world was not worthy: wandering in deserts, in mountains and in dens and in caves of the earth." (Heb. xi, 37.)

After two months thus passed, his mistress and an old man set out for a lake, four days journey off, for the purpose of catching fish. Little success attended them, a few small fish being all they took; and while the excursion lasted, they lived on the entrails of these, a food loathsome indeed, but pleasing to the father, who had been reduced to a condition which rendered even worse food acceptable.

It was now late in lent, and the solitude and the wilderness were in unison with that solemn season; and for the first time they echoed back the psalms of the royal prophet, and displayed on their ancient trees the sign of the cross and the adorable name of Him who died upon it. Father Jogues erected a little chapel, and before a cross within it he spent many hours in sweet meditation, free from the fears which had almost continually harassed him. On Tuesday in Holy Week, however, a messenger from the village came for him. The cause was this. Ten Mohawks had set out the summer before on a foray, led by the son of the medicine man who cut off F. Jogues' thumb: the rest of the summer with the fall and winter passed without any tidings of them; at last a captive said that they had been taken and put to death. The old man now demanded that the father should be given to him to adopt or torture as he should deem best: upon which a messenger was despatched for him. The good father reached the village on Maunday Thursday, and was condemned to die on the following day, the anniversary of the death of Him by whom he lived. His doom was now sealed; but before the tortures were commenced, a rumor ran that the party above mentioned were safe, and indeed before the sun had half run his course the long expected troop arrived unharmed, with twenty captives. Five of these were men, and although of a friendly nation, the Abnakis, they were put to death with the usual cruelty. Happily, Father Jogues had succeeded, by means of one who understood the Huron, in converting and baptizing them before they suffered. The governor of New France believing F. Jogues to be yet alive, rescued from the Hurons, some prisoners of the Sokokis, allies of the Iroquois; and the chief of them resolved in gratitude to obtain the father's liberation, and in April came to the villages to ransom Ondessonk: but though the Mohawks received his presents they refused to liberate the father: not however to disregard their international law he was treated with less rigor.

On the feast of Pentecost another party were put to death in the same way; and one woman was burned all over her body with torches, under the direction of the old medicine man. She was then put on a pile to be roasted alive when F. Jogues

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found means to approach her, to baptize her. After her death her body was cut into pieces and sent to the different villages to be eaten; a rite somewhat resembling, except in its cannibalism, the half hanging, drawing and quartering of priests and comforters of priests, then in vogue in the English dominions. The Indians seem to have given up cannibalism in a great measure, though not entirely, through fear of offending their gods: for Father Jogues heard them in the winter, while offering two bears to Areskoui, beg pardon for their sin in neglecting so long to eat human flesh. At the same time they promised amendment.

On St. John's eve his heart was grieved by the arrival of a party with some French and Huron prisoners and scalps. Just before this, on the 9th of June, 1643, a party of Hurons carrying peltries and the *Relation* with the letters of the fathers in Huronia, were attacked and taken by the Iroquois: and on the twelfth a party of Mohawks with some naturalized Hurons attacked another party, and one of the Hurons named Joseph, (a good Catholic who had recited his beads regularly on his fingers,) escaped to the French and gave them the first intelligence of F. Jogues' condition. As war parties continually set out, composed in part of naturalized Hurons, he sent letters to his countrymen. On one of these occasions, when a party was leaving to reconnoitre fort Richelieu, a Huron of the band came and asked Father Jogues whether he did not wish to write. Although the father was not convinced of his good faith, and thought he might be disposed to entrap some Frenchmen, he trusted to their prudence in avoiding surprise, and although aware of the danger which awaited him in case any accident befell the troop, still desirous to give information to them he obtained paper and ink from the charitable Dutch, and wrote the following letter to Montmagny, the governor of Canada.

"Sir.—This is the fourth letter I have written since I have been with the Iroquois. Time and paper fail me to repeat here what I have already written at length. Cousture and I are yet alive. Henry was brought in on St. John's eve: he was not beaten with clubs on entering the village as we were, nor has he had his fingers cut off like us: he is yet alive as well as all the Hurons brought into the country with him. Be on your guard on every side: new troops are always setting out, and rest assured that until fall the river will not be free from enemies: there are here near three hundred muskets and seven hundred Iroquois who are skilful in their use. They can reach Three Rivers by different streams; Fort Richelieu gives them a little more trouble but does not entirely prevent them. The Iroquois say that they who took and killed the French at Montreal would not have done this, had they heard of your friendship in delivering the Sokokis from the hands of the Algonquins. They had set out in the middle of winter, and before the news of it arrived here. Nevertheless a party has just set out and Mathurin's man* (F. Brebeuf knows him well) is their leader, as he was at our capture last year. This troop are in search of French as well as Algonquins. Let not consideration of me prevent your doing what is for the glory of God. The design of the Iroquois, as far as I can see, is to take all the Hurons if they can, and having put to death the most distinguished and a good part of the rest, to make of two but one people and one country. I have a great compassion for these poor people, many of whom are Christians, the rest catechumens and disposed for baptism. When will a remedy be applied to their misfortunes! When will they all be taken?

"I have received many letters, with the Relation, from the Hurons taken near Montreal. The Dutch have wished to ransom us, but in vain: they are now again attempting to do it, but I think with no better success. I resign myself more

* A Huron who had rescued one Mathurin from the Iroquois.

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and more to remain here as long as it shall please our Lord, and not to go even when the opportunity shall present itself. My presence consoles the French, Hurons and Algonquins. I have baptized more than sixty persons, many of whom are now in heaven. This is my only consolation, and the will of God to which I most willingly unite mine. I beseech you to recommend that prayers be offered and masses said for us, and above all for him who desires to be always,

"Sir, your very humble servant,

ISAAC JOGUES,

Of the Company of Jesus."

"From the Iroquois village, 30th *June*, 1643."

The war party set out and reached fort Richelieu, and after loitering some time in the neighborhood, the Huron openly approached the fort in his canoe; supposing him to come as a bearer of some proposition, he was according to custom admitted: when he got into the fort, he said he had a letter from Father Jogues, and asked them to fire a cannon to frighten off his companions: this was done, and they fled leaving the canoe and its contents.

The letter, which from caution or from necessity was written partly in French, partly in Latin and Indian, was read with joy, mingled with sympathy for the sufferings of the good father: and was transmitted to the fathers of the society. The superior, in the *Relation* of 1642–3, in which it was published, devotes three pages to a commentary on the resignation, self-sacrifice, and devotion to the good of his brethren and the glory of God, with which every line of Father Jogues' letter is filled. Father Brebeuf and the governor wrote letters to him in reply, which were given to the Huron, but he refused to return with them, as he feared the Mohawks would put him to death: he soon after left the fort.

But to return to Father Jogues. Some Iroquois were about to visit the tributary tribes, and he was led from town to town as a trophy: but the opportunity it gave him of consoling the Huron captives repaid amply the toils of a journey of twenty leagues. On the feast of St. Ignatius he set out with a party who were going to trade with the Dutch, and afterwards to fish. While the traffic was going on at Rensselaerwyck, (Albany,) he wrote the long and interesting letter from which most of the circumstances of his captivity are drawn. It is preserved at length in Tanner, and bears date August 15th, 1643, and is written in Latin, in which he found it more easy to express those texts of Holy Writ which had been his consolation and his joy in his captivity; for the language of civilized man was now so strange to him that he found a difficulty in writing it. Having gone to the fishing ground, below the settlement on the Mohawk, he was not there long when he heard that two Hurons who had been brought in had been burned. Full of grief that he had not been there to baptize or console them in their dying moments, he asked the old woman with whom he lived, and whom, for her kindness, he called his aunt, for leave to return to the village, telling her he was tired of fishing, but in reality desiring to be present at those fearful scenes at the thought of which his very heart shuddered, that he might exercise his priestly functions. She gave him leave, and as some of the party were returning he was taken by them. When they reached the Dutch settlement, he heard that the village was in a great excitement against the French, and that they only waited his arrival to put him to death. The stake and the pile were in fact prepared. During his absence the companions of the bearer of his letter had returned, and believing that the Huron had been made a prisoner by the French, and enraged at the loss of their canoe, which contained their arms and ammunition, they demanded his death, as they attributed all their misfortunes to his letter. Unfortunately too another Mohawk party had been defeated, and the blame of this also was laid to him. Fear

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for a moment seized him, but offering himself without reserve to our Lord, and resigning himself entirely to his holy will, he was proceeding on his way with the guard, when the Dutch commander, who, in obedience to the instructions of the states general, about ransoming captives, had several times endeavored to procure his release, and had improved his condition among them, came up and opened to him the means of escape. "Here," said he, "is a vessel at anchor, to sail in a couple of days; get secretly on board; she is going first to Virginia, then to Bordeaux or Rochelle." The father thanked him, but told him that it would expose the settlement to danger. "No! no!" said he, "it is a fine opportunity, go on board; you will never find a better way of escaping." Doubting whether it was not the will of God that he should expose himself to the danger of the stake and the fury of the savages, his heart was perplexed, and he replied that the matter was too important to be decided at once; "give me," said he, "to night to think it over, to recommend it to our Lord, and examine the reasons for and against it, and to-morrow morning I will give you my final resolution." In utter astonishment the officer agreed. He passed the night in prayer. Of his thoughts that night he has left us an exact account, and wonderful they are for the total disregard of self.

Goupil was martyred, Henry had escaped, and Cousture, the remaining Frenchman, would make the attempt as soon as F. Jogues was out of the hands of the Mohawks. The latter being doomed to death, the Algonquin and Huron captives avoided him lest they should share his fate; so that he could no longer serve them. He determined therefore to accept the offer of the officer and fly from the storm ready to burst upon him, that when the clouds were past, he, who alone of the fathers knew the language and customs of that people, might return to undertake a mission among them.

In the morning he told the governor of his resolution, and the officer calling the master of the vessel asked him to give his assistance: he promised that if he set foot on board he should not leave it before they reached Rochelle. He was to return to his savage guard, and in the evening or during the night to reach the bank of the river, where a boat would be ready to take him to the vessel. The Mohawks at night went to sleep in a barn, and he going out to reconnoitre his route, was attacked by one of the village dogs, which were let loose at night, and was badly bitten in the leg which was bare. Returning to the barn he saw that he was suspected by his enemies, who closed the door and barred it; one of them also lay at his side to watch him more closely. He now thought all hope of escape at an end. "I sweetly complained to my God," says he, "that he had given me the thought of escaping."

All night long he lay awake; and at last the cocks crowed and day began to dawn, when to his joy a servant of the farmer entered, he knew not how; his guards were sound asleep; motioning to him to make no noise, he asked him by signs, for he was ignorant of Dutch, to quiet the dogs who surrounded the barn; and taking his little baggage, a little office of Our Lady, a Following of Christ, and a wooden cross he had made, he passed out of his prison without making any noise or awaking his jailers. He got over the fence and ran to the river. It was nearly a mile, and his leg badly wounded could not have borne him further: he found the boat, but the tide had fallen and left it high and dry; he tried in vain to move it, he then called to the vessel to send their boat, but no answer came. In a few moments the Iroquois would discover their loss; kneeling therefore he prayed to God to increase his strength, and returned to the boat, in which shortly after he was conveyed to the vessel. To hide him, the sailors put him in the hold, and to avert suspicion placed a heavy box on the hatch. For two days and nights

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he was closely confined in this place, the dreadful stench of which nearly put an end to his life.

In the meantime, the Indians discovering the loss of a prisoner on whom they set so high a value, crowded into Renssalearwyck and furiously demanded his restoration, threatening the destruction of the settlement in case of a refusal. The Dutch commander was now greatly perplexed. The orders of the states general, no less than his desire to return a favor of Montmagny, determined him to retain the father, while on the other hand the Mohawks must be appeased or they would destroy the settlement, for they had supplied themselves with arms to such an extent that the Dutch were no match for them.

He accordingly on the second night sent the minister to inform F. Jogues of this, and ask him to come on shore. The sailors were not willing to give him up, but he went that night. He was put in the loft of a public store-house, where he suffered greatly from the heat, and from hunger and thirst, for he was in charge of an avaricious old man, who was not much better than a Mohawk, and so regardless of the father's safety that he took the Indians continually into the room under the loft, although the ceiling was so full of chinks that he could easily be seen. Here he remained in constant fear for six weeks, during which time his leg was attended to by the physician of the place: and from this voluntary captivity he wrote to his superior on the 30th of August. At last the commander made an arrangement with the Indians, and gave them presents to the value of one hundred pieces of gold: and the danger being now over F. Jogues was set free, accompanied by a minister who had shown him much kindness, and who seems to have been Dominic John Megalapolensis, Jr.* A volley was fired on his departure, and as he sailed down the Hudson, they wished to call an island after him, with the nautical ceremony of firing a cannon and breaking a bottle of wine.

He reached New Amsterdam and was the first priest who was ever on Manhattan island. He was kindly received by Governor Kieft who furnished him with a suit of clothes and lodged him in the fort. All the people came out to see him, and showed him great regard and compassion: and some asked him what the company of New France would give him when he returned. He smilingly told them he was in the service of God and sought no reward or recompense here below. A Pole hearing this threw himself at his feet and kissed them, calling him a holy martyr. In a house near the fort he saw two pictures on the mantel-piece, one of Our Lady and the other of St. Aloysius Gonzaga: the wife of the man of the house was a Portuguese Catholic: but he was unable to converse with her. He heard the confession of an Irishman there, who had come from Virginia, and who told the father that there were Jesuits in those countries, and that a short time before one of them following the Indians into the woods to convert them, had been killed by other Indians enemies of those whom the father accompanied.*

The vessel on which F. Jogues had first set sail, had long since departed: another was about to sail to Holland, and in this he embarked on the fifth of November, taking leave of his kind friends and bearing a letter of Governor Kieft, recommending him to the charity of those he might meet, and especially requesting Dutch officers to aid him in reaching France. It was a small vessel of fifty tons burthen, and on Christmas eve having been driven in at Falmouth, England, the Dutch went on shore to refresh them-

* The author of the account of the Maquaas Indians, in Hayzard's Collections, vol. i, p. 517. See Dr. De Witt's paper in proceedings of N. Y. Historical Society for 1844, p. 65.

* Of this Jesuit I find nothing more in any of my authorities, and others better versed in our history have been unsuccessful in discovering any trace of him. He must have been one of the Maryland fathers and have been killed in the Indian war which broke out in 1642. See vol. 4 of this Magazine, p. 786, note.

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selves, leaving F. Jogues and a boy on board. During their absence, the vessel was invaded by robbers who plundered it, and took from the father the hat and cloak which the Dutch had given him. While they were endeavoring to recover their property, he saw a French collier near and went up to his vessel. Supposing the father to be an ordinary beggar he threw him a piece of money, but as he remained he gave him another, when F. Jogues told him that he was a Jesuit. The collier then took him into his vessel and he reached Lower Brittany between Brest and St. Paul de Leon on Christmas day, in time to hear mass. He went to confession and received the holy communion with inexpressible joy: a joy which after so long a privation was to him a prelude of the eternal joys of heaven.

The people here received him kindly, supposing him to be a poor Catholic flying from Ireland; but when they discovered that he was a priest and a fellow-countryman, they charitably gave him all the little alms their poverty could afford, and an honest trader took him in and paid his fare to Rennes, which he reached on the 5th of January. Here he went to the Jesuit college, and knocking asked for the rector, saying he had come from Canada: the lay-brother did not recognize him and taking him to the place for the poor who used to stop there, went to inform the rector. He was just commencing to vest himself for mass, but at the word Canada he ran down to see the person; and his first question was, do you know any thing of Father Jogues? The father handed him Kieft's letter, which he read and exclaimed, where is he? A smile upon the visiter's face caused him to scrutinize him more narrowly, when he recognized him and rushed into his arms.

His captivity had lasted more than a year, and in that time he had baptized seventy persons, most of whom were infants, some of them adults, among whom was a kind Mohawk who had released him when he was hung up by the arms. When on his death-bed he saw F. Jogues passing he called him in, and the latter on discovering who he was bestowed on him a favor far greater than that which he had received.

His hands were so mutilated that he was canonically disabled from saying mass. Mindful of the end for which he had resolved to escape from the Mohawks his first care was to obtain from the sovereign pontiff permission to celebrate with his mutilated hands. For this purpose he proceeded to Paris, and among his first acts was the transmission to New Amsterdam of his ransom. He was so dead to himself that he thought himself unworthy of the habit of his order, and regarded all his sufferings as an imperfect discharge of his duty, because in them he had been too desirous of being put to death: above all he dreaded to speak of his captivity or show his wounds, and when the queen mother wished to see him, he repeatedly declined, and went to court only upon the command of his superior. She kissed his wounded hands and expressed her compassion at the marks of Indian cruelty which he bore on his person.

When the pope was petitioned to grant him the dispensation, he did so without hesitation, exclaiming, "*Indignum esse Christi martyrem Christi non bibere sanguinem.*" *It would be unbecoming for a martyr of Christ not to drink the blood of Christ.*

His position now was one of extreme delicacy. Flattered, esteemed, and courted by all, one less deeply grounded in humility might have listened to the thought, that he was disabled, or at least required repose. But his extraordinary humility triumphed.

There being no obstacle to his return to his field of labor, after a four months stay in his native land, he went in the spring of 1644 to Rochelle, and soon after his arrival there set sail on the 16th of May for Montreal. It does not appear that he attempted to return to Huronia: he probably remained at Montreal reposing as it were in the ordinary duties of a priest.

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Soon after his arrival a general peace was proposed, to include the French and their allies on the one side, and the Iroquois and their confederates on the other. In 1646 deputies were sent to the Five Nations, and as he had learned the language of the Mohawks and had scattered the seeds of life there, he earnestly desired peace that a mission might be established. He obtained of the governor permission to accompany the deputies, on his solemn promise to return. By the advice of the Algonquins he laid aside his habit, and did not preach to the people, restricting himself to baptizing the children and confessing the Christians. He set out on the 15th of May from Three Rivers with Sieur Bourdon, an engineer of Montreal, and on the 18th, the eve of Pentecost, embarked on the Sorel or River of the Iroquois. The company consisted besides of four Mohawks and two young Algonquins, with presents. On the eve of Corpus Christi they reached the bottom of the lake which joins Champlain, which the Iroquois called Andiatarocté, which means the place where the lake closes. Father Jogues named it Saint Sacrement.* On the same festival they left that pride of our lakes, and at six leagues from it passed the river Oiogué, as the Indians called the upper part of the Hudson. Their provisions failing, the guides left the road to the towns to pass by a fishing station called Ossaragué, for the purpose of obtaining assistance. Here he found a Huron girl who had been educated by the Ursulines, and had, it seems, been taken prisoner with him. He heard her confession, and proceeded to the Mohawk castle by the way of Fort Orange, reaching Osserion (or Oneugrouré) the first village, on the 13th of June. Many of the Mohawks came to him and begged his forgiveness for their ill treatment. On the 15th he assembled the people of the village which he called Holy Trinity, and addressed them, giving them presents and telling the joy of the world at the peace they were making. His address was listened to with attention as was also that of the Algonquins which he interpreted.

Sanguine now as to the practicability of a mission, he determined to return among these Indians, and leaving his chest behind he set out on the 16th without waiting for his companions. His superiors soon partook of his enthusiasm which led them to determine on a permanent mission there, to be styled the "Mission of the Martyrs." There could be little hesitation as to the choice of the founder of the mission, and F. Jogues mentions in a letter to a near friend in France, that he would probably be selected. He adds that he is aware of the danger; for if any disturbance should occur between the different parties to the peace, his life would be forfeited. "Believe me," he continues, "while I think of this mission, I say constantly to myself '*Ibo et non redibo.' I will go and will not return.*"

He was with the Indians engaged in his spiritual exercises, when his superior's letter reached him. He had desired for a companion a good, tractable and patient man, full of courage, and of desire to suffer for the glory of God. Such a man was John Lalande of Dieppe. They set out together on the 24th of September, but had not proceeded far when rumors came that the wonderful peace had been broken. His companions refused to proceed, and though doubts as to the good faith of the Mohawks occurred to him, he and Lalande fearlessly advanced. Ignorance of the road added to their toils; they reached the Mohawk castle Andagoron, being that of the division of the Bear, on the 17th of October, when they were at once seized and stripped by the savages, who threatened them with fists and clubs, exclaiming, "you shall die to-morrow; do not be astonished, we will not burn you; take courage, we will tomahawk you and put your heads on the palisades, that your brothers may see you yet, when we take

* How sad to think that a name so venerable, given too by a martyr on the way to his triumph, should ever give place to the name of an English king of the house of Hanover!

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them." This was the only answer they gave to his inquiries as to the change. He appealed to them to remember the treaty with the French, their oaths, their solemn promises and invitations: but an ominous silence prevailed.

He now prepared Lalande and himself for death. The next day not a word was spoken to them nor was any food given to them. At night an apostate Huron came and bade F. Jogues follow him to his cabin, pretending that he was about to give him something to eat: as the father was entering, a Mohawk sprang from behind the door and drove his tomahawk into his head; the martyr fell instantly dead. His head was cut off and fixed on the palisades, and his body was flung into the river; and in the morning Lalande met with a similar treatment.

The crops having been blighted they supposed that his chest contained the devil who had devoured them; for this reason, they assured the Dutch minister, they had put him to death. A letter of Governor Kieft dated November 14th, inclosing one of a settler at Albany to Sieur Bourdon dated October 30th, bore to Canada the news of his death.

Thus fell the proto-martyr of New York on the 18th of October, 1646. Father Jogues was naturally of a quick, blunt temper, but he was ever distinguished for an unconquerable patience and profound humility, which induced him to beg his companions at all times to instruct him in the rules of religious perfection, just as if he were a novice. He also possessed an ardent love for his neighbor: and though he esteemed himself a coward he was regarded as a rock. Words cannot tell his deep devotion to our Lord in the holy sacrament, before which he would spend hours in transports of a perfect love, and from which he gained strength to overcome himself and the world, and to regard as nothing torments and bodily suffering. He was especially devoted to the holy cross, and after his death a litany of the holy cross was found among his papers. Doubtless the words of the *Stabat Mater*,

> Fac me plagis vulnerari,
> Cruce hac inebriari,
> Obamorem filie,

were often used by him, so applicable are they to his situation.

Many favors were obtained by his intercession, and even the conversion of his murderer. On receiving the news of his triumph, his superior celebrated not a mass for the dead, but a mass of thanksgiving, While Father Jogues was in France he left a pair of gloves accidentally at a convent in Angers. A religious named Maria Prevosterie having been seized with a swelling in one of her legs, accompanied by so high a fever that her life was despaired of, the pain depriving her of rest night and day, Margaret Poussin, the superior, recollecting the gloves of the martyr, resolved to have recourse to that servant of God, and the sick woman in the evening applied them for an instant to her leg, firmly hoping that by his intercession she would recover. The pain during the night increased wonderfully, but at three o'clock in the morning the fever, the pain and the swelling so completely ceased, that she arose from her bed like one in health, and went into the choir to return thanks to God. She was entirely free from disease and never experienced another attack of it except on the next anniversary, from which she recovered on renewing her thanksgiving to God.

This miracle is narrated by Father Du Creux in his history, printed in 1664, on the authority of a certificate of ten religious, confirmed by the superior of the Jesuit College at Saintonge.

J. D. S.

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For the U. S. Catholic Magazine.

LINES

SUGGESTED BY RECEIVING A BUNCH OF FLOWERS FROM THE CARMELITE CONVENT.

Aye! ye have breathed the convent air,
  Sweet, simple, lovely flowers,
The incense of perpetual prayer,
  That hovered round your bowers.

And eyes have gazed upon your bloom,—
  Eyes pure as is the dew
That in your scented cups found room
  Heaven's azure dome to view.

Teresa's daughters o'er ye bowed,
  God's wond'rous work to praise,
And see, amidst ye, as a cloud,
  Teresa's soul displayed.

"Narcissus" like, she bowed her head
  To gaze on life's dark stream,
And saw, as on the waters sped,
  The phantoms of a dream.

A dream of pomp, and power, and pride,
  A dream of joy and wo,——
She saw, and to such life she died,
  Another life to know.

For ah! she saw reflected there,
  A God, a heaven, her soul,
And died to life that heaven to share,
  That spirit to control.

The "Heart's Ease" then was image meet
  The saint to typify,
A flower, blood-purpled, perfumed sweet,
  And glorious to God's eye.

The "Rose" of tenderest *love* she gave,
  To Him who gave her all,
Who, loving her, had died to save
  From sin's most burdening thrall.

Devotion's flower she cherished there
  Within her heart of hearts,
Sweet "Heliotrope," of fragrance rare,
  Whose bloom such joy imparts.

The Christian's surest hope through all,
  Humility, was spread,——
That, like the "Grass," whate'er befall,
  Lives though all else be dead.

And as the "Woodbine" in its cell
  Hath honied stores amassed,
Peace in her pure heart spreads its spell,
  Our Lord's best gift and last.

V. S.

May 14th, 1848.

SHANDY M'GUIRE.

Shandy McGuire; or Tricks upon Travellers: being a Story of the North of Ireland. By Paul Peppergrass, Esq. N. York: E. Dunigan & Brother. Part I, pp. 168.

I HAVE already directed attention to the merits of this production, so far as it has been published, and have expressed the opinion that it contains a considerable amount of useful information, with a fund of humor which cannot fail to make it acceptable to a large number of readers. The sound Catholic tone which pervades the story is its most commendable feature, and justifies the belief that it may be perused, not only without injury, but with decided advantage. With the exception of a certain obscurity which envelopes the tale, but which is almost invariably the attendant of a plot which embraces a great diversity of incident, it ranks high

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in a literary point of view. The author evinces a great deal of ability in the delineation of character, the description of scenery, and the narrative of events. His personages appear before us with a life-like form, and he relates such portions of history as bear upon his subject, with a vigor and truthfulness which please while they instruct. This interspersing of useful information throughout the story has been very happily introduced, and judiciously distributed. Instruction and amusement succeed each other at those proper intervals, which prevent the mind from growing weary, either with one or the other. The attention is sustained by a wise combination of incident and reflection, which keep up the interest of the story, and impart to it upon the whole a character which places it in our estimation far above any other class of humorous productions.*

But our object in referring again to the work before us, is not so much to enter into a minute criticism of its contents, as to afford those among our readers, who may not yet have perused it, an opportunity of judging for themselves of its merits. The author's aim is to depict the relations which have existed, and still exist, more or less, in the north of Ireland, between the Catholic population and their Protestant oppressors, and to illustrate the fanciful mode in which the Irish are sometimes led to avenge their wrongs. For this purpose a series of incidents is introduced, which furnish occasion for playing a variety of "tricks upon travellers," in which a certain Shandy McGuire figures conspicuously.

"Every one knew Shandy. He was indeed a universal favorite, full of dry humor, and fond of "devilment in every shape," though he never permitted a single feature of his face to betray the pleasurable emotions he experienced. He visited every fair and market, wake and wedding, christening and burial, for twenty miles round. He was master of ceremonies at wakes, chief mourner at funerals, sang his own songs, cracked his own jokes at weddings, and was sponsor at the christenings for more children than any other man in the parish. He could recite whole pages of Pastorini, and as for Columbkill's prophecies, he had them all at his fingers' ends. Shandy was now about thirty-five years of age, far below the middle size, but thick-set, and of a very staid and solemn figure. His hair was black, long and curly, and his face long, sallow, and demure as that of a grand-vizier. His dress, which we must not forget, was rather old fashioned for a man of his years and pursuits. His stockings were gray, over which a black velvet shorts descended to the calf of the leg, and were there confined by a bunch of respectable green ribbons. His coat, of a brown rusty black, was one of the swallow-tailed species, reaching down almost to the ankles, where the skirts oscillated from side to side, with a velocity varying directly as the moving body within. Imagine, therefore, gentle reader, that you see this same personage moving under a broad-brimmed hat, his arms to the elbows thrust into his coat pockets, and strutting down, with a solemn air, from the king's high-road to Nancy Kelly's "shebeen," and you will be introduced with all the formality necessary for a first introduction, to the scripturian of the parish, the hero of these pages, and one of the drollest and best-natured Irishmen from Horn-head to Cape Clear."

After the usual salutations had passed between Mrs. Kelly and her new visiter, with some conversation upon the state of the country, she hastened to show him a letter which she had picked up in her cabin, just before his arrival. The dialogue which ensued is highly humorous and characteristic.

"I'm goin' to try ye, Shandy, I'm tould yer a great scholar."

"Well," he replied, with a scarcely perceptible smile, which, indeed, even on the most exciting occasions, he was never known to exceed; "well, every thing a body hears isn't true, for all that."

"Oh, but the world says ye ir."

"Pooh, half i' the world niver heard i' me yit, woman."

"They say it's past believin' what larnin' ye have."

"Indeed, then, I can't say, nor I won't say it, Nancy; but I have a great leanin' to pelite litherathur."

"You an' Bob Craig had a discoorse

* See last number of this Magazine, *Literary Notices*.

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down in Peggy Sharkey's, on Sunday last, 'am tould," said the widow inquiringly.

"Pugh," muttered Shandy, in a low steakhy contemptuous tone, "pugh! Bob Craig; hout woman, that was only child's play—jist givin' him an insight into what he might expect; och, I wasn't hard on him; no, no, the crathur, I give it to him as easy as I could. But I wonder, neighbor," he continued, throwing himself back in the chair, and speaking with more dignity, "I wondher ye'd be after evnin me to Bob Craig, to sich a fellow as that. If he was a minister, or even a Bible reader, ye might be talkin'. He hasn't dived as deep into the larnin' as 'Goodsoul' yet; an' I surely give him as much as ought to do him for a month i' Sundays to come. When a man has genies, Mrs. Kelly, it 'll show itself, though I oughtn't to praise myself. Well, as for 'Goodsoul,'* I can't say but he done middlin' at the scriptur, sich as he had, that's ye know in quotin' what he didn't understan' a *trancen* about; but whin I tuck him in the Haybrew, maybe I didn't bag him while ye'd be fillin' a glass. Ay, its all right enough, when ye let them tear away at the Bible, repeatin' it over like parrots; but whin ye ask them what it manes, or when ye bring them into the deep languages, ye'll smother them all at once."

"An' what's the Haybrew, Mr. M'Guire?" inquired Nancy, her admiration for the scripturian evidently increasing.

"What is it? och, och, poor woman," he replied, "it's good for ye, ye know little about it."

"Why—is there any harm in knowin' it?"

"Harm—well no, no harm, set in case you cud bear it, but it's not ivery brain cud stan' it. I'll tell you what it is, Nancy, it set sore enough on myself to master it—jist nick an' go—an' if I wusn't one out av a thousand, it's maybe mad through the mountains I'd be wanderin'; och, the Haybrew's a dangerous thing to have any dealins with, even for larned people—let alone you, or the likes o' ye."

"An' what is it at all?" inquired the widow, earnestly, rolling up her arms in her apron, and looking steadfastly in his face; "what is it?"

"Why, it's the dead langige," replied Shandy.

"The dead langige, humph! an' was it in that ye sacked the minister?"

"Well, so they say," and here he gave a very self-complacent shadow of a smile.

* A Bible reader.

"An' what might it be lake?" said Nancy, drawing up her chair nearer to her friend, for her curiosity was now considerably excited.

"Fegs, it's lake nothin' I know, Nancy, if it isn't yerself."

"Lake me?"

"Ay, jist lake you, an' no discredit it's to you, either, to be lake it, seein' there's no Protestan' goin' cud stand three words av it. I'd lake to hear them tell me what's the manin' of Urim and Thummim."

"Well, sure, 'am ablidged, Mr. M'Guire, but how is it lake me?"

"Why, then, Nancy I'll tell ye; it's old an' full o' wrinkles and spots, like one that had the small-pox." The widow was taken completely by surprise.

"Musha bad luck to yer imperence, Shandy," she retorted, tying the ribbons of her cap under her chin still tighter, and moving back her chair, "bad luck to yer imperence, but it's well come up with ye. Hah! that's not bad, to be sure; an' wusn't I young once, young enough when yer ould uncle, lame Mickey, us't to be afther me—when I wudn't look at the same side o' the road with him: ay, d'ye hear that, Mr. M'Guire; I was young once, 'am thinkin'."

"Oh! begorra, an' so was that same 'am talkin' av," replied he, with little attention to the old woman's anger; "but lake yerself, Nancy, it's a long time ago; an' by the powers, it's lake ye more ways than one, for it was iver contrary and hard to manage, an' then there was so many turns and twists in it, an' sich a deludher—bad cass to me if iver I see it, but I be thinkin' iv the times long ago, after Barney died, when Ned Doherty us't to be sendin' me up to ye with the tokens."

"Whisht, ye divil!" interrupted Nancy, rising up and running to the dresser, "whisht this minit, or 'all throw the dishcloth at ye; yer niver at aise, but whin yer at some divilment. It's fitter ye'd be makin' yer sowl, than claverin' about them things."

Again the widow resumed her seat, and remonstrated with her friend on the folly of his ways. She assured him that such reminiscences were by no means agreeable to her. She was now old and alone in the world, and had enough to perplex her without recurring to old stories."

The above is but a specimen of the rich humor which abounds in the work before us. The author is not less happy in depicting scenes of a more grave and

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solemn character. In the following passage, where a Protestant minister and his family are introduced, the reader will recognize something not very different from what is witnessed nearer at home.

"It was the eve of the October fair. The family at the Moor was comfortably seated round the fire in the drawing-room. The rector, himself, reclining in his easy-chair, his feet resting on a cushion before the fender, was occupied in the agreeable task of picking his teeth after a sumptuous dinner. He was very happy at that moment. Happy to think he had a thousand a year from his parish, to furnish the luxuries of his table; and still more happy, when he reflected, that his only son Archibald, then at his elbow, was already provided for, in the influential and important agency of Colonel Templeton, the gentleman already spoken of in the second chapter, and the second wealthiest commoner in the British parliament. These, certainly, were thoughts to make any man's heart glad.

"Opposite his reverence sat his wife, an English lady, and at her side his maiden sister, Miss Cantwell, both, as it may readily be supposed, in the "sere and yellow;" and, if one could judge from looks, might have been launched on the current of life together. Be that as it may, the *personnage*, not only of the two ladies, but of each and every member of that interesting and pious family, was wonderfully alike—indeed, so very much so, that it is quite sufficient to say, one was tall, dark, thin, (very thin,) and ascetic, and all the rest were like that one, or rather, (deprived as we are of the pencil of George Cruikshank,) let us substitute an illustration from Death and Dr. Hornbook:—

> "Faint a' wame (they) had ava',
> An' then (their) shanks
> They war' as thin an' sharp an' sma'
> As cheeks o' branks."

"I trust," said the head of the family, at length wiping his toothpick, his countenance assuming a grave cast as he spoke, "I trust we shall have no disturbance at the fair to-morrow."

"I trust not," quietly replied his wife.

"It's nearly time now, my dear, we had a little peace, after a whole year's warring with these unfortunate people."

"I fear," said the lady, knitting her stocking, and speaking in a melancholy tone, "I fear there will be little peace, while these ribbonmen are permitted to remain in the country. The very thought of them is terrifying."

"Permitted, my dear," repeated her husband, "you surely cannot justly call it permission, when we have already done all that our relations with the church and the government require of us to exterminate them. If they have escaped us, we are not to blame."

"Not you, father, to be sure, nor the magistracy in general," interposed Archibald the agent, "but the enactment itself is to blame. It is not sufficiently comprehensive; were it to regard the abettors of ribbonism as it does the members of the society, we soon would have a peaceable neighborhood. The priest, I am informed, said in town no later than yesterday, that he feared the provocation his hearers were daily receiving, would soon make matters still worse. That's loyalty and allegiance for you."

"Have you seen this priest lately," inquired Mrs. Cantwell, addressing her husband with evident sarcasm in the tone.

"Not very lately, my dear, I believe."

"I've been told, sir, he insulted you a few days ago—in fact, laughed at you—laughed at you contemptuously on the public street, Mr. Cantwell. Pray is it so?"

"Insulted *me*, my dear," said her spouse, endeavoring to smile, "oh, no; that he certainly would not dare to do—he knows if I cannot punish with the pistol or the sword, I have still the statutes of Queen Anne at my service."

"But you want the spirit to enforce them," bitterly rejoined the lady.

"Let me explain, my dear."

"Oh, shame, shame, Mr. Cantwell! I hate explanations. I never thought," she continued, her anger rising as she spoke, and leaving her chair for a seat on the sofa opposite, where she threw herself, averting her face in evident scorn, "I once little thought my lot would be cast among a merciless people, and with a husband incapable of protecting his own honor."

"Hear me for a moment, Isabella," exclaimed the minister, "why, this is intolerable; you have been grievously misinformed. The truth of the matter is simply this. Your own son, whom you dote upon so much, Archibald there, has been somehow accused of an affair with—I don't remember her name—that young woman, at whose interment I would not suffer the priest to read the funeral service in canonicals. Well, this same priest presumed to speak to me a few days ago, and—"

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"And insult you too, sir," added the lady, turning to her husband with a sneer that plainly told how keenly she felt the fancied indignity offered him by a priest.

"I beg, my dear, you will have one moment's patience, and let me—"

"What right, sir," she demanded, rising again, and passing up and down the apartment, with little attention to her husband's remonstrance, "what right has the priest to address you on such a subject? If Archibald be guilty of this charge, why he is greatly to blame. But is the crime irreparable? One would suppose, sir, in this savage land, the loss of a peasant girl's reputation was some great national evil—so much is it talked of! that this wretched people valued it higher than ever did England that of her greatest and proudest peeresses—her Bl——tons, her C—ng—ms, and her Port—ths. I can have no patience with this intolerable pride!"

"Think, now, my dear," when at length he could make himself heard, and speaking in a calm, but reproving voice, "think how unseemly this passion is—how very unseemly—how unlike what you ought to be. If a stranger saw you now in this burst of passionate feeling—or anger, I should rather call it—"

"And if he did, sir," she replied, elevating her voice still higher, "you are there to explain the cause—to tell him, sir, that the indignation of the wife is caused by the pusillanimity of the husband. Yes, sir, I should not feel at all surprised, if I saw this same priest walk in here, sir, and horsewhip you at your own fireside."

"Very well, my dear," sighed his reverence, with a feeling of resignation to the ills of married life, "very well, I can't prevent you."

"Ha! ha!" she cried, after a moment's breath, and looking scornfully on her patient and loving spouse, "ha! ha! and where are all the converts you made? Yes, you got their names to send to the Kildare-street Society; but where are the converts themselves? Ha! ha!" she ejaculated again; "you have had ten new pews built in church for their accommodation—who occupies them? Yes, sir, the priest may laugh at you, and insult you too."

During this last philipic, the rector had taken up "The Saint's Everlasting Rest," by his namesake, and seemed to be attentively occupied in turning over the pages, as if looking for something in which he took interest. Miss Rebecca was reading the last annual, and Archibald sat twirling his thumbs, his feet stretched out before him, and glancing under his dark eyebrows from one to the other of the disputants. At length he laid his hand on his mother's arm, as she passed him, and said,

"Mother, you are, indeed, excessively severe—there is no need of these hot words. Your zeal for religion makes you forget charity, its leading virtue. If I am to blame in this trifling affair, I am willing to bear the consequences. I believe I am sufficiently responsible for my own acts."

"It's no credit, sir, let me tell you," said his father, sharply, turning his chair and pushing the footstool violently from under his feet; "no, sir, it's no credit to any man to be responsible for disreputable acts. Pagh! sir, your father's name should be a check on your vicious inclinations."

"Well, but consider, sir, mine is not an isolated case—liberties are certainly permitted, or rather, I should have said, excusable in men of my rank and station."

"Oh, do cease this folly, Archy, dear," interposed Rebecca, coaxingly; "do let us talk of something more interesting. I have heard the committee is to meet at the lodge* to-morrow night. Is it not so?"

"I wish they had never met," was the reply.

"Never met—and why, my dear Archy?"

"Because, then we had not been fools for the world to laugh at."

"Oh, you are surely not serious," said his aunt, playfully.

"Serious, why the very children in the streets—are they not mocking us as we pass, and their mothers courtesying to our orange ribbons? Were not the colors presented to the corps by Lady Farnham, pelted with mud while flying from the window of the lodge? But by H——," he exclaimed, starting from his chair at the thought of such degradation, "it shall not be long so. I'll scourge the vile rabble into abject submission. I have the power, and will use it with a vengeance. If my conduct is to be the subject of conversation for the priest, it shall be also for his people, and matter enough they shall have to employ their tongues for a twelvemonth to come."

"Be cautious, Archibald," said the rector; "zeal must be tempered with prudence; you have already made enemies for yourself."

"And who, among these enemies," haughtily demanded the agent of his fa-

* Orange Lodge.

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ther, "which of them dare thwart me in my projects?"

"Your own rashness may defeat them."

"Pagh! rashness—folly, my dear sir. Have you not seen 'Goulburn's' opinion on these matters? But who is to call me to account for precipitancy, in such a cause?"

"One who will and can. Colonel Templeton himself—a man not to be trifled with. He is, no doubt, an enemy—an avowed enemy of popery—but a man scrupulously just in the treatment of his tenants. He will tolerate no interference with the legal rights and claims of land-tenure."

"Admitted, sir," replied the agent, smiling at his father's dread of the colonel's displeasure, "admitted—rights and claims must and ought to be respected. But has he not authorized, nay, encouraged me to exterminate for *legal* cause every Catholic tenant on his estate, if I can find a Protestant substitute? Be satisfied, sir, my power is well defined—my instructions clear and explicit, and I shall take care to be guided by them to the very letter."

"It is your *duty*, Archibald," broke in the lady of the mansion, who had now been silent for a few minutes, but by no means disposed to abate her petulance, "and yours too, sir," she said, addressing her husband, "as a magistrate and minister, to destroy the man of sin."

"Oh, my dear wife," replied the rector, looking up piously to the ceiling, "no man on this earth would risk his life more cheerfully than I would, to annihilate popery. But it's all in vain, for I fear the plague-spot is spreading."

"And what wonder, sir," she promptly observed, "when you are afraid to apply the proper remedy for the evil!"

"The remedy, my dear, was often tried, and one as powerful too, as the united skill of the greatest and ablest men of the age could make it. Kings and princes, and subjects, have applied it; but, alas! it failed—why, I know not."

"Perhaps, because, popery is imperishable," said the lady, tauntingly.

"I must confess, Isabella, notwithstanding our conviction to the contrary, that there is a something—a vitality you may call it, in popery, which does seem almost imperishable; while we attempt to cut down the tree, we only shake the branches and scatter the seed,—instead of destroying, we only multiply its growth."

"I did not expect such language from you," observed his wife, with the same unchangeable sneer upon her lip,—"why, I think you had better turn papist yourself. You could speak so eloquently of the perpetuity of that faith. Why do you not enlighten us on that point from the pulpit—your congregation would feel so delighted—so very happy to hear you descant—"

"But is it not true?" interrupted her husband; "alas! it cannot be denied. We have transported and put to death their priests in hundreds, and yet they are not the fewer."

"Well, go on, sir," muttered the lady, "I'll not stop you—go on."

"We have made it felony to harbor them, and yet their unfortunate followers have suffered the rack and gibbet, sooner than abandon them to their fate."

"Go on, sir, you speak admirably."

"We have set the same price on the priest's head we did on the wolf's; the wolves were all slain, but the priests are more numerous than ever."

"Beautiful!—proceed, sir; I declare you're becoming eloquent at last."

"We have had the pilgrims of 'Lough Derg' (or 'Patrick's Purgatory,' as the statutes there before you call it) tied to carts, and scourged through the streets by the common executioner, and all was of no avail; what then are we to do?"

"Here the good lady could no longer control her passion, convinced as she was, that her husband, for the last five minutes, had been laboring might and main to annoy and perplex her, for the contempt she had offered him. She started up, flung her stocking on the floor, raised her arm, as if about to make some solemn protestation, when the door opened, and a servant announced "Mr. Ebenezer Goodsoul." The lady's arm fell to her side, the rector's feet again sought the cushion, Miss Rebecca took up the annual, and Archibald stretched out his feet before him. In the faces of all the occupants of that apartment, not one angry look remained; so that, when the visiter entered, he might well exclaim, "Oh, what happy faces—what a cheerful, happy home!"

"The gentleman who now made his appearance, was not at all so important a personage as the reader might have supposed from the wonderful change that followed his announcement. He was only the Bible reader of the district. This term may sound harsh to the ears of some of our kind readers, and hence a short explanation becomes necessary to avoid misconception and prejudice.

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"When we use the term Bible reader, it is because it was the proper designation of his peculiar calling—adopted by the society that employed him, and acknowledged by himself as a reverend and holy title. It designated the particular office and rank he held in the dissemination of evangelical truth. The Bible reader was generally a member of some one or other of the dissenting churches—sometimes, but very seldom indeed, of the Anglican. In rank he bore the same relation to the Methodist minister that the lector in the Catholic church does to the priest. In their vocation the difference consisted in the Methodist minister being called immediately by the Lord, and the Bible reader by the Kildare-st. Society, or any other association established for similar purposes. Bible readers were very numerous in 182—. Being for the most part illiterate men, they confined their labors almost exclusively to remote places, seldom appearing in towns except on business connected with their office. The Kildare-st. Society gave them twenty pounds a year as a salary, and supplied them with Bibles and religious tracts for distribution, in immense quantities. The clergymen also in the various localities recommended them strongly to the charitable consideration of their hearers, so that, every thing considered, they might be called a very-well-provided-for class of teachers of the word. But we must not omit to mention, that besides their stated salary, they had what was usually called head-money, or two shillings and sixpence for every convert to the gospel—that is, every one who could answer some of the leading questions in their approved catechism, and had attended Sunday-school twice at least within three months. They had also the privilege of making converts *ad libitum*; for instance, they could recommend destitute Catholic children, or adults, as the case might be, to the "Clothes Committee of the parish," and if they succeeded in obtaining the garments in lieu of a promise to attend the Protestant church, their names were dispatched to Dublin as converts to the light of the gospel, and a reward transmitted thence to the Bible reader, for his pious advocacy of the cause. As to his personal appearance, the Bible reader differed as much from the members of the community in general, as the Brahmin does from the laborer in Hindostan. He invariably dressed in black, as became his calling—not a white speck was to be seen except the cravat, and that was perfectly unique. It was composed of leather, like that of the English soldier, and covered with white muslin, but worn so high, stiff, and immoveable, that one would imagine it intended to keep the eyes of the wearer forever removed from a sight of the sinful earth he inhabited. When walking, with his head thrown back, he gave a lively illustration of the well-known Greek word *anthropos*. His hair was forever cut as close to the skin as it was possible for scissors to accomplish it. His hat was broad-brimmed, made of common felt, and manufactured expressly for the class, by a member of the Society of Friends in Wexford. The bearing, gait, and air of the Bible reader were peculiar, solemn and impressive. From the moment he was called to go forth and preach, he was never known to smile more—not a beam of gladness ever lighted up his countenance again; and when he travelled, night or day, storm or sunshine, the measured pace was never altered; and the lugubrious face never spoke but of mourning and sorrows to the light-hearted peasantry, as they passed him on the roads.

"To such a class of men, therefore, did the gentleman belong whose name has been already announced by the servant, Mr. Ebenezer Goodsoul. If the reader be disposed to find fault with the want of individuality about our reverend visiter—if he thinks we have not been sufficiently explicit as to the stature, features, &c., he will please to observe, once for all, that no one ever yet could distinguish one Bible reader from another. Similar habits, thoughts, manners, dress, and deportment, had so far assimilated and amalgamated the different individuals of that section of the ministry since their first institution, that all identity had vanished. He (the reader) has therefore no choice left but to select an "ideal," and he may be assured, if he be not very hard to please, he will certainly find *one* at least to suit his fancy, between Thersites and Apollo, or between Roebuck and Lord Brougham.

"Delighted to see you, Mr. Goodsoul," said the rector—"we have just been talking of the blessings of religion, a subject so dear to your heart. No doubt you are come to speak of to-morrow's meeting of the brethren in committee. Sit down, dear Mr. Goodsoul, and make one of the family circle. Oh, I wish—how I do wish, that all my people felt as deeply interested in the cause of our holy religion as you, my friend!"

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"I am but a poor, sinful creature, your reverence, and can do little good," was the reply.

"But your heart is in the great cause."

"Heart and soul have I dedicated myself to the holy work," said the Bible reader.

"You have reason to rejoice and be glad, my friend."

"I am grateful, I trust, and thankful to our great Ruler and Master, that he has vouchsafed to look upon me as the humblest of his servants."

"You have apprized the different members of the committee?" inquired the rector.

"Each and every one."

"Oh, very well," said the rector, "so far all is right. Laboring on your mission, as usual?"

"To the extent of my poor abilities," replied the Bible reader.

"Successfully, I hope?"

"As much so, your reverence, as it might be given to expect, amidst so ungodfearing a people; verily, the stiff necks of the Jews are not so hard to bend as are those of the deluded Catholics."

"We have yet strong hopes in the holy seed of the word," observed the rector.

"The harvest is ripening," said the Bible reader.

"It will be fruitful tenfold in its season," said the rector.

"Yea, a hundredfold," said the Bible reader.

"Your reward shall be great and everlasting," said the rector.

"And thine," said the Bible reader, "oh, thine, reverend sir, shall be without measure, for thine holy ministration of the gospel has been wonderfully powerful amongst the people; the seed which you have scattered hath already produced much fruit, (though it hath not yet ripened;) yea, even in the shadow of death—for when you came to minister to us, darkness had covered the land, and gross darkness the people; but the light of the gospel hath beamed out from thee, and shone afar off like unto the pillar in the desert."

"No, no, my dear Goodsoul, say not so," observed the minister, with a smile; "no, we must not ascribe to our gifts of nature the wonderful effects of the word amongst the people. But have your labors been blessed with your usual success?"

"Far beyond my expectations," said the Bible reader—"within the last two weeks, sixteen souls have been rescued from the Ammonites and their abominations."

"You hear that, my love," said the minister, addressing his lady. "What a consolation—sixteen souls within the fortnight!"

"And the priest," continued the rector, "have you met with opposition from him, as usual?"

"It hath not been so great as formerly," replied the Bible reader, "yet he still revileth the servants of the Lord, in the high place he hath built to Moloch, the abomination of the children of Ammon."

"Have you spoken to himself of the evil of his ways?" inquired the rector.

"I have spoken in charity, and he would not hearken to me; he called me a hypocrite, because I have been once wicked, and turned my back upon my sins. But verily, verily, I have never been a Moabite, nor bent my knee before Baal. And I said unto him when he put me from his house, 'Behold, thou hast labored like Nahash at Jabesh-gilead to put out the eyes of thy Amalekite people, that they might not see thy abominations.' And when he laughed at my rebuke, I waxed wrothful in spirit, (for I am yet weak,) and said unto him, that another like our holy and God-fearing Elizabeth would yet come, and would put to death, even as Josiah did, the idolatrous priests that burned incense unto Baal; and, as it hath been commanded, I shook the dust from my feet on the threshold of the unbeliever."

"You have done well, my dear Mr. Goodsoul," said the lady of the house, speaking with peculiar emphasis, and looking sidewise at her husband; "there should be no peace with the unbeliever."

"And when may we expect to see these converts at church?" inquired Rebecca, "for that, you know, my dear Mr. Goodsoul, is the chief consideration."

"Their outward garments, lady," replied the Bible reader, "are unseemly for such a presence—they are but indifferently clothed, and full of delicacy—the pride of life. I know, lady, the white robes of innocence are more precious in *his* sight, yet we cannot fail to remember that the Israelites were commanded to wash their very garments before they approached even the foot of the mountain."

"Oh, assuredly," interposed Mrs. Cantwell, "attention to dress is by no means incompatible with attention to the inner man. But are you satisfied, Mr. Goodsoul, they fail not as hitherto in their attendance at church?"

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"Perfectly, madam—they will attend our prayer-meeting, at which the Rev. Jejjediah Sweetsoul holds forth on his return from Sligo."

"But why not come to my church," inquired the rector, "where their conversion will be more publicly known, and their little wants meet with a more prompt and liberal attention?"

"For the very reason you have mentioned, reverend sir," replied the Bible reader. "They are not yet sufficiently strengthened by the spirit, to acknowledge their errors in so public a manner; the false delicacy of the world, poor carnal creatures as they are, holds them back a little, yet a while—they fear their enemies might say, if they went first among your wealthy people, that they had a yearning after carnal comforts, instead of the bread of life."

"Well, my dear Baxter," said his wife," compassionately, "it's right—to be sure they have their little feelings. Let them go to the Methodist church."

"Well, dear, I am satisfied if you are," said the husband.

"Oh, yes, dear Baxter, why not?" said his wife.

"Very well, then," said the husband.

"Oh, certainly," said the wife, "what matters it dear, what church they attend, if they only abandon the superstitions of popery."

"But they will not abandon them," said Archibald, speaking for the first time.

"Why do you think so?" asked his father.

"Oh, they are thoroughly convinced of their error," said the Bible reader.

"So were all the converts, if we could believe them," retorted the agent.

"But these are prepared to make a public profession, I trust," enjoined the rector.

"Without doubt," answered the Bible reader.

"Yes," said the agent, "like all the former ones."

"How?"

"Until they are clothed, sheer absolute necessity compels them. They can't help it. They can't be sincere in their promises of conversion. They can't understand, or rather they can't feel what Protestantism is. They can't take the bare Bible for their religion. They can't enter our churches and see them desolate, stripped of every thing that used to warm up their hearts in their own, without sorrow and regret. They never can be converted by ordinary means. Do you think a Catholic, who from his infancy saw himself surrounded by the sacraments of his church, and from which he received, or at least thought he received so much consolation amid all his trials and disappointments of life, will be content with a bare book which he cannot understand? Do you think he can relinquish all the aids to salvation, so numerous in his church—that he can forget his confession, where the priest was accustomed to direct and admonish him, even if, as we think, he could do nothing more—forget his communion, which he believed to be the body of Christ, his last sacrament, which he had depended so much on at the hour of death—and all this for what he was accustomed to look upon as the mere skeleton of a religion, without form, substance, or tangibility?"

"Nonsense, Archibald," exclaimed his mother, interrupting him, "you talk very strangely."

"I talk the truth, mother, and you know it," replied Archibald.

"I know it," said the lady, busying herself with her work, and somewhat discomposed. "I know it, do I—perhaps so."

"Yes, indeed, mother, you know it, and we all know it well, if we had candor enough to acknowledge it. I hate popery, myself, as I do the d——l, and would exterminate papists at the hazard of my life. But why should we belie their religion, in order to deceive ourselves? They never will be converted. Within the last five years you have lost many of your hearers, and whom have you gained? Three permanent converts; and who are they? Men whom the priest thrust out of his church, for theft and other crimes. Could they be called Catholics? Certainly not; the priest would not recognise them as such."

"But they have reformed, by an attentive and pious study of the Bible, a change which the influence of Catholic doctrine never could have effected. And they have remained steady members of the church," added the rector.

"Steady, no doubt, father," replied Archibald: "and why not? what could they do—what other resource could they fly to? Their first duty on their return to the Romish communion would have been restitution—the very thing which first drove them out of it. Make restitution, and let their wives and children starve! The thing is preposterous. They are constrained to remain steady where they are, and where no minister's au-

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thority can reach their consciences or their purse."

"The word of God will reach them," said the rector, somewhat pettishly.

"The word of God to them is but a book—it is a thing without eyes, ears, tongue, or understanding," said Archibald. "It is but a dead monitor, the priest is a living one. The Bible may convince the intellect, but the heart, the seat of the sensibilities, requires a far different action to impel it. Suppose you changed your relative positions—give the Catholic church the advantages you possess—wealth, titles, authority, patronage; and the Protestant, poverty and persecution—how many hearers would you have in twelve months? None. Do you think it would be sufficient to hand them the Bible, and say, 'Here, read that, and learn to suffer for conscience sake?'"

"You have given your opinions unsolicited, Archibald," said his father, "and with a very unnecessary earnestness. May I ask what is your object in all this?"

"Simply to prove to you, if you are not already convinced of it, that all your endeavors for the conversion of Catholics is vain, and will be vain to the end. Well then, when you cannot lead them—drive them. When you cannot reform them—exterminate them, and by every means in your power. Leave no means untried; degrade them, impoverish them, persecute them. Misery and beggary and destitution *may* convert them, but the Bible *never*."

"During the latter part of the foregoing dialogue between father and son, the two ladies and Mr. Ebenezer Goodsoul had retired to a distant corner of the drawing-room, to have a little quiet conversation on the important subject of clothing the converts.

"Now, my dear Mr. Goodsoul, tell me candidly," said Mrs. Cantwell, "do you think these poor creatures are sincere?" and she laid her hand familiarly on his shoulder.

"Yea, verily, madam, their conversion is truly sincere."

"And will they certainly attend your church? Have you any doubt of it?"

"None, whatever, madam."

"Oh, it will be so delightful," exclaimed Miss Rebecca, rubbing her hands.

"It will be a great victory, my dear Rebecca, after all the taunts we have borne," said Mrs. Cantwell, smiling benignantly.

"Oh, yes indeed," added Miss Rebecca, "it will be absolutely charming. We must take them under our own immediate protection, poor dear creatures—they shall feel so awkward, you know—so confused, when they find themselves all at once among respectable people."

"Well, but dear Mr. Goodsoul, do not recommend them, if you be not absolutely satisfied of their attendance. You know how we have suffered already. It is so very humiliating to behold these nasty creatures strutting by us to mass in the very garments we gave them—and some of which we made even with our own hands. It is really insupportable."

"Fear not, my dear lady," said the Bible reader, "they are now, I trust, children of grace; their eyes are opened, and they see the light."

"And when do they come for the garments?" said Mrs. Cantwell; you know they are always ready."

"When you please, madam."

"Very well, then—when the colonel comes. We expect him daily; he is now visiting at Colonel Percival's, of Rockvale. He will be so gratified."

"The little party then separated. Mr. Ebenezer Goodsoul approached the door of the apartment, and turning round, bowed to every member of the family, according to seniority. His body rose to a perpendicular, and bent to a right angle at each obeisance, and without a syllable of accompaniment to lessen the solemnity of the action, he quitted the room, his head thrown back as usual, and his step measured and steady as an undertaker's at a funeral."

Did our space permit, we would continue these extracts from *Shandy M'Guire;* and would invite attention particularly to those parts of the work, which point out the causes of the social evils which weigh upon unfortunate Ireland. This is no fiction, but melancholy truth; and might afford a profitable subject of meditation to those ignorant or prejudiced writers, who, in face of the misgovernment and persecution which have so obviously brought about the present calamitous condition of the Irish people, have the boldness to attribute it to the influence of their religious faith, which they have so gloriously preserved, and which places them, as a Catholic nation, above every other portion of the Christian world.

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SKETCH OF THE EARLY MISSIONS IN MARYLAND.

Read before the Maryland Historical Society, Jan. 8th, 1846, by B. U. Campbell, Esq.

Concluded from p. 535.

THE missionaries in Maryland wrote to their brethren in Europe favorable accounts of their prospects in 1639—40. Referring to their invitation from Anacoston and Mosorcoques, our missionaries write, in the latter year, as follows:

"From which we may safely conclude, that a harvest is placed within our reach, the labor of which will be richly repaid with fruit. The greatest fear is, that we shall not have laborers enough to collect so abundant a crop. There are also other neighboring towns, which, doubtless, were the word of God preached to them, would willingly, and with joy, embrace the light of the Gospel; but lest we might seem to desert our little flock too soon, we are obliged to desist from extending our labors to others. Let not those who may be sent to our assistance, fear that they will be destitute of the necessary supports of life. For he who clothes the lily of the valley, and feeds the birds of the air, will not suffer those engaged in extending his heavenly kingdom to want the necessary supplies."

That their appeals excited the sympathies of their European brethren, will appear by the following extracts of letters from the superior of the society:

"To Father ANDREW WHITE, Maryland.

"15th *October*, 1639.

"The zeal of your reverence for the conversion of souls as expressed in your reverence's letter, has afforded me infinite delight. I anticipate with great interest, receiving the history of the mission erected by your reverence, and I doubt not that it will be of service in stimulating *the spirits of many to similar exertions.*"

"To Father JOHN BROCK, Maryland.

"15th *September*, 1640.

"I have received the communication of your reverence, bearing date the second of May; and I cannot convey to you, an adequate idea of the pleasure which I derived from it. My mind is so completely taken up with that mission of yours, that there is nothing which I desire more earnestly than to receive news of its progress as frequently as possible: and I put so much confidence in the diligence of your reverence, that I hope the news will always be good. The hints of your reverence, concerning the establishment of four stations, your information with regard to the kindness of the prince of the aborigines, his inclination towards baptism, and your hope of a plentiful harvest, have been subjects of no ordinary rejoicing. The hope of establishing a college, which you hold forth, I embrace with pleasure; and shall not delay my sanction to the plan, when it shall have reached maturity."

In a historical memoir of the first establishment of the Catholic religion in the United States written by the late Abp. Carroll, about 1790–1, he remarks:

"About the year 1640, some design appears to have been formed for carrying

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the gospel amongst the native Indians. For I find by some papers in my possession, that in this year, the provincial of the English Jesuits, wrote a letter of exhortation to the young Jesuits at Liege, inviting them to offer their services for this perilous and laborious undertaking. In consequence of this invitation, upwards of twenty solicited with the most fervorous language, to be sent; but I do not find that anything farther was done in the business, which I doubt not, was owing to the jealousy the neighboring Protestants of Virginia had now conceived, at the superior credit which the Catholics enjoyed amongst the Indians. Add to this, that in the same year, 1640, the troubles began in England, which ended in the dethronement and beheading of Charles I, in 1648; the virulence of the prevailing party in England against Catholics, and their jealousy of every enterprize for the increase of true religion, made it necessary to forbear from any further communication with the Indians; for as the spirit of the times was, it would have been said, certainly, that the Indians would be brought down by the priests and papists to murder all the Protestant inhabitants."

I have now before me the *original* letters of twenty-three Jesuits of the English province, soliciting to be sent upon the Maryland mission, in terms of the most edifying self-devotion. They are all dated in July and August, 1640, and most of them are written from Liege, where the English Jesuits had an establishment. A short extract from one of these letters will show the zeal with which the provincial, Father Edward Knott, encouraged this mission, as well as the ardor of his subjects to be employed here.

"Reverende in Christo Pater.

"Pax Christi—I had no sooner heard the relation of the happy success of our Mission in Maryland, and the great hopes of converting souls to their Lord and Creator, but I was surprized with no small joy and comfort, which, nevertheless, was but little, compared with that which I received, when I read those sweet and no less comfortable lines with which your Reverence invited not any one in particular, but all in general, to employ their lives and labors in the undertaking of so glorious an enterprize of converting souls to God, by means of that Mission. And to tell you the truth, my joy was so great, that no thought nor word for a long while could come from me which resounded not Mariland. The cause of my joy was the hopes I conceived of being so happy as to be one of those who would consecrate themselves to so noble an employment. *Nec vana spes*, as I hope: since I doubt not it is the will of Almighty God, for having commended the matter unto Him, for some days, I still found the same desire I had in the first hour. If your Reverence desireth to know yet farther the joy which was caused in me by this happy niews, I cannot express it better, than by saying that it hath binne like an ocean able to drowne all other sorrows and crosses which by reason of troublesome times might have no small part in me."

As the letter is long, I will omit all that follows, except the conclusion.

"I would willing demaund your Reverence, his councell in one thing, and it is by what meanes I may gett my portion of those temporall goods which by right are due unto me. I would be willing to give all to the furthering of our mission. The surest way weare to procure some friends to speak to my father. Peradventure my step-mother who is my Lord Montigue his Aunt will be able to effect it. I leave all to your Reverence his disposing.

Lawrence Worsly."

"The 26 of July 1640."

One of the successful candidates for the Md. missions, at that time, was Rev'd. Roger Rigbie. The following is his letter of application.

"Reverende in Christo Pater.

"Pax Christi—I had thought to have petitioned for a favour at your Reverence's

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last being here; but your sudden and indeed to me unknowne departure prevented me. Howsoever, I hope it was not without God Almighties particular providence, that I might more maturely deliberate of so waightie a matter, before I proposed it. My request is only to entreate the happines to be made partaker of that happie Mission of Mariland. 'Tis true, I conceive this Mission not only happie and glorious; but withall hard and humble, in regard of the raw state things as yet are in; yet the love of Jesus neyther feares labour nor low imployment. Your Reverence's letter inkindled in my mind a great desire of this voyage, renewed former good purposes to that effect, and made me in fine resolve upon it. This resolution hath bin verie much strengthened this tyme of Holy Exercises, both in prayer, Holy Masse, and other occasions, which I have taken to deliberate of this point. I confesse the deliberation hath bin long, and the resolution, I fear will come late both for others speedier petitions, and the tyme of the yeare: neverthelesse not alwaies first come, first sped, sometymes *novissimi* become *primi*; and being neare at hand, I confide, I may bee readie in due tyme for that voyage the next opportunitie. Besydes, though others farr better deserving, and more able to found that new spiritual plantation, will have alreadie presented themselves, yet I should be glad to ioyne my meanest endeavors with theire best; and the little experience I have had, gives me good hopes, that my health and strength will be able to break through occurrent difficulties, and accompanie others in their greatest labors. I feare, I have hindered your more serious thoughts too long, wherefore in a word, I leave the matter wholly to your prudent charitie, desiring you would freely dispose of me, as you judge best. If you bee allerdie furnished with workmen, it may bee you will want the next spring to provide for a new harvest, then you know where to find one. Thus with my dutifull respects, and best wishes I humbly crave part of your Holy Sacrifices, and rest this 31, of July 1640.

"your Reverence's humble seruant in Christ, ROGER RIGBIE."

This father was stationed at Patuxent, in 1642. He was born in London, in 1608, and was about 33 years of age when he arrived in Maryland. Our MSS. say that he was so successful in acquiring the Indian language, as to have been able to compose a short catechism in it. He was confined to his bed, by severe indisposition for three months, and is stated to have died in Virginia, in 1646.*

Father White continued to reside at Piscataway, until 1642, occasionally visiting Saint Mary's. Returning from one of these visits in the winter, he was detained by the ice, nearly opposite Potomac town, in Virginia—the place visited by the governor and Father Altham, in their first exploring voyage. By walking over the ice, Father White reached the town, where he remained several weeks, preaching and instructing the natives. The annual letter of 1642, says: "During a detention of nine weeks at Potomac town, his spiritual gain in souls fully compensated for the delay. For, during that time, there was an accession to the church, of the chief of the town, with the principal inhabitants. Also, a chief of another tribe, with many of his followers; a third, with his wife, son and one of his people; and a fourth chieftain, with a companion of high rank among his own people. By these examples, his whole tribe was prepared to embrace the faith, as soon as we could find time to impart to them the necessary instructions."

Soon after this period, the young queen of Piscataway, as Chilomacon's daughter was called, was baptized at St. Mary's, where she had been educated; and she then understood the English language pretty well.

The Missionaries were very successful in another quarter, of great importance.

* Oliver, p. 180.

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This was the Indian town of Potopaco—the site of Port Tobacco, the capital of Charles county. Nearly all the native inhabitants of this place embraced Christianity, to the number of 130, including the young queen, and the wife and two children of the former principal chief. This fertile district, embraced by the great bend of the Potomac river, being favorably situated for intercourse with the neighboring Indians, who were very numerous, the missionaries determined on establishing a residence there. This they were more inclined to do, because of interruptions at Piscataway, from the Susquehannock Indians. In consequence of hostilities from the Nanticokes, the Wicomeses, and the Susquehannocks, these tribes were declared to be enemies to the province, and great apprehensions were felt by the colonists. In 1642, "a march against the Indians" was ordered, and a fort erected at Piscataway. It is worthy of observation, that our MSS. state that the Susquehannocks, about whose history there is so much obscurity, had taken up their residence upon the banks of the Potomac, near Piscataway.* This fierce and truculent tribe, who are described as very hostile to the Christians, had made an attack upon one of the settlements, murdered the men, and carried off the property they found there. As the colony was feeble in numbers, and some internal dissensions amongst the English settlers prevented the prosecution of vigorous measures against the Indians, it was deemed most prudent to withdraw Father White from Piscataway. The missionaries in 1642 made many excursions up the Patuxent river.

They thought these excursions best suited to the then disturbed state of the country. Among their converts, were the young queen of Patuxent town, and her mother. In their letter of this year, they thus describe their excursion :—

"We sail in an open boat—the father, an interpreter, and servant. In a calm or adverse wind, two row and the third steers the boat. We carry a basket of bread, cheese, butter, dried roasting ears of corn, beans and some meal, and a chest containing the sacerdotal vestments, the slab or altar for mass, the wine used in the holy sacrifice, and blessed baptismal water. In another chest we carry knives, hoes, little bells, fishing hooks, needles, thread, and other trifles, for presents to the Indians. We take two mats: a small one to shelter us from the sun, and a larger one to protect us from the rain. The servant carries implements for hunting, and cooking utensils. We endeavor to reach some Indian village or English plantation at night-fall. If we do not succeed, then the father secures our boat to the bank, collects wood and makes a fire, while the other two go out to hunt; and, after cooking our game, we take some refreshment, and then lie down to sleep round the fire. When threatened with rain, we erect a tent, covering it with our large mat. Thanks be to God, we enjoy our scanty fare and hard beds as much as if we were accommodated with the luxuries of Europe; while the consolation we find in the promises of God, to those who labor faithfully in his service, and the watchful care he seems to have of us, gives us strength to bear up against difficulties, so much so, that it is surprising that we are able to accomplish what we do."

Our extracts from the missionaries' letters, mention the arrival of two more assistants from England, in 1642, and are then interrupted until 1654. We have seen, that up to the former date, the Gospel had been preached to the Indians with success, not only at the capital of the province, but at Kent Island, in the Chesapeake Bay, at Piscataway and Port Tobacco, on the Maryland side of the Poto-

* They were still there in 1675, as appears by a letter written in 1705, formerly in the possession of Mr. Jefferson, and now in the Library of Congress—entitled "The beginning, progress and conclusion of Bacon's rebellion in Virginia, in the year 1675 and 1676." The writer of this letter says, "The Susquehannocks were newly driven from their habitations at the head of Chesepiack Bay, by the Cinela Indians, down to the head of Potomac, where they sought protection under the Pascataway Indians, who had a fort near the head of that river, and also, were our friends."

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nace; and at Patowmeck town, on the Virginia side of that river; at Mattapany, and Pawtuxent town, on the Patuxent river; besides, in many other places, which were visited by the missionaries, in their aquatic excursions. By the interruption of our annual reports, we are left to trace out these missions and their founders from other sources.

It was in the beginning of 1644, that Ingle's, or Claiborne and Ingle's rebellion occurred; and, in 1645, they succeeded in driving the governor, and many of his adherents, out of the province. The governor took refuge in Virginia, and was not restored to his province and authority until August, 1646. The fate of the missionaries is thus stated in our MSS. "A body of soldiers, or rather lawless brigands, who arrived in 1645, laid waste, destroyed, and fired the whole colony. Having driven the governor into exile, they *carried off the priests, and reduced them to a miserable slavery.*" The MSS. in the State Library, at Annapolis, known as the Ridout papers, say "they burnt the records. This rebellion was not suppressed for more than two years. The loyal inhabitants were plundered, and many of them banished by this band of ruffians. The rebels increased fast, and very few could be persuaded to make resistance against them." Mr. McMahon says, "One of the results of Claiborne and Ingle's rebellion, as it is called, was the destruction or loss of the greater part of the records of the province; and those which remain to us, neither show us in what manner this rebellion was fomented, and accomplished its triumph, nor give us any insight into the conduct and administration of the confederates, whilst they held the rule of the province. From Claiborne's known character as an adherent to the parliament, and the fact of Ingle's previous flight from the province as a proclaimed traitor to the king, it seems probable that the insurrection was carried on under the name, and for the support of the parliament cause. The records of that day inform us only, that it commenced in the year 1644; that early in the year 1645, the rebels were triumphant, and succeeded in driving the Governor, Leonard Calvert, from the province to Virginia; and that the government of the Proprietary was not restored until August, 1646. If the representations made by that government, after its restoration, be correct, the administration of these confederates, during their ascendancy, was one of misrule, rapacity, and general distress to the province; and this seems quite probable, from the fact of their early expulsion from it, notwithstanding the triumphs of the parliament party in England. Their dominion is now remembered only because it is identified with the loss of the greater part of the records of the province before that period."*

From the biographical department of Dodd's History, we gather the following particulars of Father White:

"He was sent over prisoner into England, together with two other missionaries of the same order, who endured very great hardships in London, during their confinement. At last he was sent into banishment, earnestly requesting of his superiors that he might have the liberty, once more, to visit Maryland. But it could not be obtained. However, he returned back into England, and after about ten years, died September 29, 1655, near 80 years of age. He was endowed with all the qualifications of an apostolic missioner, humility, patience, and zeal. His works are, 1st: A Grammar of the Indian language. 2d. A Dictionary of the same language. 3d. A Catechism in the same language. 4th. A History of Maryland."† Oliver adds a fifth to these works of Father White's History of his voyage to Maryland. As it appears, there were but two priests among the first settlers who arrived in Maryland, in the ship Ark,

* History of Maryland, p. 202.

† Dodd's Eng. Church History, vol. 3, bk. II, art. VI, p. 313. Dodd refers to Diary of Doway Coll. Nat. Southwell Bibl., Script. Societ. Jesu., p. 60.

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and pinnace Dove; and as the author of our MS. account of the voyage, (copied by Rev. Mr. McSherry, from the original in Rome,) states that he (the author) remained at St. Clement's Island, while Father Altham went with Gov. Calvert, to explore the Potomac, I think there can be no doubt that Father White was the author of our narrative. Mr. McSherry informed me that he had also found in Rome, in connection with this document, a MS. catechism of the Indian language. What an invaluable acquisition to the learned, who have been engaged of late years in researches in the history and languages of the American Indians, would be the grammar and dictionary of Father White. Mr. Gallatin, in his elaborate and scientific "Synopsis of the Indian Tribes," remarks: "We have no remnant, whatever, of the language of the Susquehannocks." The dictionary of the Abnaquis language, composed by the celebrated Father Rale, (or Rasle,) a Jesuit missionary in Maine for many years, has been esteemed one of the most valuable contributions to the collections on the subject of Indian philology. The original MS. is carefully preserved in the library of Harvard College.* Dr. C. Francis, in his life of Father Rale, remarks: "One can scarcely look at this important manuscript, with its dingy and venerable leaves, without associations of deep interest with those labors, and that life in the wilderness, of which it is now the only memorial. Students of the Indian dialects have most justly considered it a precious contribution to the materials of philological science."† Not less interesting, and even more precious would be the dictionary and grammar, composed by Father White, under similar circumstances to those of Father Rale. Possibly these memorials of our ancient native tribes, may yet be found in the archives of the Jesuits at Rome, or in the collections of the English province of the same society at Stonyhurst College, in England.

Oliver, who differs from Dodd as to the date of Father White's death, furnishes, also, some further particulars of the latter part of his life, in these words: "After ten years of accumulated labors and services to the colony, Father White was seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty, and carried off a prisoner to London. At length he was sentenced to banishment. Thirsting for the salvation of his dear Marylanders, he sought every opportunity of returning secretly to that mission; but every attempt proving ineffectual, he was content to devote his remaining energies to the advantage of his native country. In his old age, even to the end, he continued his custom of fasting on bread and water twice a week. Whilst a prisoner, he was reminded by his keeper to moderate his austerities, and to reserve his strength for his appearance at Tyburn. 'You must know,' replied Father White, 'that my fasting gives me strength to bear any kind of sufferings for the love of Jesus Christ.' This truly great and good man died peaceably in London, not 27th September, 1655, (as Southwell relates, p. 60, Biblioth.) but 27th December, 1656, O. S., or 6th January, 1657, N. S. From the comparison of various documents, I believe he was in his 78th year, at the time of his death. He was the author of a grammar, dictionary and catechism, in the Indian language, and of his voyage, *with a history of Maryland.*"*

It is probable that Father Fisher was one of the missioners sent to England, a prisoner with Father White. It is certain that he returned to his labors here, as will appear by the subjoined letter, addressed by him to Father Vincent Caraffa, the general of the Society of Jesus, at Rome. In the interesting narrative of

* After having attracted the attention and commendation of the learned, both in Europe and America, this dictionary was printed in 1833, in the 1st vol. new series of the memoirs of the American Academy.

† Sparks's American Biography, vol. 17, new series VII.

* Collections, p. 221 and 222.

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Father Jogues, the celebrated Jesuit missionary to the Mohawks, he states that when in New York, in 1643, he heard the confession of an Irish Catholic from Virginia, who informed him "there had been members of his society in Virginia, but one of them, accompanying a party of Indians into their wilds, in his endeavors to convert them, was attacked and killed by another party of Indians hostile to the first."* This martyr to his zeal, must have been one of our missionaries from Maryland.

Believing the letters of the various applicants for employment on the mission of Maryland—to which I have referred in the course of these remarks—would form an appropriate portion of our collections, I have procured fair and literal copies to be made by an obliging young friend, which are appended to this essay. The originals, now before the society, belong to Georgetown College; and to the obliging gentlemen of that institution, I am indebted for the use of them, as well as the memoir written by Abp. Carroll, and several of the books which I have quoted.

With the following letter, which I find in Oliver's collection, pp. 91 and 92, I shall conclude this imperfect sketch:

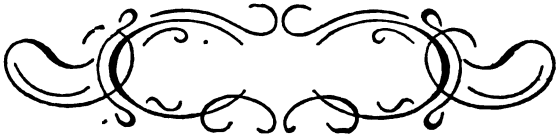
"Our Very Reverend Father in Christ.

"At length my companion and myself reached Virginia, in the month of January, after a tolerable journey of seven weeks. There I left my companion, and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them: with what joy they received me, and with what delight I met them, it would be impossible to describe, but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation: for the Indians summon me to their aid, and they have been ill-treated by the enemy since I was *torn* from them. I hardly know what to do, but I cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly, flowers appear in our land: may they attain to fruit. A road by land, through the forest, has just been opened from Maryland to Virginia; this will make it but a two days journey, and both countries can now be united in one mission. After Easter, I shall wait on the Governor of Virginia* on momentary business; may it terminate to the praise and glory of God. My companion, I hope, still lies concealed, but I trust, will soon commence his labor under favorable auspices. Next year I will expect two or three other colleagues, with the permission of your paternity, to whose prayers and sacrifices I earnestly commend this mission, myself and all mine. Dated from Maryland, this 1st March, in the year of the Lord, 1648. I remain, &c., your most unworthy servant and son in Christ.

Philip Fisher."

* Relation de ce qui s'est passe, &c. en 1643, published at Paris in 1645. The same statement is in Creuxius' Hist. Canadensis—in the Balt. Library.

* Sir Wm. Berkley.



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For the U. S. Catholic Magazine.

AN APPEAL TO SLEEP.

BY JAMES WYNNE, M. D.

O! GENTLE sleep, why com'st thou not
To rid this brow of pain;
Thy wing rests o'er the laborer's cot
Whilst I seek thee in vain:
I've marked the weary hours of night;
Around me breaks the morning light;
I fain would weep;
Come, gentle sleep,
Thy pinions spread, and visit me again.

A motley group of fancies fill,
Like a distempered dream,
My brain, which owns not now the will
To chase away the theme,
That like some rude, unbidden guest,
Intrudes upon my hours of rest,
And bids me think,
When I would drink,
Deep, deep, of Lethe's all oblivious stream.

For the U. S. C. Magazine.

NATURE, A SOURCE OF POETIC INSPIRATION.

BY MISS. JOSEPHINE REDUE.

THERE is a spirit which sheds a glow of enchantment over all the varied scenes of nature. It dwells in the scented breath of the wild flower, leaves its impress on dewy leaf and roseate blossom, or floats majestically, at even-tide, upon the crimson clouds of the gorgeous west. Its voice mingles with the sweet carols of the woodland songsters, and blends its music with the murmur of the crystal fountains sparkling in the sun-light, or with the merry laugh of the little noisy brook, as it dashes joyously along, through tangled brake and shady dell. It moves in the snowy cloud that floats upon the azure sky of sultry noon; trembles in the silver moonbeams; dances in the golden light of a summer sun; lingers, spell-bound over the sleeping lake, at dreamy twilight, and resides wherever there is aught of grand or lovely on the fair bright face of nature. It is this mysterious spirit which, from its home among all things beautiful, holds communion with the poet's soul, in whisperings of unearthly harmony. The gentle sigh of the

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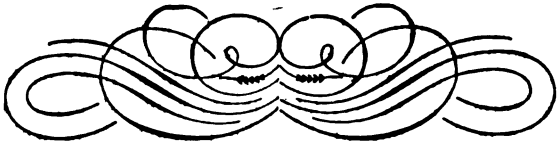
evening breeze—even the rolling thunder, and hollow murmuring of the vast ocean, reach his ear in tones of sublime and thrilling melody. It is all pervading beauty which meets the poet's eye. It is celestial harmony which greets the poet's ear. It is God, himself, who created the lovely things of earth, and the magnificent glories of heaven, who breathes through them, in tones fitted to the instrument which He himself has strung. It is His power that clothes all nature with that inexpressible charm, which calls forth the noblest attempts of art and genius, but which they only inadequately delineate; and it is His power which has formed the soul of the poet with a keener perception of the beautiful,—with a spiritual organization, which, like the Æolian harp, responds to the lightest passing breeze; and, not for his own enjoyment, or for his own more full communication with the unseen world, was he so constituted, but for the improvement of all men. The poet is the prophet, to proclaim to the crowd of less gifted, but sincere, worshippers, the hidden mysteries of nature. He sees, in the calm magnificence spread over the deep blue firmament of a cloudless night, a faint reflection of the dazzling glory of Paradise; while, in the more awful sublimity of the angry storm, when the red lightning's gleam displays the wild dashing of raging billows over the ocean's depths, he perceives the dread sequel of Almighty power. Gazing upon these or similar scenes, the deep torrent of feeling, which rises from the innermost fountains of his soul, flows forth in song, whose undying strains awaken countless hearts to a fuller sense of the majesty and goodness of God. He is alive to the sublime ideas suggested by the ever changing course of the seasons, to the sweet and vivifying influences of gentle spring, to the heat of languid summer, with its rapid succession of storm and sunshine; and to the more sombre and melancholy charms of autumn and winter. He describes, in animated language, the opening of the buds and flowers, the return of tuneful bird and noisy insect, from their unknown winter retreats, to renewed life and vigor, the rich green mantle thrown over smiling plains, the waving fields of golden grain, ripening in the noonday sun, and the cool retreat, with its refreshing spring. He paints, in deeper colors, the darkened sky at the approach of the threatening tempest, and when the storm's fierce rage is over, the lowering clouds, as they roll mutteringly away to the east. He marks, with enthusiasm, the pure azure of the sky, and the rainbow arch,—the gorgeous tints, in which the dying year arrays the forest trees, and the snow-clad hills of the north, whose rocks and trees sparkle with jewels, stolen from winter's diadem.—But in describing these, with all their external beauty, his mission ends not.—"His imagination bodies forth the forms of things unseen."—He is the articulate voice of nature, speaking to the soul of man, and unfolding her hidden mysteries; and those, who would fully understand his revelation, must drink deep, from the same exhaustless fountain whence his inspiration flowed. In natural objects, they must learn to trace the workings of a higher power, and from admiration of their beauty, pass to the love and adoration of the eternal beauty,—to the worship of the Divinity who created them.



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(Selected.)

VIRTUE REWARDED.

DO WHAT is good, and thy reward will not linger, is a maxim which ought to be engraved on every heart. It is not that a temporal recompense always follows good actions, for God, who sometimes loads the wicked with riches and honors, is pleased to prove the just; He surrounds them often with disgrace and contempt, to see whether emulating holy Job, they will say, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But even in the midst of prosperity, the wicked feel that gnawing worm, remorse of conscience, and a fear of the future, which must bring the punishment of crime, of talents wasted, of time forever lost; whereas the just, even in the depth of adversity, taste a peace which the world can neither give nor take away. They are animated with a tender confidence, because they only aim at loving God more perfectly, who is purifying them in the fire of adversity, that they may become fitting vessels for the Master's use.

Yet even in this world God very frequently gives a reward to the good. Riches, in themselves, are not an evil; it is the bad use to which we too commonly put them, that makes them snares for our salvation. For this reason the wise fear more than they covet them, seeing their possession is so often the rock on which virtue is wrecked. But these reflections make me wander from my subject, which is to relate a practical illustration of the maxim—"Do what is good, and thy reward will not linger."

Bernard had inherited a considerable patrimony, and a share in a lucrative and flourishing mercantile concern, to which he attended with unremitting assiduity. His speculations were successful, and every one rejoiced at it, for he was never known to swerve from the strictest principles of probity and honor. He was liberal in alms-giving, and never feared to run a little risk, when by so doing he could be useful to a friend. His younger brother, a dissipated and extravagant fellow, calculated on these dispositions. After having lost at play and in every kind of debauchery, the fortune left him by his father, he contracted debts, and when they became due, he in an unfortunate hour forged a draft purporting to be a sum owing him by his brother, which his creditor accepted without hesitation.

About this time the wife of one of Bernard's friends came to him one day, and besought him to become security for her husband, who otherwise must be reduced to the greatest necessity. She brought with her four little children, whom Bernard was accustomed to fondle; and their pleading innocent looks made him almost forget that the half of his fortune would be sacrificed, should their father be unable to meet the demands upon him. "I am godfather to the eldest of these little ones," he said to himself; "and I have no children of my own to injure, in case I should lose by becoming security; and besides, enough will remain for me even should the half be lost." He accordingly assented to the poor lady's request, and

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the happiness he bestowed was for him an ample reward.

Time rolled on, the bill became due, and his friend was unable to pay! The creditor presented it to Bernard, who paid it without a murmur. "I have still more than I want," said he to himself, "why should I be cast down because of this loss?" He was about to retire when the creditor stopped him, "You forget, sir," he said, "that there is still another bill to settle."—"There must be some mistake," replied Bernard, "for I know of no debt."—"Look at this!" said the other, and he presented him with the forged bill. A cold sweat bedewed his forehead when he recognised the forgery, and knew too well who had done the deed! But a moment's consideration showed him the abyss into which he would plunge his brother if he exposed the forgery; and what was wealth to him, if retained at the expense of his brother's dishonor being made public, to say nothing of the punishment attending upon his crime? "Very well," he calmly replied, and immediately discharged the debt, and tore the bill. In the eyes of the world he had consummated his ruin; for all he possessed was gone; but never before had Bernard felt himself so profoundly happy, never had his heart been so light, never had he breathed so freely as at that moment when he had sacrificed himself for others. He raised his head, which had been bent low upon his bosom, his brow was radiant with joy, he looked at the creditor who had stood watching his varying emotions, and beheld large tears rolling down his cheeks; it was the homage paid by nature to Christianity! The creditor knew all, he had discovered the forgery some weeks previously, he had sent for the unfortunate and guilty young man, expostulated with him on the enormity of his crime, and found him contrite and penitent. He supplied him with funds, and sent him off secretly to America, in the hope that his future life would redeem the past. This gentleman was without near relations, and he had long been looking out for some worthy individual to adopt for his heir. He had thought of Bernard, but determined before deciding, to put him to the proof in the affair of the forged bill. He was satisfied, more than satisfied! "You believe you are beggared," said he to Bernard, "but you are a richer man to-day than ever you were before; my fortune is yours, I adopt you for my heir! will you be my son, dear Bernard!" said the old man, opening his arms. Bernard rushed forward to embrace him, while his guardian angel whispered in his ear, "Do what is good, and thy reward will not linger."

Another illustration of this maxim may not be uninteresting to my readers. Peter was the son of an honest French peasant, who lived on the banks of the Moselle; when he was eighteen years of age, his father was obliged to send him to Paris, to gain his livelihood as a carpenter, "Poverty," said the old man, "imposes on us painful separations; you go to Paris to find work, you will be exposed to many temptations; but remember the lessons of your mother, who has always shown you an example of virtue; remember that though you are parted from your earthly parents, you have a Father in heaven, you have a mother in the Blessed Virgin, who never forsakes those who are devout to her. I have lived sixty years in our village, and no one could ever blame me for a dishonest or dishonorable action. Peter, my son, you must not shame your parentage! Adieu!" and so saying, the old man took a hasty embrace, and Peter, with a rather heavy heart, set out on his route to Paris. He turned more than once to take a farewell look at his native village; and when the church spire only was visible, he took off his hat, and reverently bending his knee as he looked towards the spot where his Saviour rested on the altar, he besought Him to give him strength to resist all temptation, and persevere to the end. At length Peter arrived

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in Paris; the journey had nearly exhausted his little stock of money, but he carried a letter of recommendation to a master carpenter, who immediately employed him. He was young, but he was willing, and he soon gained what enabled him to send some presents to his parents, and to his little sister Marie a nice white frock to wear on the day of her first communion, which she would be sure to offer for her dear brother Peter. His heart thrilled with joy when he thought of her happiness, for he remembered his own on the day when his Saviour God first communicated himself to him. But this God saw it good to try Peter with adversity. His master was ruined by some unforeseen misfortunes, and all his workmen were dismissed. Poor Peter! he could send no more presents to his cottage home, and that was the first thought that grieved him. His confidence in God, however, was unbounded, and God rewarded his confidence by putting it to a hard proof: his faith was to be strengthened and purified in the school of misfortune. One day that he had traversed the streets of Paris seeking in vain for work, he became very faint as he crossed the Tuilleries, and had just time to throw himself on a chair, or he would have fallen to the earth. The woman who kept the chairs did not perceive him, he might have gone away without paying, and he was very poor! but said he to himself, "if the woman lack vigilance, that is no reason why I should lack probity; God sees me, that is enough;" and he called the woman and gave her the two sous. As he pursued his way he was overtaken by an omnibus, when suddenly a wheel gave way, and down it came with a tremendous crash. A man who was passing at the moment, was thrown down and severely hurt. Peter raised him up and assisted him into a cabriolet, which stood near.

Scarcely had he driven off when Peter observed a piece of paper on the ground, and picking it up, found an order for five hundred francs. "How can I return this to the owner?" was the first thought that passed across his mind—"Where are you going with that dreamy look?" said the voice of James, one of his late fellow workmen, who lodged in the same house with him. Peter had always been reserved with this man, for he knew little of him, and his father had warned him not to make acquaintances too hastily. "No work to be found yet, eh?" continued James.—"You know Paris," said Peter, "could you tell me how I can discover the owner of something I have found?"—"What," said James, "would you look for the owner of what fortune has thrown in your way! is it a ring or a watch? do you fear discovery?"—"No," said Peter, "but I fear God, and must restore what does not belong to me."—"What have you found?" said James. "A bill for five hundred francs," replied Peter.—"Good," said James; "some gambler has lost it as he came out of the gaming-house, or some rich merchant has dropped it out of his pocket-book; you would be a great fool not to keep it." "It is not mine," said Peter. "At any rate," said James, "you are entitled to a handsome reward for finding it." Peter went straight to the bank, but it was shut for the day, and when he returned to his lodging, he found James had informed his landlord that he had met with some good fortune, and the man immediately attacked him and insisted on being paid for the last month's lodging. Poor Peter! he had nothing but the five hundred francs! The suggestions of James came to his mind, "it is doubtless the money of some rich man who will never miss it." Alas! poor Peter!

Meanwhile M. Bonard, the proprietor of the billet, was a prey to the deepest distress. When he was thrown down by the omnibus, he had the billet in his hand, but the pain he suffered from his fall made him forget every thing, and it was not until he got out of the cabriolet that he missed the money. He was the owner of a shop, the rent of which was due

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next day, and having lately experienced some heavy losses, he had no more money to pay; for he had drawn from the Bank his last five hundred francs. With what sorrow did he look at his wife and children! He durst not tell them his loss, but they soon saw that something untoward had occurred, and at length he was obliged to confess the truth. "Some honest person may yet find it!" he said.—"The will of God be done!" replied his wife, "you have been saved from an accident which might have cost your life, and every other evil seems light in comparison."

Next day towards twelve o'clock, a knocking was heard at the door. "Ah!" said M. Bonard, "it is our landlord I fear, and there is no money to give him!" His wife, with a trembling hand, opened the door; for a moment her confidence in God had failed her. It was not the landlord—it was a friend who had been sent as a forlorn hope to the bank, and who had there found Peter who now accompanied him, and presented the five hundred francs to the delighted and grateful family. "I cannot conceal from you," said Peter, "that I had some temptation to retain the money, and I do not deserve the applauses you bestow on my honesty." "You do deserve them," said Madame Bonard, "no one need be ashamed of a temptation overcome." "Thank God I did overcome it," said Peter. "I should have fallen had I not remembered 'what will it profit a man to gain the whole world and lose his own soul;' and all the lessons of our good priest came back to my mind so forcibly that the temptation vanished." "Your honesty has been tried," said the friend of Bonard, "and I have no hesitation in recommending you to be porter in the bank where you but now returned the billet. The situation is a lucrative one, and if you continue to behave as you have hitherto done, your advancement is certain." "Do what is good, and thy reward will not linger."

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SPEECH OF MR. DE MONTALEMBERT.

Delivered in the National Assembly of France, September 18, 1848.

THE following remarks of Mr. de Montalembert in the national assembly, will be read with a lively interest and satisfaction by all who are solicitous for the spread of true liberty, and particularly for the ultimate triumph in France of civil and religious freedom over the schemes of corrupt politicians, and socialistic and infidel demagogues. The aim of these men, in revolutionizing the state, is not to introduce the reign of freedom, properly so called, but of a freedom which will allow a particular faction to tyrannize over the people, to hold religion and her ministers in subjection, to control the means of education, and thus to abridge or rather to take away altogether those rights which are the most precious to man, and without which a republican government would be a curse instead of a blessing. Education has for years been crippled in its operations among the French people, and to the infidel character of the university which has so long monopolized the office of instruction, are to be attributed in a great measure the evils which lie at the basis of French society, and which render it so difficult, in the present juncture of affairs, to calm the public mind, and to reconstruct upon the ruins

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of the ancient policy a system more conducive to the prosperity of the country and the happiness of the people. In the midst of the violent efforts which are made by the enemies of religion, to retain the trammels by which education was fettered under the late dynasty, it is consoling to the friends of Catholicism throughout the world, and especially to the members of the church in France, to witness the bold and undaunted resistance which the advocates of true liberty, headed by Mr. de Montalembert, oppose to the introduction or continuance of tyranny under new names. He openly proclaims himself the representative of religion, and fearlessly takes ground in defence of the rights of conscience, and freedom of education, without which political liberty is an empty name. The recent speech of the illustrious orator is a masterly effort, and was delivered in support of a motion to amend the 8th article of the constitution, which relates to the rights of citizens, and was in course of discussion before the assembly. The article, as it stands in the projet of the constitution, runs thus: "Citizens have a right to associate together, to assemble peaceably and without arms, to petition, to express their sentiments through the press or in any other way. The exercise of these rights has no other limit than the rights of others and the public security. The press cannot, in any case whatever, be subjected to a censorship." Mr. de Montalembert proposed to amend the article, by inserting the words *to teach*, and sustained his motion in a speech which is remarkable alike for its sound philosophy, patriotic devotion, lucid argument, elevated sentiment, and respectful tone. He speaks of the dangers of society, of the origin and nature of the evils under which it labors; he points out the remedies of these evils, and shows that the only effectual method of healing the deep-seated wounds that afflict it, is to remove the cause which produced them, to banish from the popular mind the fatal doctrines which have deluded men, at the expense of their religion, with false and utopian schemes of happiness. Of course, he could not venture upon such topics, without meeting with frequent interruptions; he could not touch the diseased body, as the *Univers* expresses it, without drawing a cry from the sufferer; but he persevered in his noble effort, and spread before the national assembly a few significant truths, which it has great need to understand, and which may be usefully considered, as well for the love and preservation of rights and liberties already enjoyed, as for the establishment of them in a new-born republic. Having ascended the tribune, and proposed his amendment of the 8th article of the constitution, Mr. de Montalembert spoke as follows:

"The object of this amendment is to remove a difficulty under which we have been laboring during the last eighteen years. Liberty of teaching was promised and guaranteed by the charter of 1830; but the equivocal terms in which the promise was couched, have to the present day caused this right to be withheld from us. In requesting the assembly to include the right of teaching among the natural and inalienable rights of French citizens, we wish to abolish the ninth article of the constitution which places this right under a special restriction. At the same time, we do claim for it an absolute independence: we wish it to be subject, together with the press and the right of association, to the condition specified in the eighth article, which is now under consideration, and which says, that 'these rights have no other limit than the rights and liberty of others or the public security.' We are opposed to that supervision of the state which is called for in the ninth article. We object not to a general and chief supervision on the part of the state; we admit it without reserve. But we want nothing of what has been called to the present day governmental protection in the business of instruction; we want nothing of that supervision which is exer-

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cised by rivals and competitors; we want not, for the liberty of instruction, that kind of supervision, which, if applied to the liberty of the press, would subject it to the control of journalists who are in the pay of the government, and who are altogether interested in sustaining the views of those in power. We object also to those other words of the ninth article, 'under the guaranty of the laws;' because the legislation here referred to, as we have learned from the explanations of the bureaus, is not of that kind which would be protective of liberty, but a prohibitive and restrictive legislation, like that which always prevailed under the late dynasty in reference to the same subject.

"Such are the reasons that lead me to request, that the right of instruction be inserted in the eighth article of the constitution, and be regarded, as to its nature and conditions, on the same footing with the liberty of the press, the liberty of association, and the liberty of assembling. We deny that the government has any special rights in the business of instruction. We do not admit that the government has any more right over the child than over its parent. It has indeed the same right over the child that it has over the parent, but nothing more; and, as it has no authority to impose its ideas, its belief, its views, upon the father of a family, it has no right to impose them upon the child. I might say, still further, that the parent, *l'homme fait*, the citizen, is more or less indebted to the state for the liberty which it guaranties to him; but he is not indebted to the state for his paternity. God and nature have conferred upon him the character of father; he holds it from them, as he does his soul, his conscience, his intelligence: and hence, whenever the state interposes the hand of its police or the ferule of its pedagogues between me and my child, it violates my liberty in its most sacred asylum, and commits against me an act of the most culpable usurpation. (Sensation.)

"What then is the authority of government in the business of instruction? It consists in a general charge of whatever interferes with the liberty of citizens and the public security. This I admit, and so far we all agree. I concede to the state also another right; that of supplying the deficiency resulting from the negligence or poverty of the parent. Here I not only behold a right belonging to the state, but a duty devolving upon it. When the father of a family fails to instruct his children, either through negligence or inability, the state may and should intervene, in order to furnish that instruction which the parent is unable or unwilling to provide. But between this and substituting itself every where and at all times in the place of the parent; between this and the establishment of what has existed in France for the last fifty years, that is, a monopoly of instruction, openly avowed or covertly maintained, as would be the case under the action of the laws that have been heretofore proposed; between these two things, I contend, there is a wide gulph; a gulph that has been constantly overleaped by the government in France, and which it will continue to overleap if you do not prevent it by a timely provision of the constitution.

"Gentlemen, you all entertain a holy and legitimate fear of communism: but do you know what the university monopoly is, that monopoly of instruction which the state has exercised to the present day? It is nothing more than an intellectual communism. (Laughter and murmuring.) Yes, gentlemen, it is carrying out in the dominion of mind and conscience, precisely what communism attempts to accomplish in the sphere of material things. What is communism, but the doctrine which substitutes the state in the place of the proprietor, for the administration and direction of property? And, what is the monopoly of instruction, but the doctrine which gives to the state the right of assuming the place of the parent, for the teaching and education of his children? You imagine, gentlemen, that

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after having destroyed the bulwark of liberty in the heart and intelligence of man, you will have the power to defend that fortress of liberty which is founded upon the right of property. But, be not deceived. There is not a solitary argument that has been adduced in favor of the university monopoly, which may not be retorted with signal advantage against individual proprietorship. It is always the same fatal idea, proclaiming the omnipotence of the state, and the sacrifice of the individual to society.

"I have no doubt that the principles which I here maintain, would be admitted and acknowledged by all, if there did not exist a secret prejudice on the subject, a prejudice which I have always met with and which I beg leave to discuss without disguise.

"We are told, that liberty of instruction would indeed be an excellent and legitimate provision, were it not for the inconvenience it involves, of affording the religious element a chance of controlling the entire *enseignement* of France. There is the objection which was urged in the bureaus. There is the objection which I continually encountered in the long contests which I maintained in reference to the same question, before I became a member of this assembly. This objection is universally entertained, as you well know, and for this reason you must not complain if I undertake to examine it freely. Not to be unnecessarily long, I will enter at once upon the merits of the question. (Continue, continue.) I call upon all men of good faith within this enclosure, to follow me on the ground I have taken, and even to sustain me. I ask this especially from my opponents, the opponents of the religious ideas which I represent: for they cannot but desire the subject to be placed in a clear light. Hypocrites and courtezans are to be found in all parties; but, neither you nor I belong to their number: let us then be candid and sincere, and without any evasion, approach the great difficulty of the question before us. (Very well.)

"We are told, then, that if education were free, our country would fall entirely under the control of a religious teaching. But, gentlemen, such would not be the case. (Sensation.) I unhesitatingly declare my belief, (and take notice that what I say is not a hypocritical assertion of the tribune,) I unhesitatingly declare the belief that, if education in France were free, it would never fall entirely into the hands of religion. I do not believe it. But even if it should be the case, what right would the representatives of the French people have to oppose such a state of things? What right could they have to oppose a condition of affairs, which had resulted only from the exercise of liberty, and was an effect of the popular will? How could the representatives of the French people, under a government in which that people is supreme, in which neither the superior abilities of a certain caste, nor the divine right of a certain dynasty, have any right, dare to oppose that which had been brought about by the will of the sovereign people itself?

"Here I have answered the objection according to the principles of law and of right: but there is another and still more conclusive answer to it, founded upon the interests of society. Is it for the interest of society to oppose the re-establishment of religious teaching in its proper influence, or to object that this restoration be effected by means of a legitimate freedom, without privilege, without favor, without any trammels whatever? I flatter myself that you all know me sufficiently well to believe, that on the subject of education as well as in every thing else, I desire nothing else but liberty, and the most perfect equality for the views which I represent. Is it for the interest of society to oppose, I will not say the predominance, but, the regeneration of moral and religious instruction in this country? I say not; I contend, on the contrary, that the good of society requires the diffusion and enfranchisement of this instruction. And here I am naturally led in my turn to take a

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view of the present state of society. After all the opinions that have been expressed at this tribune, I could easily pass my judgment upon it; the more so, as my views and convictions do not prevail in the society of modern times. But, after all the bold novelties that you and I have listened to with so much interest, I willingly confess that I have no innovations to propose to your attention: I have invented nothing. I have no pretension whatever to what was asserted a few days ago, to reconstruct society from its foundations; neither do I pretend to make war against it. Society, for me and, I believe, for every good citizen, is always a mother, and not an enemy. (Very well.) Woe to them who declare war against her, under the pretence of enlightening her or remedying the evils that afflict her! (Renewed applause.) Woe to them who present to her their curative measures at the point of the sword! (A stir.) When she is even compelled to accept the proffered remedy or truth, by a legitimate act of nature and of the consciences of men, she curses the parricidal hands that have sown the seed of discord under the pretence of restoring her peace. (Sensation.) As for me, I believe that society is threatened; I think that she is profoundly diseased: but I always look upon her sufferings and her infirmities as those of a mother. In approaching her bed of pain, I am inclined to bend the knee with a filial and respectful love; and when I behold her agonizing ailments and venerated wounds, I feel it my duty to kiss them, before I stretch forth an inexperienced hand, to attempt their alleviation or their cure. (Lively approbation.)

"Such are the sentiments which animate me in speaking of society and of the evils which distract it; and I say it beforehand, if any expression happen to fall from my lips at variance with these filial and fraternal sentiments, which actuate me and ought to actuate every man who holds the office of legislator, I beg you to erase it from your memory, as I would willingly efface it in advance from my own heart and my own thoughts. (Very well, very well.)

"I assert, then, that society is in a sickly state; that its interests are seriously threatened. By what? It is threatened not only by communism, but by socialism; and by socialism I understand that *ensemble* of doctrines and principles which declare war against society, against modern and Christian civilization, such as it has been founded upon the two-fold principle of personal property and individual liberty. I understand by socialism all doctrines, great or small, which assail those two cardinal principles of personal property and individual liberty. I am aware that there is a long gradation between those who aim at the destruction of every thing, and those whose object is to preserve every thing. Some pretend to be the advocates of property, and yet expose it to the greatest perils, by the restrictions which they impose upon it, and the excessive and increasing taxes, which they levy for chimerical wants: others assail society by the asperity of their language, though in reality they are its friends and would favor such reforms as would tend to promote its welfare. The former contribute to swell the ranks of the foes and invaders, whose effort is to sacrifice the individual for the benefit of society; the latter, who sometimes express their sentiments too harshly, but who are the advocates of useful, popular and charitable reforms, are to be ranked among the defenders and friends of society. But it is unnecessary for me at the present moment to make a discrimination: your attention has been sufficiently given to the subject of late, and it will again present itself for your consideration. But I contend that society, of which we form a part and which is our mother, is threatened by a collection of doctrines which, far from being new, are of a very ancient date, and whose origin it is needless to place before you. These doctrines, however, though not supported by any new idea, marshal at the present day a new force, a force as

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formidable as it is new, a force which was supposed to have been satisfied by the solution given to the social questions in 1789, but which, instead of being satisfied, is daily growing more violent, is daily exciting millions of hearts and perhaps millions of arms against society. There, is the danger that I speak of. (Interruption.) If any here present doubt of its existence, I confess that I have nothing to say to them. But, the question is, how will you avert this danger? I repeat, that there is no occasion to prove the perilous condition of society; for, were I called upon to do so, after the experience which the last three months have afforded, I should be unable to qualify the audience whom I have the honor to address. I take it for granted, that the danger to which I allude is an admitted fact: and I request you to accompany me in the investigation of the means, by which this danger is to be diminished and counteracted.

"One thing is certain; you will never accomplish this by physical force. The evil, as every one must acknowledge, lies in those doctrines which pervade the popular mind. The thousands of muskets that were levelled against the republic three months ago, it has often been said, were loaded with ideas. But what ideas will you oppose to them? This is the question, than which none can be more important. Were it necessary to show the impossibility of conquering this moral evil by physical force, even that which is most lawfully and skilfully contrived, I would quote the expression of a man who was himself the strongest illustration of the genius of force; I would recall the words of Napoleon. Listen to what Napoleon, at the summit of his greatness, said to the grand-master of his university, whom he had selected to govern the intelligence of the empire. 'Do you know, Fontanes, what surprises me the most in this world? It is the inability of physical force to attain any permanent end. There are only two powers in the world, the sword and the mind . . . . in the long run the mind always triumphs over the sword.' (Prolonged sensation.) Such, gentlemen, are the sentiments which Napoleon, in 1808, the very year that he organized the university, expressed to the chief officer of the university, and they are quite enough to show how intimately connected with the question of education is the order of ideas which I am now developing. Thus, according to him who was the man of the sword by excellence, the sword is always overcome by the mind; and your sabre, that is the sabre of the republic, however noble and glorious the hands that may wield it, however formidable the strength with which you, legislators and representatives of the sovereign people, may invest it, will be powerless, so long as you have no doctrines, no ideas (what the emperor called mind,) to oppose to the ideas, the doctrines, the mind, which threaten you. (Prolonged sensation.)

"As I have already observed, there is no lack of innovators who assert, with more or less boldness, that their doctrines will save society and remedy its evils. But, as yet, we are unacquainted with those doctrines; at all events, we have not yet seen them produce any such effect. Their authors should at least permit us to wait, until their doctrines be made to accord with each other; until they have civilized or organized at least a village, or have established something practical, serious and lasting, either in Europe or America: then we may listen to them, and may assign them a place in society and in the conflict of which I am speaking. But until then, we are compelled to look upon them, either as non-existing or ineffectual: and, as society cannot wait without breathing, and as respiration for her is nothing else than her faith, a certain religious and social faith, without which no society has ever lasted, what remedy, I ask again, will you apply to the spirit of evil which threatens you?

"I frankly acknowledge that the only

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remedy with which I am acquainted, is the old Christian spirit, which has preserved the life of French and European society to the present day. Take notice that I claim for this spirit no favor, no privilege, nothing that might not with equal reason be granted to any other spirit that would present itself, to afford the light which in our actual circumstances we require. And here, I will address myself even to those orators who are the foremost and have most distinguished themselves by their novel and utopian doctrines on this floor, together with those who on the opposite side have the most energetically portrayed the present evils of society, and I ask if they have, or will have hereafter no need of some doctrine or moral force different from that which they now profess? I agree with them on many points; I admit with them the wretchedness of the people, the absolute impotence of government to direct, reform, and purify the popular mind, the deleterious effects of industry when improperly applied; I coincide with them in these matters, and acknowledge the reality of many of the evils which they indicate: but I do not agree with them in principle, nor do I concur in their measures of reform. They have described in the most eloquent language the deplorable condition of the manufacturing classes in France: they have told us of the impure air which our operatives breathe in their workshops: they have depicted those sickly, debilitated and wretched generations that are springing up every where on the industrial soil of France. But permit me to ask; do they imagine that after having remedied all the evils which have been enumerated, either by the apportionment of property which they desire to effect, or by any other measures they have proposed, which are nothing more than purely financial or material expedients, do they imagine that after this they will have effected any important or permanent good for society? They tell us of the vitiated atmosphere in which the operative classes are confined; but have they to be informed, (yet far be it from me to utter a single word that would give pain to the least individual on the soil of France), have they to be informed that in the midst of that vitiated atmosphere there are thousands of persons whose hearts are deeply vitiated by infidelity and immorality? I ask whether the people have been reduced to the state which they describe, by industrial or material derangements; whether there is not a moral evil that has something to do with it? (Citizen Corbon intimates his assent.) The approbation with which I am honored by Mr. Corbon, our colleague, who is better informed than any one else in regard to the working population, proves that I have not been mistaken in coupling with the material evils that have been indicated, another evil still more profound, more radical, more painful, which the remedies they propose will not even touch. (Approval from several seats.)

"I will therefore address myself, gentlemen, to the two great parties in our country, conservatists and radicals, proprietors and *proletaires*, and I say to the one; In vain will you undertake to defend what I wish to defend with you, if you have not some moral force, some salutary teaching, with which to oppose the antagonistic doctrine. I say to the other; Even should you triumph, your victory will be a barren, absurd and hateful achievement, if you do not offer to society in its sickly state, a doctrine which may console it and heal its moral disorder. It will be said, perhaps, that we possess this doctrine, this teaching; that it is provided for in the very article of the constitution now under consideration; that the state has undertaken to supply it. It is true, for the last fifty or sixty years the state has assumed the responsibility of teaching the French people; with the exception of the seminaries destined for the education of the clergy, it has for the last fifty years controlled the business of instruction in France. But, what has been the result of its efforts? I will not enter into details

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that will be more appropriately introduced in the discussion of particular laws on the subject of public instruction, but, for the present, and in corroboration of my position, I will advance certain statements which appear to me to be unquestionable. In the first place, as regards the higher branches of education, there has been a falling off both in quantity and quality, compared with the results obtained under the old *regime*. (Objections and incredulous laughter—Prolonged stir.) Take notice that it was not I who made this discovery. You are no doubt astonished, gentlemen, at the assertion I have made: but do you know where to find the evidence on which it rests? I refer you not to my own researches or prejudices; I refer you to the official labors of the university itself, represented by its chief officers, the ministers of public instruction, Mr. Villemain and Mr. de Salvandy; (oh! oh!) I refer you to the reports which they presented to the king. (Long interruption. The president of the assembly requests the members to listen to the orator.) The proof of what I here assert, in reference to the inferiority of every kind of instruction, compared with the instruction which was furnished before the revolution, is to be found in the admissions, the calculations, the cyphers of those who governed the university itself, and in the exposition of the legislative motives which they submitted, during eighteen years, on the subject which is now before us. (Interruption mingled with approbation.) I request you to read these documents before you venture to contradict my statements. You have not read them; I therefore contend that the higher departments of instruction are relatively what I have stated them to be, and I affirm the same thing of education of the secondary order; I say that the resources for this kind of instruction are much less in France at the present day, than they were in 1789. (Ah! ah!—Impossible—It is false.—*Mr. Denjoy*—It is false only for those who have not studied the subject.) It is proved by the figures of the official papers. I contend also (Interruption) . . . I am not surprised at these interruptions, but I regret them for your own sake, because I am now treating the most essential part of the question, and if I am not permitted to express my sentiments on this floor, not only in relation to general matters on which there is always more or less uniformity of opinion, but in regard to facts and figures, it seems to me that debate is no longer possible on one of the most interesting topics that can engage your attention. (Speak, speak.) I intend to speak, and I tell you in advance you will hear much more when the organic laws become the subject of our deliberations; (ah! ah!) but now I wish merely to state the results, not of my prejudices or researches, but of the official documents published by the university, and I again invite you to consult and examine them. (Interruption.) There is less of secondary instruction now, than there was prior to the year 1789, and what we have is of a very inferior quality. It produces only a certain number of laureates, who are the objects, not to say the victims, of its special and exclusive solicitude, or to speak more properly, of a training system which may be compared to that of race-horses, having no other purpose than to win glory for the university at the periods of competition. (Approbatory laughter.) Yes, all our youth are sacrificed to a false system, which results in the formation of a few extraordinary scholars, but the general effect of which is the intellectual degeneracy of the French people. (Oh! oh!—Interruption. *President of the Assembly;* I request the members not to stop the orator by continual interruptions. Freedom of debate is perfect, only when every one is permitted to express fully his opinions.) I beg leave to call the attention of those who interrupt me, to an extract from a periodical of the university; for there it is I look for information. This periodical, which is entitled *Liberty of Thought*, is

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edited by the cream of the university philosophers. (Laughter.) The passage to which I allude is contained in the last number, and runs thus: 'every body learns Latin in France, and the consequence is that nobody knows it, while people know very little else.' (Approbatory laughter.) This publication, I repeat, is edited by the élite of the university philosophers, and I presume our honorable colleague, Mr. Jules Simon, has some acquaintance with it. (Renewed laughter.) He will tell us after a while.

"So much for the secondary instruction. As to the primary, I fear that in speaking of it I shall call forth still louder complaints. From the lower departments of education the state has suffered much. It has made great sacrifices, but sacrifices which checked the impulses of individual zeal by the vexations, prohibitions and persecutions to which it was subjected. The consequence is, however strange it may appear, (as I shall prove when we discuss the question of primary instruction,) the consequence is that the progress of this elementary education has been in an inverse ratio to the efforts and pecuniary sacrifices of the state. (Dissatisfaction.) You will see it. I do not mean that primary instruction has gradually and progressively diminished in France during the last fifty years; but, that it has not increased in proportion to the efforts and sacrifices which the state has made in order to diffuse it. But there is something which *has* increased in France with the march of primary instruction, and that is the commission of crime. I deplore it as well as you; but it is a fact which you may easily verify by consulting the official reports that are annually submitted by the minister of justice, whose testimony is beyond suspicion. These reports will show that crimes and offences of every kind have increased in a fearful proportion. (Interruption.) Do you deny it? Let me again inform you that my sources of information are the reports of the ministry of justice, and the debates of the academy of moral and political science, as published in the *Moniteur*, to which I refer you, and where I request you to look for arguments in answer to mine.

"What inference are we to draw from all this? It follows that the instruction which the state has furnished in France for the last fifty years, is inadequate to supply the remedy which we are looking for, and to raise up an effectual barrier against the ravages of the anti-social wave. Strictly speaking, a vast portion of the evil which is witnessed now-a-days in France, might be attributed to the education which the state has provided. (Interruption.) I will not however undertake at present to prove this assertion. (Noise.) You will not tire my patience. I have now been twenty years engaged in the discussion of this question with adversaries less formidable indeed and less obstreperous, but as the contest advances I feel that I am not to shrink from the post I have assumed, and I will maintain it. (Sensation.) Without wishing to charge the govermental education with the greater portion of the moral evil to which I have alluded, I contend that it is impossible for any enlightened and impartial man, to find in that teaching which for the last fifty years has presided over the intellectual destinies of France, the curb or barrier you have need of for averting the danger which is felt and dreaded by you all.

"In fact, permit me to observe that education, in itself, is nothing: what we want, is sound and useful education. (Movement.) Who can deny what I say? The subject may be illustrated by a very simple comparison, and one easily understood. Ignorance is a hunger of the mind. There is something, however, worse than hunger; it is poison. (Noise.) Now, false teaching is poison, and in order to know whether you give poison or nourishment to the people, you have only to ascertain what instruction is true, and what is false. (Noise.) A person may be relieved from

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the effects of hunger; but he cannot recover from the effect of poison, if it has been administered in a certain quantity.

"I maintain that the education of the state, with some exceptions, (I except not only individuals and their intentions, but many portions of the public instruction itself,) the education of the state, taking things in general, has, during the last fifty years, by its pernicious teachings on the one hand, and on the other by its vexatious and persecuting policy towards individuals, administered poison to many of those whom it pretended to nourish, and reduced the rest to starvation under the pretext of preventing them from taking poison. This is the sum of what has been done by the state during the last half century. (Various objections—Prolonged uproar.) As you consider instruction a remedy, allow me to recall a fact, the memory of which ought to preside at all our deliberations, in all our meditations, and in all our apprehensions. That fact is the insurrection of June. (Agitation.) Far be it from me to utter a word that could in the slightest degree aggravate the lot of the insurgents: but, were these men who conspired against the government, devoid of instruction? You have seen them, at least some of you; and you have heard them: were they ignorant men? Had they not received that primary instruction which is your boast, and which you propose as a remedy for all the evils of society? (Numerous objections.) They all knew how to read, and had availed themselves of this knowledge; but, for what? To read the works of the honorable Mr. Proudhon and the honorable Mr. Louis Blanc?* (Renewed objections—*Different voices;* The three-fourths of the children were educated in the schools of the *Freres ignorantins.**—*Mr. Saint Gaudens;* What did the actors of the scenes of St. Bartholomew read? *Mr. Payer;* The workmen are instructed by the *Freres ignorantins.*) I did not know that the *Freres ignorantins* were so numerous in France and in Paris. I would request the honorable Mr. Payer to consult the statistics of primary instruction, and he will there discover in what proportion the schools of the brothers are to other schools. The day after the dreadful catastrophe to which I allude, what remedy was proposed for the unhappy state of things that prevailed? A law relative to primary instruction, the very first article of which discarded religious teaching from the programme of official instruction, (true, true) and at the same time empowered the state, whose intervention I have shown to be so useless, if not disastrous, to control all the municipal schools of the country, in order to assimilate, (permit me to say it) in order to assimilate as much as possible the inhabitants of the lowest villages in France to the residents in the fauxbourgs of Paris. Such was the law proposed to you the day after the insurrection of June! (A stir in different quarters and prolonged uproar.) If you ask me, what remedy I have to suggest for the evils complained of, I answer that I have no new discoveries, no innovations to propose: I offer the most ancient, and the best tried remedy that exists under the canopy of heaven; Christian morality such as it has been taught for fourteen hundred years, in the country where we live."

* Two socialist members of the National Assembly.

* Religious brothers, who devote themselves to the instruction of the ignorant classes.

(The conclusion next month.)

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INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Circular.*—*To the Clergy and Laity of the Archdiocess of Baltimore.*—Venerable and Beloved Brethren:—Many of you are aware that, for several years, it has been the object of my most ardent desires to open St. Charles's College, for the preparatory education of youths destined to the ecclesiastical state. I am happy at length to announce to you that the obstacles which have retarded this auspicious consummation have been removed. The debt due on the buildings has been liquidated, and, through the blessing of Providence, the Institution will, on the first day of November, be ready for the reception of pupils under the charge of reverend gentlemen, whose piety, zeal, and acquirements are a guaranty of its stability and successful operation.

While the church is happily extending her boundaries, the number of laborers does not increase in proportion to the harvest which is spreading and thickening around them. In this diocess, as elsewhere, numerous Congregations are either entirely destitute of Pastors, or are visited at distant and uncertain intervals. Not only are we deprived of the means of enlightening the thousands who know not and therefore blaspheme the spotless Spouse of Christ; but we have not unfrequently, from the same cause, to deplore the lukewarmness or prevarication of the children of the faith. In fact, were it not for the co-operation of devoted clergymen from foreign lands, still more lamentable would be the condition of our Missions. But even from that source, we cannot expect long to fill up the ranks of the holy ministry. The experience of all ages and Christian countries proves that a National Church must seek within its own bosom the resources of its own fecundity and prosperity. The Divine Author of our holy religion fails not to provide fit and abundant instruments for its preservation and propagation. Youth are not wanting who, at an early period, feel themselves called to the holy ministry. But we have not provided adequate means to foster and shelter their pious yearnings. The continued contact with those of their own age, but actuated by different views and sentiments, if not professing a different religion, has, in our best of colleges, proved but too generally fatal to most unequivocal vocations. St. Charles's College is intended to supply this vital and primary want of our American church. I commend it most earnestly to the zeal and charity of the clergy and laity of my diocess. The Prospectus annexed will explain the system and regulations of the Institution. The more effectually to promote the important objects contemplated, I request:

First. That the Pastors of the different congregations shall read this Circular to their assembled flocks at the earliest opportunity, and, on the Sunday following, take up a Collection for furnishing the house, and defraying other expenses of immediate necessity.

Secondly. That they shall take up, every year, a Collection in their Churches on Easter Sunday, or, when circumstances require it, on some other Sunday in the Paschal time.

Thirdly. That they shall be careful to find out such boys as show promising marks of a Clerical vocation.

Fourthly. That they shall exert themselves to contribute to defray the expenses of needy applicants.

Fifthly. That the Laity and the Religious Communities will generously co-operate in this highly meritorious work.

The Holy Sacrifice and a general Communion of St. Charles's pupils will be offered monthly for the spiritual and temporal welfare of benefactors.

Given at Baltimore, October 5th, 1848.

† SAMUEL, *Archbishop of Baltimore.*

Prospectus of St. Charles's College, near Ellicott's Mills, Maryland.—The object of this Institution is to give a religious and classical education only to that class of youth, whose piety, natural endowments, and aptitude for Church ceremonies and functions, give sufficient indications of a vocation to the ECCLESIASTICAL STATE. These indications are left to the decision of their Confessor, whose recommendation will be required for their reception. If however, upon examination, any

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one is found unsuited to the clerical state, he will be advised to retire. Every effort will be made to promote the happiness of those confided to the care of the institution; to maintain a spirit of piety, and the practice of those Christian virtues, which will prepare them for becomingzealous and efficient clergymen, and future ornaments of the sanctuary.

Studies.—The course of studies will be solid, and sufficiently ample for any state of life, comprising the LATIN, GREEK, ENGLISH, FRENCH, and GERMAN LANGUAGES; HISTORY, GEOGRAPHY, MATHEMATICS, MORAL and NATURAL PHILOSOPHY. The study of the CATHOLIC DOCTRINE, RELIGIOUS CEREMONIES and SINGING will also form an essential portion of the education imparted by the establishment.

Terms.—The terms, for the whole year, including BOARD, EDUCATION, and all expenses *except clothing*, are $100; or $130, if clothing be provided by the College. On account of the lowness of the terms, no student will be admitted whose board is not paid half-yearly in advance. Towards the close of each semi-annual session, notice will be given of the payments to be made, either by the parents of the student, or by those who are pledged for his support.

Rev. OLIVER L. JENKINS,
October 5, 1848. *President.*

Confirmation.—October 8th, 77 persons were confirmed at Hancock, and on the 15th, 188 received the same sacrament at Upper Marlboro', most of whom were colored people, and seventeen of whom were converts.

The following notice we have received from a respectable Catholic of Hagerstown, to whom we are much indebted:

"HAGERSTOWN, *October* 17*th*, 1848.

"On the two first Sundays (1st and 8th) of the present month, the Most Reverend the Archbishop conferred the sacrament of Confirmation at this place and Hancock. There were 39 confirmed at this place and 78 at the last, making in all 117. Of these, about 13 were converts. The Archbishop delivered most eloquent and impressive discourses at each place; and so great were the crowds wending their way to the churches to witness the ceremonies usual on these occasions, that many were disappointed in being able to obtain seats. The occasion was one of the highest gratification to every Catholic who witnessed it, and to the zealous and efficient labors of their worthy pastor is to be attributed this happy result. The discourses of the Archbishop at both places deeply interested the strangers who were present and left a most favorable impression upon them. The crowded audiences conducted themselves throughout with the utmost decorum, and gave evidence of the deep hold which the solemn services of the church are calculated to make on the minds of all who have the happiness to witness them."

Reception.—On the 30th of September were admitted to the white veil in the Convent of the Visitation, Frederick city, Md., Miss Alecia Donnelly of Frederick city (Sister Mary Agnes,) Miss Ann Jane Kerr of New York city (Sister Mary Eulalia,) Miss Mary Lilly of Conewago, Pa. (Sister Mary Clare.) The Most Rev. Archbishop presided on the occasion.

Circular.—The governor of Maryland having designated Thursday, the 23d of November next, as a day of prayer and thanksgiving to the Almighty, I request the pastors of the congregations throughout the state, to have on that day, in their respective churches, such services as may be suitable to the occasion, and circumstances may permit.

Given at Baltimore, October 20th, 1848.

† SAMUEL, *Archbishop of Baltimore.*

Young Catholics' Friend Society.—At a meeting of the Young Catholics' Friend Society, held August the 7th, 1848, the following gentlemen were elected members: George M. Robinson, James O'Neill, James Cassidy, Robert B. Eckerman, James McDonald, Robert C. Barry, T. M. Lanahan, and Outerbridge Horsey. At a subsequent meeting, held September 3d, 1848, the following gentlemen were elected: W. V. Jenkins, Joseph Deloste, John Gunn, H. H. Burgess, Charles A. Le Loup, George P. Bradford, Henry Bennett, Alexius O. Baughn, and Edward Brennan. Also, at a meeting held October 1st, Mr. John Macklin was unanimously elected a member.

DIOCESS OF PITTSBURG.—*Religious Profession.*—On Monday last, Sept. 25th, in the Convent chapel of the Sisters of Mercy, the Rt. Rev. Dr. O'Connor, assisted by the Rev. Mr. McMahon, of Lexington, Ky., and the clergymen of the city, received the vows and presided at the religious profession of Miss Anne Helena Lambert (Sister Mary Paula,) Miss Ellen Corbett (Sister Mary Clare Xavier,) and Miss Margaret Quinn (Sister Mary Patricia.) —*Pittsburg Catholic.*

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Mercy Hospital.—Report of the Committee of the Brotherhood of St. Joseph having charge of the Mercy Hospital since the opening of the new building in May last:

Number of Patients admitted,		146
do.	do. discharged, cured or convalescent,	114
do.	do. died,	14
do.	do. remaining in the Hospital,	18
Of these were Males,		118
	Females,	28
	Colored,	00

In offering the above report, the Committee, on behalf of the Institution, return their grateful acknowledgments to those charitable and humane persons who so zealously exerted themselves to procure a refuge for the sick and disabled, a shelter for those who, if it had not been for their charity, might have died strangers in a strange land, without either the consolations of religion, or of the rights of humanity.

Numbers have been restored to health and strength who otherwise would have been in their graves, or lingering out a miserable existence, alike the victims of penury and ill health. Whilst the institution has been an asylum for many who have been born and raised in our midst, it has been to the poor stranger of incalculable benefit. Several, who have been nursed and attended with more than a mother's care, have exclaimed (whilst applying for admission,) "I am sick; I have no money; I have nowhere to go if I am not admitted; I may die on the streets." How many would have been reduced to this last distressing necessity, had it not been for your liberality, is known only to Him who knows all things, and to those more immediately in charge of the Institution.—*Ibid.*

Diocese of Cincinnati.—*Ordination.*—Mr. Joseph A. Kelly, a professed brother of the order of St. Dominick, was ordained subdeacon at St. Joseph's Convent, Perry county, on the 9th September, by Right Rev. Bishop Purcell.—*Catholic Telegraph.*

Confirmation.—Thirty-four persons were confirmed in Covington on last Sunday, October 15th.

There were seventy-five persons confirmed in Holy Trinity Church, Somerset, on Sunday, 12th September. Fifty on Monday, at St. Louis E., Rehoboth; sixty-four at St. Patrick's on Tuesday; twenty-three at St. Francis de Sales, Newark, on Thursday and Friday following. In all these churches there were many edifying and highly intelligent converts confirmed, some of whom had been previously, in the presence of the congregation, baptized. We were exceedingly gratified at these results in places where we could not have anticipated their occurrence.

At St. Mary's church, Lancaster, seventy-three persons were confirmed on the 17th.

Logan, Hocking Co.—The Bishop preached in the court-house on Tuesday evening, 19th inst., and on the following day the new church of St. John was blessed, and forty-three persons confirmed. This new church, the improvements made since our last visit in the church of Lancaster, and the large number of eminently well instructed candidates for confirmation, attest the zeal and devotedness of the Rev. Josue M. Young, who has applied himself so diligently and successfully to the study of the German, in behalf of a large portion of his flock, which must otherwise have been left destitute of instruction—as to be able to converse and preach fluently in that language. On Thursday there were three confirmed in the church of Our Lady of Dolours, Chauncey, Athens co., which we had not been able to visit before this year, as announced. This congregation needs more pastoral attention than can, unfortunately, for the present, be afforded to it. Again another confirmation of a young lawyer from Pomeroy, at Logan.

Columbus.—The church of the Holy Cross greatly improved since its dedication. Sanctuary and altar beautiful—choir excellent—Pastor devoted, &c. Seventy-five confirmed.

Among the confirmed at Columbus were nine converts.

At Delaware, church was held in the house of a worthy German Catholic. There were several communions and three confirmed, one of whom was a convert from Lutheranism. Bishop preached to a large audience in the court-house.

Xenia.—The Holy Sacrifice was offered, and several persons received Holy Communion, at the residence of Mr. Klein. One person was confirmed. Owing to a political meeting, the court-house was not obtained for preaching. The citizens, generally, are anxious for the erection of a Catholic church, to which a few have promised to subscribe liber-

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ally. Arrangements were commenced for procuring a suitable lot for a church. From the spirit evinced by the subscribers, we hope to see this effort also crowned, shortly, with success.—*Ib.*

Springfield.—The new and handsome church at this place, it is hoped, will be under roof in a week or two.—*Ib.*

At St. Patrick's the zealous father O'Brien celebrated the anniversary of the establishment of the Temperance Society, in his congregation. Between two and three thousand persons walked in procession with banners and music; and, after an address, which lasted an hour, and which was delivered by the Bishop from a stage erected in a wood near the beautiful and large new church, all partook of a splendid repast furnished by the congregation. It was, altogether, one of the best "got up" affairs we have ever witnessed, or that, we think, could be witnessed elsewhere. The worthy Pastor assured us that there had not been one solitary instance of intoxication among his flock, for the last four years! Would to God that the like could be said of every other?

We were much pleased to hear of the increasing prosperity of St. Mary's Female Seminary, at Somerset, where the devoted Sisterhood leave nothing undone to inspire a truly and eminently religious spirit into the minds of their pupils, while they qualify them by literary attainments, to move with becoming grace in the various stations of life, which may be allotted to them by Divine Providence.—*Ib.*

Taking the Veil.—The reception of two young ladies, Miss Mary Malony and Miss Ellen Lynch, natives of South Carolina, into the Ursuline Convent, in this city, took place on Thursday last, October 12th, in the Convent chapel. A large number of visitors, including Protestants as well as Catholics, were present, and all were edified by the ceremony. The Rt. Rev. Bishop Purcell preached on the occasion.—*Ib.*

Corner Stone.—The corner stone of a new church was laid on the 11th October by Rev. Mr. Luhr, at Canal Dover.

The corner stone of a new church was placed last Sunday, in Lawrence county, between the Pine Grove and Etna Furnaces, by Rev. Mr. Thienpont. Rev. Mr. Gavienzel, of this city, preached twice on the occasion, to immense audiences.—*Ib.*

Catholic Free Schools.—The following statement exhibits the number of children attending the Catholic Free Schools of the city (Cincinnati). The amount paid by each scholar is twenty-five cents a month.

St. Peter's (Cathedral)	302
Holy Trinity	300
St. Mary's	650
St. John's	500
St. Joseph's	210
St. Michael's	70
St. Philomena	115
St. Xavier	380
Christ Church	80
	2607

The free schools attached to the Orphan Asylum under the direction of the Sisters of Charity, and the free schools of the Convents, will swell the number to upwards of three thousand children. There are also free schools attached to the Catholic Churches in Covington and Newport attended by nearly three hundred pupils.—*Ib.*

Retreat and Synod.—We learn from the *Catholic Telegraph* that a spiritual retreat for the clergy of the Diocess of Cincinnati, will be opened on the 30th of November, and will be followed by a diocesan Synod. The retreat will be under the direction of the Rt. Rev. Bishop Whelan, of Richmond.

Diocess of Louisville.—*The Very Rev. J. M'Gill.*—The Rt. Rev. Bishop Flaget has appointed the Very Rev. John M'Gill Vicar General of the diocess. In the absence of the Rt. Rev. Bishop Coadjutor, letters on business may be addressed to him.—*Cath. Advocate.*

Confirmation.—Good Shepherd's Penitent Asylum.—On Sunday, the 17th inst., the Rt. Rev. Bishop Coadjutor administered the Sacrament of Confirmation, in the chapel of this institution, to fifteen of the penitents.

Nazareth.—The Rt. Rev. Bishop Coadjutor officiated on Tuesday the 19th, in the chapel of the Nazareth Female Academy, and confirmed ten young ladies, of whom one was a convert to the Catholic faith.—*Catholic Adv.*

Episcopal Visitation.—We are gratified to have it in our power, through the courtesy of a friend, to place before our readers the following interesting particulars respecting the visitations of the Right Rev. Bishop Coadjutor. He has, we are informed, visited nearly all the religious and literary institutions in Nelson, Washington and Marion counties, and found them in a highly flourishing con-

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dition. In the school at Calvary there are twenty-five boarders; and at St. Magdalen's Academy, about forty, which number, at so early a period of the session, augurs a full list for the current scholastic year. At Nazareth there are upwards of ninety. At St. Mary's College, there are sixty-two boarders and ten externs.

On the 20th of September, the Rt. Rev. Bishop visited the Convent of St. Rose, and administered the sacrament of confirmation to four novices of that establishment. The Noviciate has only been recently opened. At present, it contains five Novices; but others are expected to enter in a short time.

On the 24th of September, the Rt. Rev. Bishop made the Episcopal Visitation at St. Catherine's church, New Haven. This day had been designated for the dedication of the new church, recently erected by the exertions of its pastor, the Rev. R. A. Abell. The sacred edifice, an ornament to the town of New Haven, and a highly creditable monument of the pious zeal of the pastor and flock of that place and vicinity, is built of brick, and is a fine specimen of Grecian style of architecture, and simply but beautifully finished. On this occasion it was crowded to overflowing. Besides the bishop, the following priests were present; Rev. D. A. Deparcq, Rev. J. M. Lancaster, Rev. Robert Burns, Rev. B. J. Spalding, D. D., Rev. Father Panlinus of the order of Trappists, with the pastor, Rev. R. A. Abell. The dedication ceremony was performed by the bishop, who also preached an eloquent sermon, which was listened to throughout, with the utmost interest and attention. Rev. Father Panlinus celebrated the mass.

After the ceremonies of blessing the church were finished, the bishop proceeded to hold the Episcopal Visitation according to the forms and requirements given in the Roman Pontifical; and afterwards he administered the sacrament of confirmation to twenty-three persons, of whom twenty on that day had also made their first communion. Confirmation had been administered in this congregation last year to ninety-one persons by Rt. Rev. Bishop Miles of Nashville. At the conclusion of a three days retreat, which ended on the day of the dedication, about two hundred persons received the holy communion. This congregation contains in all about eighty families.

On Sunday evening the Rt. Rev. Bishop left New Haven, and reached St. Clare's church, Clear Creek, on the following morning. After a three days retreat, the Bishop administered confirmation to thirty-seven persons, of whom two were converts to our holy religion. The total number of communicants was one hundred and forty, of whom nine received the holy communion for the first time.—*Ib.*

Clerical Retreat.—A retreat for the clergy of the diocess will be held at St. Thomas's Seminary on Wednesday evening, November 8th, the Octave of all Saints. All the secular clergy will be expected to attend, unless specially exempted by the Bishop. They will please bring with them their soutanes and surplices.—*Ib.*

A Festival at the Good Shepherd's Convent.—Yesterday, the 20th October, being the day on which the Order of "Our Lady of Charity of the Good Shepherd," with the authorization of the Holy See, celebrates solemnly the Feast of the Sacred Heart of Jesus, the venerable Bishop Flaget officiated at the morning service in the chapel of this convent, and addressed a few appropriate and pathetic remarks to the community. Twenty-two of the penitents went to holy Communion on the occasion.—*Catholic Advocate.*

Episcopal Visitation.—On Wednesday evening, October 4th, the Rt. Rev. Bishop Coadjutor, having completed the Visitation on the same day at the church of St. Ignatius, of which we published an account last week, proceeded with the Missionaries to St. Benedict's church, in Grayson county; and the retreat was opened on the following morning. We regret that the edifying account of the retreat and visitation in this church has come too late for this week's paper.—*Ib.*

Diocess of Philadelphia.—*Corner-Stone.*—On the 24th September the corner-stone of a new church was laid with the usual ceremonies, at Gloucester, N. J., by the Rt. Rev. the Bishop of Philadelphia, assisted by the pastor, the Rev. Mr. Waldron, the Rev. Mr. Tornatori, the Rev. Mr. Rossi, and ten of the seminarians. At the conclusion of the ceremony the Bishop delivered an appropriate discourse, in his usual paternal and happy style.—*Cath. Herald.*

Diocess of New York.—*Corner-Stone.*—At the appointed hour on last Sunday, Sept. 10th, the ceremony of laying the corner stone

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of St. Bridget's church, was performed by the Rt. Rev. Bishop Hughes in the presence of a great crowd of people.—*Freeman's Journal.*

Diocese of Albany.—*Episcopal Visitation.*—The Rt. Rev. Dr. M'Closkey administered confirmation recently to a large number of persons at Whitehall, and Corbeau; on the 23d September he confirmed one hundred at Malone; the following day one hundred and twenty were confirmed at Fort Covington; on the 26th, he dedicated a church to the worship of God at Waddington, seventy-five feet long by forty in width; at Waddington also one hundred and fifty persons were confirmed; at Ogdensburg forty-nine. September 30th, the Bishop confirmed thirty persons at French Creek; the following day thirty-six were confirmed at Rosiere. October 4th, the Bishop blessed a new church at Redwood, and confirmed thirty-seven persons. October 8th, ninety were confirmed at Watertown. On the 10th, ninety-four were confirmed at Carthage.—*Cor. Freeman's Journal.*

Diocese of Boston.—*Corner-Stone.*—On Sunday, October 8th, the corner-stone of a new church, under the invocation of St. Bernard, was laid in the flourishing town of Fitchburg, according to the form prescribed in the ritual, by Rev. M. W. Gibson, pastor of the Mission, assisted by Rev. Messrs. B. J. Leclaire, pastor of Our Lady of the Angels, Stanbridge, (Canada,) J. Boyce of Worcester, J. Williams and N. O'Brien of the Cathedral of the Holy Cross, Boston.—*Cath. Observer.*

Diocese of Vincennes.—*Confirmation.*—We learn from a correspondent of the *Catholic Advocate*, that the Right Rev. Bishop Miles confirmed sixty-two persons at Evansville, on Sunday the 24th September.

Diocese of New Orleans.—*Episcopal Visitation.*—On the 24th August, the Right Rev. Bishop Blanc held an ordination in St. Charles's church, Grand Coteau, when he conferred the holy tonsure and minor orders on Mr. John Montellot, minor orders on Mr. Darius Honoré Habert, and the diaconate on Mr. Joseph Lavay, all of the Society of Jesus. On the 27th, he confirmed fifty-nine persons in the same church, and promoted the Rev. Mr. Lavay, deacon, to the holy order of priesthood. On the 29th, he confirmed one hundred and nine persons in St. Landry's church, Opelousas; on the 31st, forty-one persons were confirmed at Vermillionville; on the 6th September, fifteen were confirmed in the new church of St. Magdalen at Abbeville; on the 10th, sixty-two at St. Martinville; on the 14th, seventy-three at Port Brand; on the 17th, one hundred and twenty-nine at New Iberia, and on the 20th, nineteen more in the same place; on the 24th, thirty-four at Charenton; on the 27th, forty at Patterson; on the 29th, seventy-two in the church of Bayou Bœuf; on the 30th, on the canal to lake Verret, seventy-five: making in all seven hundred and twenty-eight persons confirmed in five weeks.—*Prop. Cath.*

Dedication.—On the 10th of September, the new church of Carrolton was blessed by the Very Rev. Mr. Rousselon.—*Ibid.*

OBITUARY.

Died, on the 26th September, at the Charity Hospital, New Orleans, Sister Julia (Shirk,) aged 55 years, thirty-eight of which she had passed in the community of which she was a member.

At New Orleans, on the 12th September, Father John Baptist Leo Maisonnabee. He was born in France, in the Diocese of Bayonne on the 10th of May, 1805. Having early felt a vocation for the ecclesiastical state, as soon as he had finished his collegiate course, he went to the seminary of St. Sulpice, in Paris, to make his studies of divinity. Whilst in this institution he distinguished himself so much by his happy disposition and brilliant talents, that, on his return to his native diocess, he was, though very young, appointed by the Bishop, professor in the Theological Seminary; and during several years he taught there Divinity and Canon law with much success. But he felt himself called to a more perfect life, and he entered the novitiate of the Society of Jesus in October, 1832. Soon after his profession, he was appointed to the head of one of the institutions of the order, in which his instructions and his example did the greatest good. Many members formed there by him, are now laboring with success in the missions of China, of India, and of America. Appreciating his rare qualifications, and judging that he could render still greater services in the United States, his superiors sent him here last year, and confided to him the direction of the houses of the order already founded, or which may be yet founded in the Southern States. His experience in administration, his prudence, his firmness, and his active mind, fitted him eminently for that office. His piety was mor'

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exemplary, and his zeal indefatigable. Since his arrival in N. Orleans, in July, 1847, he had preached the Ecclesiastical retreat to the Diocesan clergy, the novena for the festival of Christmas at the cathedral, the lenten station at Baton Rouge, and given in St. Michael's church, a series of instructions of 15 days, besides several retreats preached in different religious communities. He had again this year consented to preach the ecclesiastical retreat, the Christmas novena, and the lenten station at the cathedral. All these labors did not hinder him from attending with the most minute care, to the direction of the Colleges of Grand Coteau and of Mobile; and he was preparing to open a new house of education in the city of New Orleans, where he had already purchased suitable grounds. His funeral, which took place on Wednesday, the 14th, was very numerously attended, by citizens of all denominations. For all those that had known him, could not help esteeming and admiring in him, all the qualities which characterize a well educated man, and all the virtue which constitute the holy Priest.—*Catholic Advocate.*

Of consumption, on the 10th October, 1848, at 2 o'clock, A. M., at the residence of the Fathers of the Society of Jesus, 77 3rd Avenue, the Rev. Pierre Marie Lebreton, S. J., born in the diocess of Vannes, in France, 26th Jan., 1809; entered the Society of Jesus February 7, 1830; was ordained priest Sept. 22, 1838; was sent to Kentucky in 1839; came to St. John's College, Fordham, in 1847; had for several years been in a delicate state of health, and was seized with spitting of blood in the beginning of May, since which time he has been confined.—*Freeman's Journal.*

FOREIGN.

The Alleged Intellectual Deficiencies of Catholicism.—Opponents of the Catholic Church differ strangely in their mode of viewing her, whichever be the aspect to which they direct their speculations, but in their views of her intellectual aspect this variation is especially apparent. One set of disputants will be struck with a certain mysterious dread of her wisdom, her wonderful knowledge of the human mind, and skill in addressing herself to the reason as well as the heart and the senses. Another set, on the contrary, will speak with the most supreme contempt of Catholicism and Catholics in this very point of intellectual eminence. They will contrast a country like Scotland with Spain or Portugal; place Zurich side by side with Lucerne, and ask us to name historians, poets, philosophers, politicians, who can meet those who now control the mind of all Europe, and are to a great extent successfully remoulding it on purely rationalistic principles. They challenge a comparison of the general cultivation of mind in Catholic countries with those in Protestant or infidel, and of the individual eminence attained by the great thinkers on either side in the various provinces of human speculation.

In answering this objection, which naturally weighs much, at this present time, with political observers, one thing cannot be too strongly enforced, which is, that knowledge and the power of acquiring knowledge have nothing in them that is either moral or religious. Intellectual proficiency, general or individual, as it does not necessarily imply immorality, or irreligion, so it just as little implies morality or religion. To say that this material frame of things has impressed a certain array of conceptions on one man's mind, more brilliant and numerous than upon the mind of another, no more argues the existence of moral virtue or viciousness in him, than the reflection of objects in a mirror would argue that the mirror possessed the attributes of virtue or vice. So that if we said: Granted that in politics, an Ochsenbein or a Druey have been able to crush and trample on Catholic minorities; that in war, which is also a province of the intellect, Catholic and Saxon England was overrun by the unbelieving Danes, or Catholic Italy by the Arian Lombards; that a majority of the leading intellects of modern Europe, such as Strauss, Michelet, Comte, and their followers, carry on a disdainful hostility with the very principle of faith; granted all this (which is only to be done with some large limitations and explanations,) not the slightest step has been made towards the real question at issue, no more than if it were fully proved that Protestants were taller and stronger than Catholics, or that they had better eyesight, or the like material advantages. Material, scientific, and political excellence are all good or bad instrumentally, but in themselves they are neither bad nor good, neither religious nor irreligious.

If then we granted, in a certain sense, the present political or intellectual inferiority of Catholics, and if we proceeded to endeavor to account for it, this must be considered as a boon to our assailants, and as having, in reality, nothing to do with the matter in dispute, which is whether there are grounds for thinking that Divine Wisdom intended man should listen to the Church, and that in the Church only the highest end of our whole being is attainable. Perhaps history has not yet developed itself sufficiently to supply the full solution of this difficulty; but the records of the past, the circumstances which attend the present position of Catholics all over the world, and the nature of the case itself, antecedently to all circumstances, offer surely the elements of a reasonable answer. The intellectual prominence of Catholicity has very much varied in different ages, or rather it has seemed to vary, as times and people have altered, whilst it remains, the

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only fixed, unchangeable quantity amidst a world of ceaseless change. Thus, no one can read the earliest uninspired writings of the Christian Church, comparing them with those of the century of Ambrose and Chrysostom, and not acknowledge the immense intellectual difference between the two. The Catholics of the former age, as their rude, ill-spelt monuments in the Catacombs show, were an unlearned people, as in many countries of Europe the Catholics are now. There is clear evidence that the rationalist intellect of that day, prided itself on its scientific wealth, and despised the simplicity of the Catholics, much in the way in which we behold it carrying itself now. Afterwards Catholicity triumphed, and the intellect of the world went with it for many centuries. Again, just before the æra of the Protestant Reformation, the world, not the church, had altered, and the intellect rebelled against the supremacy of faith. But no one can read the post-reformation history of Spain, of Italy, and of France without admitting that the Church very shortly after that epoch entered upon quite a new career of intellectual triumph. In politics, in commerce, in science, in philosophy, she again ruled the general European mind. The mere list of Spanish historians; the humble and distant respect shown in England, in the time of Elizabeth, to Italian literature; the illustrious and memorable names which adorned the societies of the Jesuits, of the Oratory, and, later on, the Order of Benedictines, are enough to substantiate this. Yet even this was only, so to speak, an *accident* of the church. Even without this intellectual splendor, she would have been just what she was before, when hidden in the Catacombs; what she is now, when her Orders are proscribed, and her education trammelled—the Spouse of Christ, one and undefiled, alone claiming the allegiance of mankind.

A variety of causes have operated, in most European countries, to repress the intellectual advance of Catholic bodies; some of them being local, and others the results of a cause which exists everywhere the same. In our own country, for centuries together, Catholics have been denied citizenship, that great instrument of intellectual progress; they have been denied access to the great seats of learning; the government of the country, like Julian the Apostate, deliberately endeavored to throw every check it possibly could in the way of the mental advance of the children of the Church. In Ireland, of course, we need not say these causes of repression operated with a virus of tenfold strength. If the faith was preserved intact, as it has been; if the moral and supernatural training of Catholics was so great that they can show long catalogues of martyrs in their annals, they need not envy Protestantism anything. It would not be difficult to point out similarly independent and local causes of depression in other countries; for example, in Mexico, the expulsion of all the Priests and Bishops of Spanish origin, which left the Church in a state of spiritual inanition, when it became a question not of educational progress, but of existence. In earlier times, instances of this are afforded in the Ecclesiastical history of the Scandinavian countries, and of Wales.

But these varying and local circumstances, which of course it would require much research fully to investigate, all arise from the ancient, unceasing tendency of the human mind to resist authority, and to hate control. The course of history has latterly been to give this tendency an unprecedented developement, which it has exhibited in a highly systematic and subtle warfare against the Church. In almost every European country, even those commonly called Catholic, the Church, as far as possible, has been put into chains, and whilst all other systems have been allowed the fullest expansion, hers has been hampered, constrained, and interfered with. Gradually, by infidel propagandism, and by causes intimately connected with their political progress, the class which of all others is peculiarly studious of intellectual advance has been rent from the Church. The middle classes have been vitiated with scepticism and have lent to it all the powers of their position, all their vitality and energy, whilst the very highest, averse to stir, and the lower class, unable from their poverty and want of leisure to make any considerable intellectual acquisitions, have throughout Europe generally remained faithful. It must not be forgotten that the "getting and striving," the absorbing, pushing spirit which attends commercial greatness, such as that of the modern "middle classes," may indeed be highly favorable to the sharpness and strength of the intellect, but it is anything but favorable to humility, to purity, and to holiness. If the course of history, that is to say, the instincts and the passions of mankind, have thrown the means of education very much in the hands of a class adverse to the Church, that is no argument against the Church, unless it were shown (which we suppose no candid person will think of maintaining) that Protestantism or Pantheism has produced, or can produce, anything like that awful yet loving ideal of goodness which shines forth among the Saints and heroes of the Catholic Church. The answer to all objectors is the question, "In what does the real perfection of man consist?"

Again; a consideration of the nature of the case shows it to be likely that Protestantism will often excel Catholicism in mere knowledge, because knowledge with the former is an end, with the latter only a means. The Catholic would cultivate his mind because it is a gift from God, which he ought to cultivate, but he would not sacrifice all things to the intellect, any more than he would think of imitating the Greeks of old, and spend half his education over gymnastics. When we read of a Protestant chemist, like Berzelius, working at his art, with retort and crucible, when death was visibly and momentarily at hand; or of a Protestant politician, like the late Sir William Follet, eagerly and ardently reading the newspapers when actually on his dying bed, we behold before us all the difference that exists

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between the intellectual status of Catholicity and non-Catholicity. The one succeeds, yet less than the other, in mere science and the conduct of affairs, because it prefers deliberately to treat them as secondary objects; the other makes in them a startling and incredible progress, because it limits itself to them, ignoring the question whether or no there is perhaps something else, to which these things ought to be only ancillary and instrumental.—*Tablet.*

ITALY.—The *Rivista Indipendente*, of Florence, publishes the following articles, which, it is said, form the basis of the negotiations for an Italian league:—1. A national diet, formed by election, will sit at Rome, under the presidence of the pope. 2. All the governments of Italy will have their representatives there. 3. The diet is the supreme power, which regulates the general interests of the nation, makes peace and war, sends representatives to foreign powers, and concludes treaties of commerce. 4. The customs league shall immediately be established, and all frontier hindrances be removed; a uniform standard of weights and measures and money shall be adopted. 5. The army shall be regulated by a common system. 6. Tithes of capacity shall be valid throughout the national territory.—*Ibid.*

Rome.—The *Epoca*, of Rome, of the 15th, announces that the Roman ministry have resigned *en masse*. M. Rossi, formerly a peer, and ambassador of France, is intrusted with the formation of a new cabinet.

Letters from Rome of the 17th inst. announce officially the composition of the new ministry as follows: Cardinal Soglio, secretary of state, minister of foreign affairs, and president of the council; Count Rossi, minister of the interior, and *ad interim* of finance; Cardinal Vizzardelli, minister of public instruction; the Advocate Cicognani, minister of grace and justice; Professor Montanari, minister of commerce; the Duke de Rignano, minister of public works, and *ad interim* of war; Count Guarini, minister without office; M. Righetti, substitute for the minister of finance.—*Ibid.*

State of Rome.—The New Ministry.—We translate the following from the Roman correspondent of the *Univers*, under date Sept. 16:—

"We have M. Rossi for Minister; this will amuse you at Paris, but wait awhile, and don't be in too great a hurry to judge. Our old ambassador is charged at once with the interior, with the finances, and with the police. In each of these departments he will have plenty to do. Mamiani had disorganized everything and squandered everything. People said: 'The priests know nothing of affairs; in finance and political economy especially they are incapable; here come the philosophers, what splendid reforms we shall have!' Mamiani has come, but not the reforms. Not a single abuse has disappeared, and abuses more numerous and more crying have been introduced. To give you an idea of these I shall state some facts.

"One of the first acts of Mamiani was to order sixty functionaries to retire to enjoy, without doing anything, their entire salary as a retreating pension. Sixty relations or friends of the minister were called to replace them, and to finger an equal salary, and these new functionaries are to the old ones pretty much what M. Ledru Rollin's commissaries are to your old administrators; that is to say, their devotion to the revolutionary party stood them in place of capacity and of administrative experience.

"Before Mamiani's access to power, the *Gazetta di Roma*, far from costing the treasury anything, brought it in every year a good 1,000 of Roman scudi, which the privileged editors paid as newspaper-tax, and had a very respectable livelihood when that was paid. Mamiani takes away the privilege, gets hold of the *Gazetta*, places his creatures in it, gives in the name of the State 200 scudi a month to the editors, 80 to the *gèrant*, 80 to the corrector, 25 to a clerk, and the same to a distributor, so that the *Gazetta* costs the Treasury 4,000 or 5,000 Roman scudi (25,000 or 26,000 francs), without reckoning the expenses of printing, paper, posting, &c., all which formerly were paid for by the editors.

"These are details, but I could produce a crowd of similar facts which, joined to the silly expenditure incurred by the sad expedition of Vicenza, have completed the ruin of the finances of the Pontifical State. It was said that during the reign of Mamiani the spoliation was systematic, and pursued with a secret object. This object was no other than the sale of the Ecclesiastical property, and I much fear that that has been attained.

"You know that, to assist the State, several religious bodies offered, with a generosity of which our anarchists make no account, to engage a portion of their property. The Pope authorised this patriotic act, and the ministry

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were enabled to issue treasury bonds, the payment of which was guaranteed on the credit of this immovable property. Meantime, the Sovereign Pontiff arranged that an entry in the great book, of equal value to that of the property thus engaged, should guarantee the proprietors, in case the sale should become necessary. Now, behold the result. The bank bills, which up to this time had a forced circulation, ceased on Sept. 10. The treasury bonds, guaranteed on the credit of the Church property, replace them. On the other hand, silver has entirely disappeared; in a little time everybody will have these treasury bonds in their hands. On January 1st it will be necessary to pay them, which cannot be done except by selling—who can tell at what price?—the property of the *Luoghi Pii*, by which these bonds are guaranteed. They will find themselves drawn on to this without hesitation, or at least it seems that there is no hesitation on the subject.

"I know well that as a question of right there is nothing to be said upon this; and that the sale, if it proves to be unavoidable, as I fear, cannot in any way be assimilated to the sacrilegious confiscations of which other countries have given us the example. It was entirely of their own accord that the lawful proprietors engaged their property, and the Chief of the Church authorised them in doing so. Moreover, they will have the entries on the books of the State to clear the loss, and the day may come when the State will be in a condition to reimburse them. All has been done, I repeat, legitimately and regularly. However, the mere fact of the sale would be very mournful. The resources of the Church would be diminished; it would be for cultivation and for the poor a loss that would long be felt; besides which the multitude would only look at the fact; they would take it as an ascertained fact that Church property is no longer inviolable. Lastly, it would be a precedent for the future, and might sooner or later be the means to bringing on the most disastrous results.

"To turn to another subject. They have succeeded in getting together a few hundreds of volunteers, to whom they give two paoli a day. Behold all that our patriots could do for the defence of Italy. So far, these volunteers have been in no hurry to set out for Venice; they had suffered too much in the campaign of Vicenza; besides, it was necessary to hinder the Jesuits from re-entering Rome, and that is the reason why they stay here.

"The celebrated Abbate Rosmini-Serbeti has been at Rome for some time; he has had several audiences of the Sovereign Pontiff. Everybody knows that he is charged with a mission for the King of Sardinia, but no body knows its nature and object. One meets him, always the same, and walking, dressed in his modest priestly attire. His piety does not attract to him the sympathies of our revolutionaries, and in spite of his merit as a philosopher and a writer, in spite of his patriotism, he has not received the shadow of the noisy fêtes and ovations of which Gioberti was the object.

"You read our Catholic journals, and will have observed with what prudence, firmness, information and talent, is edited the *Constituzionale Romano*. The principal editor, who is a Frenchman, has already received several anonymous letters which threaten him with poison; his friends fear he will end by being assassinated, as has already been the learned and able Abbate Ximenes, editor of the *Labaro*. O God! where are we, when one has reason to rejoice at having Catholic journals in Rome, and when, in the capital of the Christian world, one cannot write in defence of the Chief of the Church and of religion without risking one's life.

"The famous Father Gavazzi has been dismissed from the Order of the Barnabites, to which he belonged; which does not prevent him from wearing the habit, and from continuing his demagogical preachings in the public places of Bologna. Orders have been given to have him arrested; but the state of public feeling in Bologna would not allow of these orders being executed. That town is now tranquil; thanks to the arrival of Cardinal Amat, and also in some measure to the assassination of a carabineer. The wretches, who after the retreat of the Austrians, the authorities had been unable to disarm, and who carried all before them at Bologna, had already immolated a score of victims, when one of them took into his head to kill a carabineer by a pistol-shot. All the body of carabineers took arms, and united with the troops of the line and the civic guard, they soon got the better of these bands of assassins. The most frightful murder which had been committed, was that of a certain Bianchi. This unhappy man was dying in his bed, and had just received

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extreme unction, when they cut his throat, in spite of the entreaties of the *curé* and of the relations assembled to assist at his last moments."—*Tablet.*

FRANCE.—*Paris.*—The following is from the Paris correspondent of the *Times*:—"The most perfect calm prevails in Paris, undisturbed by the resumption to a certain extent of the noisy habits of the hawkers and venders of articles in the streets, which had ceased during the first two months of the state of siege. Business has revived, and the letters from the out-ports (Havre in particular), and from some of the manufacturing towns, concur in representing that activity is once more observable in the warehouses and factories. The Parisian Communists and Socialists, with a prudence which other parties would do well to imitate, have for the moment retired from the scene, professing themselves content with their late constitutional victory—the election of M. Raspail. The streets and Champs Elysées are again crowded with soldiers *flannant*, and a little more of *toilette* is perceptible among the promenaders to be met on the Boulevards. Notwithstanding all that has been said, and truly said, of the paucity of Republicans existing in France at the period of the Revolution, 'the Republic' would appear to be making progress in the provinces. M. Laissac, the Republican candidate, has been elected representative for the department of the Herault, in opposition to the Abbé Genoude, editor and proprietor of the *Gazette de France*. This peaceful victory of 'the Republic' is, however, sadly qualified by the progress of Socialism and Communism elsewhere. The French Government has received a telegraphic despatch announcing that the Duchess of Montpensier has been delivered of a daughter."

On Wednesday, after a very interesting debate, in which the advocates of the two systems, MM. Lamartine and Odillon Barrot, both distinguished themselves to an eminent degree, the National Assembly, by a majority of 680 votes to 289, came to a resolution that there should be only one chamber. M. de Lamartine's arguments were chiefly founded on the unsettled state of the Republic. M. Odillon Barrot powerfully answered this by pointing out that a single chamber was in fact a permanent convention, and the convention itself was never considered anything but a power of exception and passage. It never had the pretension to be considered a regular constitutional or definitive power. Next day was considered an amendment of M. de St. Hilaire, to the effect that the single chamber should be only *provisional*, leaving the question open to a future time. This was rejected, and article twenty adopted by a large majority.

On Wednesday evening the whole of the clubs into which the National Assembly is divided, held meetings to consider what course they were to follow with respect to the Article of the Constitution which fixes the mode of electing the President of the Republic, and the debate upon which was to commence on Friday.

The club of the Rue de Poitiers, after hearing speeches from MM. Thiers, Larochejaquelin, Fontane, Laussat, and several others, decided almost unanimously that it would vote for the election of the President of the Republic by universal suffrage, as is laid down in the draft of the Constitution drawn up by the committee. It decides also that it would vote for the rejection of all amendments which are to be presented for the purpose of excluding the members of families which have reigned in France, as well as the amendment of M. Sauteyra, which lays down, that every candidate for the Presidency of the Republic should have resided for the last five years, without interruption, in France, and should have never lost his quality as a Frenchman; an amendment brought forward expressly and avowedly in order to exclude Louis Napoleon Bonaparte. The meeting of the Palais National (which is composed of the out-and-out followers of General Cavaignac) decided, on the contrary, that it would vote for the election of the President of the Republic by the National Assembly, in order that the choice might fall upon General Cavaignac.—*Ib.*

The Events of the Week.—The most important news of the week is from France, where, as usual, crisis succeeds to crisis. The principle of one chamber has prevailed, on the reasonable ground that there is nothing in France to give the materials for an upper chamber. It would represent nothing; neither permanent wealth, nor blood, nor rank, nor idea. The need for it is great, as a new embodiment of stability, and a check on the fury of democracy; but how can that be embodied which has no existence, and how could any such institution, the creation of the brain of

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politicians, a mere paper scheme, resist for a moment, on any great question, the assaults of a power that has overthrown the slow growth of a thousand years, the monarchy and noblesse which constituted all French history up to 1792? The next political crisis is the settlement of the mode of presidential election. Is it to be by universal suffrage, or by the indirect mode—by vote of the National Assemsembly? The former, as unity of idea is so favorite a principle of the constitution, will probably gain the day. The latter mode would only tantalise the all-powerful populace by holding one important function a little out of their reach. Such mechanical safeguards are of very little use. Indeed, it may be doubted whether any "safeguard" except military despotism will really answer for years to come. There are no consecrated political principles, no ideas of stability, not to be assailed, which have any hold of the French mind. Whatever such they have are merely contrivances, devised by their speculative men, and necessarily destitute of the sanction of popular reverence or fear.

Stormy scenes are enacting, which remind us at once of the days of the convention, and of the last troubles of Louis Philippe's *régime*. The Socialists have taken to holding banquets which embarrass the revolutionary ministry, much as the reform dinners embarrassed Guizot and his king, and have caused debates of the utmost fury in the assembly, almost terminating in blows.—*Tablet.*

ENGLAND.—*London.—The Bishop of Natchez.*—Bishop Chanche, of Natchez, arrived in London on Wednesday of last week. On Sunday the Bishop said Mass at Norwood, and gave an instruction to the little congregation assembled by the zeal of the Rev. M. Quiblier, formerly of Canada. We understand that whilst in Rome the Bishop received from His Holiness Pius IX, as a mark of his kindness and his esteem, besides an elegant gold chalice, a grand altar for his new cathedral. The altar is made of the splendid alabaster sent by the Dey of Egypt to the late Gregory XVI, for the altar of the magnificent new basilic of St. Paul. Prince Alexander Torlonia also made the Bishop a present of a bell, weighing three thousand pounds. This is another of the numerous deeds of religious munificence of this noble Roman Prince. The Bishop left London for Cossey Hall on Wednesday morning.—*Ibid.*

IRELAND.—*State Trials.*—The trial of Mr. Smith O'Brien, M.P., for high treason, was opened on Thursday morning.

The Judges took their seats at eleven o'clock, and within a few minutes every part of the court was filled. The Countess of Donoughmore, sat in the sheriffs' box near the Judges; Lady Osborne and several other ladies were in the sheriffs' gallery, but neither Lady O'Brien nor Mrs. O'Brien were present.

Sir Lucius O'Brien and the Rev. Edward O'Brien, brothers of the prisoner, Lord Hawarden, and Lord Dudley Stuart, and also Mr. Serjeat Shee, of the English bar, were in the body of the court. General M'Donald was in the sheriffs' gallery.

The attorney-general, the solicitor-general, Mr. Scott, Q.C., Mr. Sausse, and Mr. Lynch, were the counsel for the Crown; Mr. Whiteside, Q.C., and Mr. Francis Fitzgerald appeared for the prisoner.

Before Mr. O'Brien was called upon to plead, the prisoners Tyne, Orchard, and O'Donnell were brought up, and Mr. O'Callaghan was assigned as counsel for each of them. Upon their retiring, Mr. O'Brien came to the front of the dock, and stood for some minutes leaning against the rail. He was then accommodated with a seat. He was perfectly composed, and nodded familiarly to Dr. Gray, who sat near the dock.

The clerk of the crown was about to indict him in the usual terms, when

Mr. Whiteside, Q.C., rose. The application he had to make was that the prisoner should not be called on to plead, and that his trial should be postponed until such time as the Court might deem right and sufficient to enable him to prepare his defence in a complete and satisfactory manner. The question to be discussed was, whether Mr. O'Brien was entitled, under the Acts of Parliament now applied to Ireland in cases of high treason, to a copy of the jnrors' panel, and a list of the witnesses to be examined on the part of the Crown. It was very extraordinary that living, as they (the people of Ireland) were said to live, under laws equal and similar to those of England, a prisoner tried in this country should be denied the advantage of a privilege which every Englishman enjoyed, and which went to the very root of the offence. In England parties tried for high treason were allowed to have a copy of the panel, and a list of the Crown witnesses ten clear days before the

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day appointed for the trial to take place; and it was for the court to decide whether Mr. S. O'Brien should not enjoy the same advantages (being tried in Ireland) which he would obtain as a matter of right had he been tried in England. The learned counsel drew attention to several Acts of Parliament—especially that of 57 Geo. III.

The attorney-general said, the only question was, whether there was a statute in force in Ireland entitling a prisoner to a list of witnesses or a jury panel? The present indictment was altogether framed under the statute of Edward. The section of George III merely applied to a new treason, and not to the old class of treasons under the statute of Edward. As the present prosecution was under that statute, he contended that the application should not be granted.

The solicitor-general having addressed the court on the point,

Mr. Fitzgerald replied on behalf of the prisoner. It could not be contended that Ireland was directly excepted from the 57th Geo. III; it therefore devolved upon the attorney-general to prove an exclusion of the country by implication; and he contended that the 11th of Victoria plainly extended to Ireland the privilege required.

The clerk of the Crown then indicted the prisoner in the usual terms, and called upon him to plead. Mr. O'Brien was about to do so, when

Mr. Whiteside again rose and put in a plea of abatement. The plea set forth the materials of the arguments already advanced by Mr. Whiteside on the subject of the jury panel, &c. It stated that by the statute of enactment, he (Mr. O'Brien) was entitled to receive a copy of the indictment ten days before the day of trial—that the bill under which he was indicted having been found on Thursday, the 21st of September (seven days only before the period of trial), he not having received his copy of the indictment until that day week, he submitted that his trial should not proceed until the full period of ten days had elapsed from the delivery of the indictment.

The chief justice stated that the court would not receive the plea.

Mr. Whiteside considered that every reasonable plea for a prisoner who was put upon trial for his life ought to be received by the court. He never heard of a court of justice having in any instance refused such an application, and it was not, he respectfully contended, for the court to decide that a certain plea, *à priori*, before it had been fully argued, could not be received.

A discussion then took place between the counsel for the crown and counsel for the prisoner upon the right claimed for the prisoner by his counsel; at the conclusion of which, their lordships having conferred upon the matter, the chief justice stated that the court had decided on receiving the plea, leaving it open to the attorney-general to demur to it or not, as he should think proper. The attorney-general then demurred to the plea; and the court refusing to allow the validity of the plea, decided that the prisoner should forthwith plead to the indictment.

Mr. O'Brien then pleaded not guilty, in a clear and audible voice.

Mr. Whiteside then asked, as a matter of favor, that Mr. O'Brien's counsel should be furnished with a copy of the jury panel for a few hours before the commencement of the trial, in order that they might have an opportunity of looking over it. To justify the reasonableness of his request the learned counsel cited some English trials for high treason where the prisoners had been allowed a copy of the panel one day before the trial.

The attorney-general opposed the application.

The chief justice observed that without the attorney-general's consent, the court could not accede to the application.

The clerk of the crown then called over the jury panel. The jurors upon it were, for the most part, persons of property. The attendance was numerous—201 jurors having answered to their names out of a panel of 288.

Mr. Fitzgerald put in a challenge to the jury array on the ground that it had not been constructed according to the act; and, second, because usually the panel consisted of one-third Catholics, but the present contained not more than one-eighteenth, the seventeen-eighteenths being Protestants. After some hours delay, occupied by counsel in replication and rejoinder, two of the grand jury were appointed as triers.

Mr. Whiteside then briefly stated the questions which the triers had been appointed to decide. The first question was whether the jurors' book had been made for the current year, pursuant to the act of parliament. The

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second was whether the panel had been fairly and impartially arrayed between the Crown and the prisoner.

After examining the clerk of the peace and the sub-sheriff, the judge said, the question there raised was whether or not the precept issued before the October sessions was issued pursuant to the acts in "that case" made and provided. It was alleged on behalf of the prisoner, that the precept should have issued after the October sessions, and not at an antecedent period. It was his duty to tell the jury that it was not necessary that the precept should have issued after the October sessions, and that the act of parliament did not contain a syllable justifying the construction which had been put upon it. The objection to the panel was therefore untenable, and he would direct the jury to find against the challenge upon the first count. The jury found accordingly.

Mr. Whiteside then addressed the jury of triers upon the second question—namely, whether the panel had been fairly and impartially arrayed between the crown and the prisoner. His client, Mr. Smith O'Brien, was then on his life, and, to speak very shortly and simply his opinion on the matter, he believed that if he was not tried by a fairly and impartially selected jury, it would make little difference whether the crown tried him with such a jury or took him out of court and shot him through the head upon the high road. In this instance no less than 100 Roman Catholics had been struck off the panel, and so very few had been retained upon it that Mr. O'Brien's right of challenge was little better than a farce. Several witnesses were then examined as to the exclusion of Roman Catholics, from whose evidence it appeared that there were not more than 17 or 18 Catholics on a panel of 288; that several Roman Catholics who had usually served as jurors had been excluded from the present list, whilst not one Protestant who had usually served had been omitted.

Richard Pennefather, Esq., the high sheriff, and Mr. Goring, the sub-sheriff, were examined, and declared on their oath that they did not leave any out on account of their religion.

The judge then addressed the jury of triers. He commented on the whole of the evidence, and in doing so stated his opinion that there was nothing in any part of it which in the slightest respect proved that corruption or partiality had been evinced either by the high sheriff or the sub-sheriff in the discharge of their several duties, in relation to the preparation of the panel.

The jury found against the challenge upon the second question as they had already done upon the first.

The court was then adjourned to ten o'clock on the following morning.—*Tablet.*

AUSTRIA.—*Insurrection at Vienna.—Flight of the Emperor.*—A frightful insurrection has taken place at Vienna; the minister of war has been murdered; the emperor has again taken to flight, and his capital, arsenal and all, is in the hands of the victorious insurgents, whilst his imperial power is at present exercised by the constituent assembly. During some time past, the democrats had been actively engaged in propagating among the military the principle of fraternisation with the people. Their labors were not unsuccessful, particularly among the German grenadiers in garrison at Vienna, and accordingly the authorities resolved to send two battalions of that corps out of the capital, and to forward them with an escort of cavalry to Moravia. This created great discontent, and early in the morning of the 6th inst. some national guards and members of the academic legion, went to the northern railway station, and broke up part of the line, to prevent the departure of the grenadiers. The officer then ordered the troops to march to Sanseradorf, intending to despatch them further from that station. The national guards, who by this time had greatly increased in numbers, immediately opposed this order of the commanding officer, and stopped the passage of the troops by erecting a barricade on the Tabor bridge. The populace took possession of the other bridges, and invited the grenadiers to place themselves on their protection. This invitation was accepted, and the escort of cavalry retired. Before ten o'clock, an imposing body of troops (principally from Gallicia and Bohemia), plentifully provided with artillery, drew up near the railway station. On the other hand, the academic legion, *en masse*, and numbers of national guards came to the aid of the grenadiers, now in a state of open revolt. About half-past ten a small number of working men got possession of four guns, and drew them up in front of the troops in the vicinity of the railway. Firing then commenced on both sides, and continued for some time, until

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General Bredy, who commanded the imperial troops, was shot from his horse. His men them fled, and the victors entered the city, and took possession of all the gates except the Burghton. A popular council of war and a central committee were hastily formed and measures were taken for preventing the arrival of fresh troops. Two of the captured guns were planted in the square of the university, and the bastion defended by the artillery of the national guard. Shortly after noon national guards arrived from Wiednitz and other adjacent places, and were welcomed by the people.

Shortly after three P. M., three companies of pioneers entered the capital through the Burghton, and were driven back, after a sharp contest. Barricades were erected in the leading thoroughfares. Towards half-past five the soldiers who were defending the office of the minister of war were either killed or driven away. The assailants rushed into the house, and having discovered Count Latour (the minister of war) in his hiding place, they despatched him, suspended his body from a lamp post in the garden, and exposed it to all kinds of indignities. All the papers of the count fell into the possession of the populace. The papers were conveyed to the university, the head-quarters of the insurgents. Since three o'clock the democratical portion of the constituent assembly had been assembled; several of the leading members, of the ministerial side had already taken their departure for Prague. Smolka was called to the chair, and the diet then declared itself *en permanence* and formed a committee of safety with executive power.

By this time the military had been driven away from all points except the arsenal, which was held by a strong force. Towards half-past six the attack on that edifice was commenced by the national guards and the armed workmen, with the aid of the artillery on the bastions. The contest raged without intermission during the entire night. At seven next morning the arsenal was surrendered to the people, who entered the building and helped themselves to all kinds of weapons, of which there was a plentiful supply.

During the night the diet issued four proclamations, declaring their intention of applying to the monarch to replace the present Ministry by a popular one, to recall his manifesto relating to the appointment of Baron Jellachich as commissioner for Hungary, and to commence a general amnesty.

The equivocal way in which the emperor answered that part of the demand of the diet which related to the withdrawal of the manifesto, and the proclaiming of an amnesty, increased the discontent.

LITERARY NOTICES.

Hewet's Pictorial Edition of the Catholic New Testament. New York: part 1, pp. 32.

This undertaking is conducted under the editorial supervision of the Rt. Rev. Bishop Hughes, which is a guaranty that the work will be accurately published. It is embellished with numerous illustrations, which will no doubt obtain for it a wide circulation. It is the first illustrated edition of the Catholic Testament that has yet appeared in the United States, and we trust that the publisher will be compensated for the expensive efforts which he has made in this useful enterprize.

Shandy M'Guire. New York: E. Dunigan & Bro. Part 2.

We have received from Messrs. Dunigan the second and concluding part of this very interesting and able work.

Ellen Middleton. By Lady Georgiana Fullerton. New York: D. Appleton & Co. Philadelphia: George S. Appleton. Pp. 328.

The story which bears this title was written whilst the authoress was a member of the Anglican communion, as the Puseyite tone of it plainly indicates. Independently of this, however beautifully she may write the English language, this does not suffice to impart a character of usefulness to a book, which is filled with romantic and exaggerated views of life. Such books as these do not suit the present age.

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THE

UNITED STATES CATHOLIC MAGAZINE AND MONTHLY REVIEW.

DECEMBER, 1848.

TUCKERMAN'S ITALIAN SKETCH BOOK.

The Italian Sketch Book. By Henry T. Tuckerman, author of "Thoughts on the Poets," &c. Third edition. New York: J. C. Riker. 12mo.—pp. 424.

THE race of tourists has become so numerous at the present day, and their "first impressions" have so often turned out to be the result of the most superficial observation or the repetition of vulgar prejudices, that their productions are regarded by the more intellectual and better part of mankind, rather as speculative enterprizes than sources of reliable information.—They may serve very well to fill the pockets of authors and booksellers, by pandering to the morbid thirst of novelty, which prevails so extensively in our age; but they add little or nothing to the stock of useful literature. Even the truthful and interesting pictures which they sometimes present of scenery, ruins, and other curiosities, lose their attraction by being associated with presumptuous and ignorant reflections of the writer on the religious and political customs of the countries he has visited. Mr. Tuckerman himself, in his "Sketch Book," has not failed to remark upon the offensive boldness of such writers, and to observe with equal justness and point, that American authors ought to have learned something in this respect from the example of English tourists in the United States. He says:

"To our minds, there is nothing more surprising in recent literature, than the assurance with which writers of travels undertake to pronounce upon national character and destiny. In science, finance and trade, a man is soon convicted of presumption, who discusses questions about which he has little or no authentic ground of judgment: but any tyro in letters or life, who visits a foreign land for a few months, is deemed a competent authority in relation to those subtle and comprehensive inquiries, upon which even an intelligent native would enter with diffidence." P. 407.

We are confident that no man of sense will call in question the justness of these observations of Mr. Tuckerman: but it

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will not be so easily admitted that he has adhered to his own principles. The former editions of his book, though marred by a sprinkling of ignorance and prejudice, in reference to Catholic persons and things, were more free from it than are generally the productions of Protestant pens. He tells us, indeed, of Franciscans looking "miserable in their ignorant dejection," of a Capuchin belonging to a "brotherhood noted for their ignorance," &c.; yet, when we take into consideration the more than Egyptian darkness which a Protestant education gathers round the mind, in regard to every thing appertaining to the Catholic church, we can overlook the above quoted expressions of the writer, however at variance with his own personal experience in Italy. Mr. Tuckerman met the Capuchin at Pisa, and wondered at the *general knowledge* which he displayed. He also visited a convent near Venice, which he calls "one of the seemingly most admirable institutions extant. Its objects are primarily the *instruction of Armenian* youth, the general *dissemination of knowledge*, and the cultivation of literature in connection with theology." In this convent he saw Padre Pascal, who, he says, "may be justly called *an apostle of learning*." The convent had a beautiful library with books in all languages. (P. 316.) Such is the consistency displayed in the first edition of Mr. Tuckerman's work.

But the third *revised* edition of the Sketch Book contains some further and very strange propositions, which the writer has put forth in alluding to the actual phases of political affairs in Italy, and which prove as clearly as the noon-day sun that Mr. Tuckerman has been guilty of all the "assurance" and "presumption" which he so loudly condemns in his brother tourists.

"Heretofore," he says, "the great barrier to all political reform has existed in the obstinate adherence of Rome to her system of intolerance and brute force. Catholicism, as a political institution, is inimical to human progress and freedom, and has presented the chief barrier to the emancipation of modern Italy. Perhaps the most striking historical evidence that may be adduced in support of this position, is a comparison between England and Spain since the reformation. At one period rivals on the sea, and in national prosperity; and now, the one a decrepit, and the other a world-embracing power. Among the many contingencies which the imaginative Italians have suggested, no one ever dreamed of a liberal pope," &c. P. 13.

If the sentiments here put forth by the writer were his theories on some abstruse questions which might admit of conflicting and even contradictory opinions, he would be perfectly excusable in his statements, although he is not "a tyro in life," nor perhaps in letters. But to speak of Rome's adherence to "brute force," of Catholicism as the enemy of human progress and freedom, and of England as an evidence of this latter proposition, is a manufacturing of history which is altogether inadmissible either among educated men or the lovers of truth. A writer is allowed to quote facts, but he cannot, with any regard for his own reputation, coin history. Mr. T., however, has suffered himself to be betrayed into the language of fiction where he has not taken the trouble to give his assertions a very definite meaning, and into that of prejudice where we catch the idea he intends to convey. Does he mean to include in the word *heretofore*, the period of eleven hundred years, during which the Roman pontiffs have been possessed of temporal sovereignty? Does he mean to say that during all this time political reforms were impeded by the brute force of the papal government? We will not insult the intellectual training of Mr. T. by supposing that he could have designed to express such an opinion, so totally unfounded in history. He must know, as well as ourselves, that the temporal dominion of the popes originated in the confidence which the people reposed in them, and that it has ever been, even according to the admission of Gibbon himself, paternal and protective in its character.

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Mr. T. has probably alluded to the administration of Gregory XVI; and if so, he should have specified the case, presenting as it does a combination of circumstances which, if candidly considered, cannot fail to acquit him of any charges at variance with the character of a mild and paternal prince. He ascended the throne at a time when the revolutionary spirit was fermenting among the European nations: having penetrated into Italy, the standard of rebellion was soon raised at Bologna. What was the pontiff to do in an emergency like this, created, not by the wise and good among his people, but by an irreligious faction? Had he not a right to act on the defensive? Had he not a right to use the co-operation of an allied power, to put down an insurrection, which in its actual and prospective influence was a flagrant violation of law? Is it not an abuse of terms to give to such an act of executive power the name of *brute force?* Or is it just to brand the administration of Gregory with the odium, which the severities of his Austrian ally alone deserved? Again, was it in opposition to political reforms that this force was exerted, or rather against the unlawful and turbulent proceedings of a radical faction, which the great majority of the people in the papal states dreaded as the enemy of their peace? That the latter was the case is plain, both from the character of the men who were at the head of that party, and from the manner in which they were disposed to effect a new order of things. In a word, that faction was anti-social and anti-religious in its character; the very same that is now more or less in the ascendant in some parts of Italy, and in Switzerland, and which in the name of liberty and equality are driving from the country, by *brute force* and in defiance of all law, some of the most virtuous and useful members of society. It is no homage to civil and religious freedom to sympathize or fraternize with such men, who understand no other liberty than license, no other political reform than that which results in anarchy and popular despotism.

Mr. T., in informing us that "Catholicism, as a political institution, is inimical to human progress and freedom, and has presented the chief barrier to the emancipation of modern Italy," has only proved himself to be one of those tyros in letters described in his *Sketch Book*, who wade beyond their depth, and venture to pronounce an opinion upon matters which they have never taken the trouble to investigate, or to understand. Despite all the assertions of Mr. Tuckerman, Catholicism is nothing more than what its divine Founder constituted it, and what it professes to be. It is no political institution at all; it was established for higher ends, for the eternal salvation of men's souls; and if our author will open any catechism of the church, he will find that, instead of avowing any pretensions to political power, she commands obedience and submission to all civil rulers, within the sphere of duty, no matter what may be their peculiar system of government. Her children are to be found under every form of political power, whether monarchical, aristocratic, or republican. Destined to prepare us for a higher and a better state, her kingdom is not of this world: her mission being to all men, she can adapt herself to all modes of government, not indeed that she approves at any time the folly or wickedness of those who may be in power, but that no human arm can prevent her from dispensing the blessings which it is her divine right to communicate to the world.

It is true, Catholicism indirectly exerts an influence upon political systems, in so far as her doctrines inculcate those cardinal principles of morals, which tend to the establishment of order in society, which point out to the ruler and those under him their respective obligations, and promote among all the virtues conducive to national prosperity and individual happiness: but, if viewed in this relation, Catholicism, far from being hostile to human progress and freedom, as Mr. T. has so

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thoughtlessly observed, is the only successful operator of human progress, in the true sense of the phrase, and the only effectual safeguard of that freedom, which is conducive to the welfare of man in his social and individual capacity. This may appear a little startling to those who have been accustomed to base their opinions upon the prejudices of early education, or upon the boasting cant of modern radicalism. But, it is nevertheless true, and we might appeal for the truth of our first position to the historical fact that the only real advances which mankind have made in modern civilization, were made under the influence of Catholicism, and for the truth of the second position, we refer to the unchangeable character of the Catholic religion, which qualifies it alone for the preservation of popular liberty. All political governments, that provide for the enjoyment of civil and religious freedom, must decline and fall, if there be not some unvarying principles and doctrines by which they who support the government are to be controlled. The whole machinery of government is based, not upon the letter of a constitution, but upon the sentiment that pervades the public mind. If this sentiment change, the constitution practically will be thrown to the winds. The recent disturbances in Switzerland have furnished a striking illustration of this truth, and prove beyond the reach of doubt that, where there are not unchangeable doctrines to sway the public mind, or in other words, where men profess principles which have no other security than the fluctuations of human reason and the whims of human passion, there is no effectual barrier against the violation of the most sacred rights, either civil or religious. Radicalism obtained the ascendancy in Switzerland, and the liberties of the people were sacrificed to its unholy purposes. The constitution has been overthrown, and the tyrannical arm of the stronger party is now the law of the land. The moral sense of a nation is the only security against the destruction of its liberties from internal causes, and where this moral sense of the people is continually liable to change and perversion, there can be no permanent safeguard against the inroads of corruption and oppression. But Protestantism, and every thing out of Catholicity, is fallible and changeable, and can afford no effectual protection to that soundness of public sentiment which is the conservative principle of free institutions. It is far from philosophical then for a writer to assert that Catholicity is inimical to human freedom, and to say this betrays a very superficial acquaintance with the nature of one and the other. More profound thinkers and men of more attentive observation have come to a very different conclusion. Such men as De Tocqueville, for instance, have discovered in the Catholic church the very elements that are most desirable for the constitution of a republic on the most solid and flourishing basis.

It is impossible, in fact, to consider the mode of government and legislation which prevails in the church, and the influence which she has exercised upon society from the earliest period to the present day, without being convinced that Catholicity is theoretically and practically the advocate of human freedom. The offices and dignities which she confers, belong to no particular caste or class of persons: every Christian man may aspire to the highest station in her gift, because the merit and capacity of an individual are the only considerations by which she professes to be governed in the distribution of rank. The elective principle, which is also an essential feature of a republican government, is fully carried out in the mode designated by the canons for the nomination of bishops. Even the popular voice was during a certain period consulted, in the decision of such matters, and would have continued to the present time, had not the factions and other inconveniences which supervened, dictated a change of discipline. It is certain, however, that the spirit of the church inclines her, in the appointment of bishops

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and subordinate pastors, to select such as with the other requisite qualifications, will unite that of acceptableness to the people over whose spiritual interests they are to preside. We might add to this, that all matters connected with the welfare of the Christian people, scattered over the world, or distributed into various countries and provinces, are determined in deliberative assemblies, from the diocesan synod which regulates the affairs of a particular diocess, up to the general council, which defines matters of faith and settles points of discipline for the church at large.

The doctrine of her theologians in regard to political government, is perfectly in accordance with the liberal forms of her own special policy. St. Thomas Aquinas, whose authority may be quoted as a representative of the general sentiment on this head, expressly teaches, that "the law strictly speaking is directed primarily and principally to the common good; and to decree any thing for the common benefit, *belongs either to the whole body of the people*, or *to some one acting in their place*." If it were necessary, we could adduce a host of similar testimonies from the writings of Catholic divines.

But, the history of Catholicity, which exhibits the influence she has exerted upon mankind, furnishes the most brilliant and irrefragable evidence, in disproof of Mr. Tuckerman's proposition. If she was inimical to human freedom, how was it that she abolished by degrees the system of serfage, which, under the old social organization, reduced the greater portion of the people to a state of bondage? Under what influence but that of the Catholic church, were the privileges and immunities of the free cities established? Under what other influence was the magna charta introduced in England, as well as the trial by jury? Who more than the popes resisted the encroachments of tyrannical power and defended the popular rights during the medieval age? The beneficial effects of the policy which they generally adopted, in their relations with the people, are briefly yet comprehensively sketched in the following remarks of Bishop Kenrick, which we commend to the special consideration of Mr. Tuckerman and of all who entertain similar prejudices.

"With reference to the principles of civil government, it may be safely asserted that the popes were uniformly favorable to popular rights and liberty, although with strict regard to public order and established authority. St. Gregory the Great rebuked an imperial officer for extreme severity in punishing crime, which, he said, reflected disgrace on the power which he exercised, the subjects of the emperor being freemen, not slaves: 'This is the difference between the kings of the nations, and the emperors of the Romans,—that the kings of the nations are lords of slaves, the emperor of the Romans is the lord of freemen. Wherefore, in all your acts, you should, in the first place, have a strict regard to justice, and next, you should preserve liberty in all things.'* Gregory IX reproached Frederick II with being at once a 'persecutor of the church, and a destroyer of public liberty,' by the unjust laws which he threatened to promulgate. In opposing the union of Sicily with the empire, the popes guarded against the accumulation of power in the hands of one man; and in the various acts of papal opposition to imperial encroachment, the liberty of Italy, Germany, and the nations generally, was vindicated. Michaud avows: 'But for the pope, it is probable that Europe would have fallen under the yoke of the emperors of Germany. The policy of the sovereign pontiffs, by weakening the imperial power, favored in Germany the liberty of the cities, and the increase and duration of the small States. We do not hesitate to add, that the thunders of the holy see saved the independence of Italy, and perhaps of France.'† 'This policy of the popes resulted in freeing Italy from the yoke of the German emperors, so that this rich country for sixty years did not behold the imperial troops.'‡ 'Liberty and the church' were inspiring watchwords of the Lombard league. Venice, Verona, Padua, Vicentia, combined against Frederick, *pro tuenda libertate*, in defence of liberty.§ Pope Alexander was their friend and ally,

* L. x, ep. 41.
† Histoire des Croisades, l. xiii, p. 97.
‡ Ibid., l. xvi, p. 454.
§ Baronius, an. 1164.

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so that when the Lombards listened to overtures made on the part of Frederick, they made an express proviso in behalf of the Roman church, and of their own liberty; and, on the other hand, when the pope was solicited to accede to some proposals of the emperor, he declined any final action without the concurrence of the Lombards, who had nobly fought, as he publicly declared, for the welfare of the church, and the liberty of Italy.* The like sympathies manifested themselves on many occasions, 'Tuscany,' says Hallam, 'had hitherto been ruled by a marquis of the emperor's appointment, though her cities were flourishing, and, within themselves, independent. In imitation of the Lombard confederacy, and impelled by Innocent III, they now (with the exception of Pisa, which was always strongly attached to the empire) founded a similar league for the preservation of their rights. In this league the influence of the pope was far more strongly manifested than in that of Lombardy.'†

"It was the constant study of the popes to guard against the perpetuity of the imperial authority in the same family, by mere title of descent, and to maintain the elective principle. In the vacancy of the empire under Innocent III, the majority of votes were for Philip of Swabia, who was deemed by Innocent totally unworthy, and in whose election the necessary conditions had not been attended to. Frederick had in his favor hereditary right, being son of the deceased emperor. The opposition of the Pope to both of the candidates, led some of the princes to murmur, as if he sought to take from them the privilege of electing, which, in his instructions to his ambassadors, he denied most unequivocally: 'In order effectually to close the mouth of such as speak unjustly, and to prevent credit being given to the slanders of those who assert that we mean to take from the princes the liberty of election, you should oftentimes, by word of mouth, and in writing, repeat to all that we have had regard to their liberty in this matter, and we have sought to preserve it inviolate: for we have not chosen any one, but we have favored, and we still favor him who was chosen by the majority of the persons entitled to a vote in the choice of the emperor, and crowned in the proper place, and by the proper person, since the apostolic see should crown him emperor who was duly crowned king. We also stand up for the liberty of the princes, whilst we utterly deny our sanction to him who claims the empire on the score of succession: for it would appear that the empire was not conferred by the election of the princes, but by succession, if, as formerly, the son succeeded the father, so now the brother should succeed the brother, or the son succeed the father, without any intermediate person.'* In speaking of Rudolph, duke of Swabia, whom an assembly of revolted princes raised to the throne in place of Henry, Hallam observes: 'We may perceive in the conditions of Rudolph's election, a symptom of the real principle that animated the German aristocracy against Henry IV. It was agreed that the kingdom should no longer be hereditary, nor conferred on the son of a reigning monarch without popular approbation. The pope strongly encouraged this plan of rendering the empire elective.'† He otherwise labored to confine the imperial power within just limits, and to the papal vigilance must be ascribed that 'before Charles V, the emperors durst not assume despotic power.'‡

"The several monarchies which under the favor of the popes arose in the middle ages, were virtually republics, with presidents during good behavior, the sovereigns being considered only a degree above the nobles, and liable to forfeit their power should they abuse it. Voltaire, speaking of the thirteenth century, observes: 'Castille and Aragon were kingdoms at that time; but we must not imagine that their sovereigns were absolute: *there were none such in Europe.* The nobles in Spain, more than elsewhere, confined the royal authority within strict limits. The people of Aragon still repeat the ancient formulary used in the inauguration of their kings. The chief justice of the kingdom, in the name of the various classes of citizens, said: 'We, who are as good as you, and more powerful than you, make you our king and lord, on condition that you preserve our privileges, and not otherwise.''§ 'The oath made by the kings (of Poland) on their coronation contained an express call on the nation to dethrone them, in case they did not observe the laws which they swore to respect.'‖ As long as the pope was revered, as the father and judge of kings, these felt that there were limits which they could not pass

* Baronius, an. 1177.
† Middle Ages, vol. i, ch. iii, par. i, p. 259.

* Ep. liv, apud Raynald, an. 1201.
† Middle Ages, vol. i, ch. v, p. 460.
‡ Voltaire, Essai sur l'Histoire Generale, t. iii, ch. cxvii.
§ Ibidem, t. ii, ch. lx.
‖ Ibidem, ch. cxv.

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without peril; but when it was proclaimed that kings are answerable only to God, a deep wound was inflicted on popular liberty in the attack on pontifical supremacy. Royalty itself paid the penalty of its independence. When the pontiff let fall from his hand the mace which he had brandished to awe tyrants, the people, seizing it, wielded it with brutal force, and left even just monarchs weltering in their blood. England saw Charles I perish by the hands of the public executioner; and France doomed the meek Louis XVI to the same ignominious end. Never was a papal sentence of despotism exhibited on a scaffold!

"Whilst the popes labored to instruct kings in justice, they cherished with parental fondness the Italian republics, which grew up under their fostering protection. At the request of the doge of Venice, Gregory IX became the special protector of that republic, and gave her the waters as her portion. It long flourished in arms and arts, commerce and enterprise of every honorable kind, the ally and friend of Rome, until Sarpi and other false men disturbed that harmony, by disregarding the ancient immunities of the clergy, which, in the zenith of her power, Venice had respected. The eternal city still stands in her strength, whilst the queen of the waters has forfeited her dowry; and the German soldier guards the palace, where her merchant princes once deliberated whether they would grant the favors which sovereigns did not disdain to ask at their hands. The favor of the pontiffs was always lavishly bestowed on the republic, unless in circumstances of this unfortunate character, in which the usages, which for ages had been deemed laws of the whole Christian confederacy, were wantonly violated. Many interesting examples of papal interposition to appease the dissensions of republics, one with the other, or within themselves, are recorded. Speaking of the struggles for office between the aristocracy and commonalty, Hallam says: 'In one or two cities, a temporary compromise was made through the intervention of the pope, whereby offices of public trust, from the highest to the lowest, were divided in equal proportions, or otherwise, between the nobles and the people. This is no bad expedient, and proved singularly efficacious in appeasing the dissensions of ancient Rome.'* It is pleasing to be able to point out such examples of pontificial interposition to regulate the social relations in such a manner as to satisfy every class of the community.

"Rome herself long preserved her republican character. Saint-Priest says: 'Rome, from the age of Constantine, under the title of republic, which she never lost, had become a kind of free city, which, for illustration sake, I shall compare to the Hanseatic cities of the north of Germany.'* The pope might well be styled the father and protector of the Roman republic. The desolation of the city, sometimes by famine, and often by hostile armies, imposed on him the necessity of defending it; and his treasury, containing the revenues arising from the possessions of the Roman church in other places, was exhausted to furnish provisions to the famishing people, and to protect the remains of the imperial city from the incursions of hostile armies. With paternal solicitude, the third and fourth Leo directed their efforts to secure the city by a wall. At the entreaty of the nobles, who complained of the Saracen depredations, Leo IV determined to execute what his predecessor had designed, and accordingly summoned the citizens to council, arranged his plans, ordering the cities dependant on the republic, and the monasteries themselves, to furnish mechanics, and for four years he spared no personal labor or exposure, until the work was completed. There are traces of republican deliberation in this narrative, and every thing warrants us in regarding the pontiff as the father, rather than lord of his people.

"Hallam considers the cession of his claims by the emperor Rudolph, in 1278, as the period at which the civil principality of the pontiff was completely established. 'This,' he says, 'is a leading epoch in the temporal monarchy of Rome. But she stood only in the place of the emperor; and her ultimate sovereignty was compatible with the practical independence of the free cities, or of the usurpers who had risen up among them. Bologna, Faenza, Rimini and Ravenna, with many other less considerable, took an oath indeed to the pope, but continued to regulate both their internal concerns and foreign relation at their own discretion. The first of these cities was far pre-eminent above the rest for population and renown, and, though not without several interruptions, preserved a republican character till the end of the fourteenth century.'† The Romans often went beyond the limits of a municipal power, and reduced the papal

* Middle Ages, vol. i, ch. iii, par. i, p. 278.

* Histoire de la Royauté, l. iii, p. 284.

† Middle Ages, vol. i, ch. iii, p. ii, p. 293.

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sovereignty to a protectorate void of all efficiency. On their reconciliation, in one instance, with an exiled pontiff, they offered to bestow on him the title of senator, which he condescended to receive, with a proviso, that it should not prejudice his higher claims to authority. They frequently assumed to themselves supreme power, as Hallam again testifies: 'In the twelfth and thirteenth centuries, the senate, and the senator who succeeded them, exercised one distinguishing attribute of sovereignty, that of coining gold and silver money. Some of their coins still exist, with legends in a very republican tone.'* In the vicissitudes of ages, Rome, Venice, Florence, Pisa, Genoa, and Milan, have lost their republican institutions; but the small republic of S. Marino, in the papal territory, remains as the memorial of the past, and the pope is still the father of his people, ruling them with mild sway, and making all his temporal measures subordinate to the maintenance of truth and virtue. Using the power which providence has placed in his hands for the protection of all, he gives to each one the security of property and life, and those rights which are guaranteed by the principles of justice and humanity contained in the Gospel. If at any time republican institutions have been viewed with suspicion at Rome, it was only when they were violently obtruded to disturb established order, with danger to the general peace and security, and when the enemies of religion, in the name of liberty, declared war against that see, which had been, in the worst of times, its most strenuous vindicator. Our present pontiff has spontaneously made considerable advances towards the restoration of the republican character of the Roman administration.

"Among the most civilized nations, most attached to liberty, slavery prevailed when the Gospel was first preached, and the apostles, careful not to disturb the actual order of society, inculcated to the slave submission, to the master humanity. The popes faithfully followed their example, as has been shown by the late lamented bishop of Charleston, in his learned letters on this subject. Yet whilst respecting existing relations, they did much to mitigate the evils of servitude, and to raise the slave to that moral elevation which might fit him for the enjoyment of civil liberty. Encouragement was given to the manumission of slaves; the natural rights of man, in regard to the freedom of marriage, were held to be inviolable, notwithstanding his social dependency; and religious privileges were communicated to all without distinction. The salvation of the slave was especially had in view; for which reason St. Gregory directed the revenues of the patrimony of St. Peter in Gaul to be employed in the purchase of English slaves, who might be trained up in monasteries to the knowledge and practice of religion. In the middle of the eighth century, Zachary gave a noble example of similar zeal and humanity. Some Venetian merchants had purchased at Rome a great number of slaves, with a view to sell them at a higher price, for transportation to Africa. The pope, shocked at the thought of the danger of salvation to which the poor slaves would be exposed, generously indemnified the merchants for their outlay of money, and set the slaves at liberty. It were an endless task to enumerate all the acts of various popes in behalf of slaves. It is sufficient to observe, that Alexander III, in the year 1167, in the council of Lateran, declared that all Christians should be thenceforward free. 'True to the spirit of his office,' says Bancroft, 'which, during the supremacy of brute force in the middle ages, made of the chief minister of religion the tribune of the people, and the guardian of the oppressed, he had written that nature having made no slaves, all men have an equal right to liberty.'* Voltaire has rendered homage to the humanity of Alexander: 'This law alone should render his memory dear to all nations, as his efforts in the support of the liberty of Italy must endear his memory to the Italians.'†

"In order to promote true liberty, which needs the salutary restraint of law, the popes promoted the study of civil jurisprudence."—*Primacy*, p. 381, &c.

The facts collected in this extract from Dr. Kenrick's learned work, abundantly suffice to set Mr. Tuckerman right in regard to papal "liberality." If, as he says, the Italians never dreamed of a liberal pope, before the accession to power of the present illustrious pontiff, they must have belonged to that class of Italians who, like certain writers and tourists of the present day, are sadly deficient in the knowledge of history.

Mr. Tuckerman, in his onslaught upon

* Ibid., p. 295.

* Bancroft, vol. i, p. 163. Writing to Lupus, king of Valentia, Alexander says: "Cum autem omnes liberos natura creasset, nullus conditione naturæ fuit subditus servitati."

† Essai sur l'Histoire Generale, t. ii, ch. lxxix.

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Catholicism, no doubt intended to intimate that Protestantism is the parent and guardian of human freedom, and that all of liberty which mankind enjoy in our age, is the product of the glorious reformation. But we have said enough to show that these notions, so currently put forth by some writers of our day, are altogether unfounded in fact, and are the offspring of ignorance and prejudice. It is impossible to survey dispassionately the influence which the reformation exerted upon the civil governments of Europe, without acknowledging that it brought about a union of church and state in every country where it obtained the ascendant, and gave rise to the political despotisms of Sweden, Denmark, Prussia, and even England herself. Prior to the reformation, these despotisms did not exist; the commons, the clergy, and the aristocracy, were all represented in the government; but, the arm of the civil power having been called in, to advance its interests, was invested with the ecclesiastical as well as temporal prerogative, and has remained so to the present day. Mr. Guizot, in his lectures on European civilization, tells us "that the emancipation of the human mind (alluding to the effects of the reformation) and *absolute monarchy* triumphed simultaneously throughout Europe."* Mr. Laing and other writers have borne a similar testimony on the same subject.† The following remarks are well worthy of consideration, coming as they do from the pen of an enlightened and observing Protestant. "It is one of the most remarkable circumstances in modern history, that about the middle of the seventeenth century, when all other countries were advancing towards constitutional arrangements of some kind or other, for the security of civil and religious liberty, Denmark by a formal act of her states or diet, abrogated even that shadow of a constitution, and invested her sovereigns with full despotic power to make and execute law, without any check or control on their absolute authority. Lord Molesworth, who wrote an account of Denmark in 1692, thirty-two years after this singular transaction, makes the curious observation that '*in the Roman Catholic religion there is a resisting principle to absolute civil power*, from the division of authority with the heads of the church at Rome; but in the north the Lutheran church is entirely subservient to the civil power, and the *whole of the northern people of Protestant countries have lost their liberties, ever since they changed their religion for a better.*' . . . . . The blind obedience which is destructive of natural liberty, is, he conceives, more firmly established in the northern kingdoms, by the entire and sole dependence of the clergy upon the prince, without the interference of any spiritual superior, as that of the pope among Romanists, than in the countries which remained Catholic."

We might extend our observations much further, in exhibiting the vastly superior claims of Catholicity over Protestantism, in the promotion of human freedom; but we must hasten to make a few reflections on the second proposition of Mr. Tuckerman relative to the account of Catholicity with the cause of human progress. We assume that by progress our author means civilization or its advancement, for the word cannot be properly applied to society in any other sense: and by civilization is understood a reclaiming from barbarism, the introduction of such laws and customs among a people as tend to the security of their rights as men, to the promotion of public order and individual happiness. Now, if we consider the agency which the Catholic church has exercised in the production of these effects, how is it possible to assert with any shadow of truth, that she has been an enemy of human progress? When the ancient civilization had been swept away by the deluge of barbarism that overspread Europe in the fifth century, what was it that reclaimed the savage invaders from their

* *Lectures*, American edition, p. 300.
† See *Dublin Review*, May, 1843.

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rude customs, and gradually subjugated them to the dominion of the cross? What but the influence of the Catholic church softened their fierce manners, by enlightening their minds and winning them to the practice of Christian morality? Religion is the basis of all true civilization, and it may be safely asserted that mankind have advanced in true greatness only in proportion to the diffusion among them of the Christian faith. But, how magnificent are the works of this nature which Catholicity has achieved! How were the different countries of Europe enlightened on the subject of religion, but by the labors of her missionaries? How was Ireland, England, France, Germany, Spain, and the rest of Europe, brought to the knowledge of the Gospel, but by the zeal and toils of men who had received their authority and mission from the Catholic church? On the other hand, what has Protestantism effected in this way? Is there a single nation that she can adduce as a trophy of her humanizing and beneficial influence? Not one can be named. Immense efforts have been made; millions of money have been expended, hundreds of her missionaries have gone to different parts of the globe; but what has been the result? So far, all this outlay of talent, energy and treasure has led to no result of any importance. The pretended civilization of the Sandwich islands, so often signalized as an instance of what Protestantism may accomplish, has turned out to be an utter failure. The physical and moral condition of the people, so far as it has been affected by Protestant influences, has not been improved; nay it has degenerated, if we may believe the accumulated testimonies of writers, who profess to describe the results of their own observations.

Mr. Tuckerman committed a sad mistake, when, in confirmation of his positions, he instituted a comparison between England and Spain, representing the former as a glorious illustration of human liberty and progress, and the latter as a melancholy witness against the social influences of Catholicism. What is the history of England's political rule, from the period of her apostacy nearly down to the present time, but a fearful tale of oppression, persecution, and injustice, of the most flagrant and cruel nature? How was Ireland despoiled of her lands and her liberty, how were her children reduced to the social and political bondage of which they so loudly and so justly complain, but by the rapacity and misrule of the British government? And what is now the cause of the serious evils that afflict that faithful and noble-minded people, why are they denied the political privileges or rights which are enjoyed by other subjects of the crown, why are they liable to the horrors of famine; whence all this but from the unjust and heartless policy of the British government? If we add to this the millions of the lower classes who in England are suffering the most pinching want, the 200,000 who in the midst of London itself are the victims of poverty and degradation, the numerous colonies where British rule has been established by the sword, but without conferring upon the native inhabitants the blessings of Christian civilization, can it be seriously asserted that England has performed an important part in the great work of human liberty and progress? Spain, we venture to affirm, may be advantageously compared with England in this respect. While the latter embraces within her limits a greater amount of pauperism and wretchedness than is to be found in any other country of Europe, the former by maintaining her Catholic institutions has been in a great measure free from the terrible evils which threaten the destruction of modern society. The latter has done nothing towards the civilization of barbarous nations, although she possessed the most ample resources and facilities for effecting that object, so far as power and wealth could afford them; while the former has invariably raised the standard of the cross and spread abroad the saving knowledge of the Gos-

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pel, wherever she introduced her commerce and established her political rule. The East and West Indies, with Mexico and South America, exhibit a collection of facts on this subject, which should more than suffice to humble proud England and silence the empty boasting of her superficial admirers. It is true, England excels in power, and in commerce; but this is far from being what is requisite for the promotion of human freedom and progress, as her own internal condition and the state of her colonies testify: but in the constituents of national happiness, properly so called, in providing for the general contentment of the people, in intellectual and moral worth, Spain will not suffer in the comparison with England.

Mr. Tuckerman's ideas of human freedom and progress, seem to be of a very vague character, or rather he appears to entertain on these momentous subjects no higher or better views than the "profanum vulgus," who with the name of liberty always on their lips, prove by their subversion of social order, by their fanatical aspiration after utopian reforms, and their tyrannical bearing towards those who are the only real friends of practical liberty and progress, that they are the worst enemies of that freedom and advancement which can promote the happiness of mankind. He tells us of some Italians who "strive, by the introduction of translations of the New Testament, D'Aubigne's Reformation and other books fitted to inculcate freedom of thought, to disperse the gloom of bigotry, and prepare the way for the intelligent reception of civil freedom:" of others "who would first liberate and then teach the people." P. 412. He observes, with a penetrating insight into Italian progress, "let the Jesuit influence be completely superseded, and the Austrian troops expelled, and the way will be open for Italian freedom and enlightenment." P. 14. But, if Mr. Tuckerman will look philosophically into the history of the past, and also contemplate what is now passing among some of the European nations, he will find that there is something more wanting than the Protestant mode of disseminating the New Testament or the influence of the reformation, to establish and perpetuate human liberty and social prosperity: his eye will fall, in his historical investigations, on Paraguay, whose people once presented the noblest work of civilization that has ever been known to mankind; and this was the achievement of *Jesuits*. We hope, with our writer, that Austrian interference will cease; but as an offset to his remark, we will lay down a very different proposition, and we say, let the religion and morality which are taught by the Society of Jesus, be universally introduced; let the Jesuits enlighten the world by their efforts in the cause of education; let them civilize and sanctify the nations by their preaching and the example of their heroic virtues, and the people of Europe will want for their social regeneration none of those new-fangled systems, which are nothing more or less in one word, than the contempt of authority and of the restraints which the Gospel imposes. These systems have all been tried during the last three hundred years and proved to be utter failures. The great evil of modern society, as Count Montalembert lately asserted in the national assembly of France, is that infidelity, the product of the reformation, which has filled the mind of man with ideas of enjoyment, and his heart with sentiments of contempt; and the only remedy of this evil is to substitute for these desolating doctrines of Protestantism, the teaching of Catholicism which diffuses the knowledge of the New Testament, in its true and rigid sense, which does not flatter the follies or the passions of men, but which leads them to *abstain* from prohibited objects; to *respect* lawful authority and rights; not to deceive themselves by the hope of perfect happiness in this life, but to prepare themselves, by self-denial, by making their minds and hearts captive under the teachings of the church, for a higher and better existence in another world.

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LINES

SUGGESTED BY SEEING A PICTURE OF NAPOLEON MUSING AT ST. HELENA.

BY MISS ABBY MEAHER.

Night gathered darkly o'er Helena's shore,
The winds shriek'd loud—the thunder's fearful roar,
In pealing echoes, through the stillness rose,
Rousing the sleeping earth from calm repose.
The foamy waves, by raging tempests lash'd,
In fury round the lonely island dash'd,
While ever and anon the lightning's glare
Gleam'd wildly through the evening's stormy air.

One solitary form the doubtful light
Display'd in mournful grandeur to the sight.
The swelling billows broke upon the spot,
Where, strangely calm he stood, yet moved he not.
No terror shook his soul, 'twas but the sound,
That on a hundred fields had echoed round;
And the fierce blaze, that lighted up the scene,
Serv'd but to bring proud vict'ry's hour again.

The fire of passion burn'd not in his glance,
As now it rov'd o'er ocean's broad expanse;
But pale his cheek, and his dark eye subdued,
As one unused to sorrow's changing mood.
No eye the struggle mark'd—no friend was near,
The haughty spirit, in its grief to cheer,
But the knit brow, and scornful lip compressed,
Stronger than words, his bosom's strife confessed.

The proud, the mighty Corsican had bent
Beneath the blow unpitying fate had sent;
Gone was the crown, that once adorned his brow,
And vict'ry's laurel wreath had withered now.
Friendless he stands, in sorrow here alone,
To muse on conquests lost and splendor flown;
For the triumphant hour of fame is past,
And present shames his former glories blast.

He stands alone, a mark for withering scorn,
By harrowing cares and mad ambition torn;
The arm that monarchs from their thrones had hurl'd,
And held enchained the terror-stricken world,
Now proudly folded o'er his heaving breast,
As if to soothe the heart by grief oppress'd;
And that calm eye, that once war's rage survey'd
Now midst the tempest's wrath gleam'd undismay'd.

For what were earth's vain glories now to him?
Gone was their fame,—their richest lustre dim;
The trophies of the conqueror charm not now,
And the proud chaplet, that once graced his brow,

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Blooms not in splendor as in days of yore;
His power has fled, his triumphs are no more.
Well may the warrior shroud his brow in gloom,
For lone St. Helen's isle must be his tomb.

Louder around the thundering echoes rise,
And wilder flash'd the lightning through the skies,
As now the fallen chief on that lone isle,
Gaz'd round him with a sad but mournful smile.
"And can it be that I, the mighty one,
That once on Europe's plains in glory shone,
With conquered millions cringing 'neath my sway,
And fame's rich halo lighting up my way,—

"Say, can it be, that I in chains must lie,
And on Helena's rock-girt island die?
The noble soul, that never felt a fear,
Be spurned by men to live in exile here?
Oh! for the warlike hearts, that round me stood,
Oh! for the swords, that deluged earth with blood,
When, on proud Wagram's field the foe retired,
And left my wearied troops, with vict'ry fired.

"Could I but view again Marengo's plain,
And number o'er the brave in battle slain,
And hear the shout of vict'ry ring once more,
This soul would bound to know its thraldom o'er.
The wreath no longer blooms on Jena won,
That then around my brow, in splendor shone;
I mourn its loss, for heroes bade me wear
The honor'd badge affection's hand plac'd there.

"And when the sun of Austerlitz rose high,
Bathing in beauty the cerulean sky,
When loud the battle cry rose on the air,
From thousands struggling still in fell despair;
When human gore, in torrents flow'd around,
And fiercely pealed the cannon's deaf'ning sound,
Then was Napoleon's sword again unsheathed,
And round his name undying laurels wreathed.

"Nations may sink to dust, and thrones decay,
Empires, that flourish now, may pass away,
But the remembrance of that battle won,
Dies only in the death of that proud sun;
Oh! gloomy fate, why brought you the fell hour,
That saw Napoleon own dread Europe's power,
When the bright star, that ever o'er him shone,
Burnt faint above,—its glorious lustre gone.

"Would that my blood could now efface the stain,
My fame received on Waterloo's dark plain!
This heart not long can bear the galling thought
That Europe's dreaded scourge for mercy sought.
I craved but for a home, when hope had flown,
And glory's promptings had for ever gone,
For one calm spot, where I, in peace, might be,
Till, from my woes kind fate should set me free.

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"And this lone desert-rock, their bounty gave,
A dwelling-place to shield the warrior brave;
As if its narrow limits could control,
The angry struggle of a free-born soul.
But cease, my heart, why mourn for glories past,
'Twas but a foolish dream, too bright to last;
Would, that instead of honors I might find
One faithful friend, my wounded heart to bind.

"Earth and each element now thunders—'No!
Friends shall forsake thee, and thy head lie low.
Ne'er shalt thou cross the ocean's broad expanse,
Nor tread again the shores of sunny France.'
If such are fate's decrees I should not mourn,
But o'er the waves a father's prayer be borne.
Round my fair boy may angels hov'ring fly,
And guide his spotless soul to realms on high.

"My country! could I see thee once again!
But this I dare not hope—the thought is vain.
Soon, soon, in death, this pulse shall cease to heave,
And my freed spirit its drear dungeon leave.
Here only can I claim a lonely grave,
Where the wild surge shall dash and hoarse winds rave;
Let their wild shriek, and not man's voice deplore,
That he, who conquered millions, is no more.

"Let no proud stone the silent spot disclose,
Where sleeps the fallen in his last repose;
No trophy mark the place where I shall lie,
Save the grand arch of the blue-vaulted sky.
I would not have my foes, in triumph stand,
And point to my lone bed, with scornful hand.
Unmourn'd, unpitied let the exile rest,
Where earthly fears his peace may ne'er molest."

REMARKS ON THE CHOLERA.

THE fearful ravages of the Asiatic cholera, and its threatening approach towards those countries which it visited in 1832, have excited a good deal of alarm, and roused the civil authorities in various parts of Europe and this country, to a more minute investigation of its causes, and of the means of averting it, or preventing its fatal effects. In all the reports on the subject, which have come under our observation, fear is pronounced to be an exciting cause of this dangerous malady, and a variety of information is furnished and precautionary measures are suggested, in order to allay the apprehension which the anticipation of the terrible scourge is calculated to produce. This is laudable enough, and may be of great service to the public. But there is one aspect of such a visitation which municipal and medical reports do not exhibit, and which is left to the consideration of men, as Christians. Like all the other evils that flesh is heir to, the

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cholera must be viewed in the light of an admonition from God, as a means of repairing the faults and deficiencies of the past and providing for the momentous developements of the future. Man is never more sensible of his nothingness and absolute dependence on the power and mercy of divine Providence, than when he is struck down by disease, and beholds the gate of eternity about to open before him. Such is the sentiment which the approach of pestilence ought to awaken in his bosom, leading him to settle his spiritual concerns, (and temporal also,) to place his house in order, that he may be prepared to render an account of his stewardship. This view of the subject, if allowed to exert its salutary and practical influence upon the life and actions of a Christian, will be much more effectual than any other considerations, in calming the soul, and dispelling unnecessary and injurious fears. A good conscience is the best sedative of the mind, and the best comforter under the trying dispensations of heaven, because it implies the conviction not only that all has been done that the highest wisdom can suggest, for meeting the exigencies of the case, but that those measures have been adopted which the Almighty himself prescribes, and which will bring good out of evil. With such sentiments as these, which religion inspires, the Christian may avail himself, with advantage, of the information contained in the following observations from the *Annalist*.

"The continued prevalence of cholera in some parts of Europe, and the probability of its extending westward, has caused the most diligent and scrutinizing search into the nature of its causes, the conditions of its spread, &c., on the part of the health officers and sanitary commissioners of London and other cities in the western part of Europe. These investigations have led to the publication of several reports and essays; among the most interesting and valuable of which, are two reports from the board of sanitary commissioners of London; another by Alexander Thom, Esq., on the causes, character, and treatment of the cholera in H. M. 86th regiment at Karrachee, in June, 1846; an essay by Chas. Cowdel of London; and another by M. Bureaud Riofrey of Paris. The substance of these several publications is contained in a long and exceedingly interesting article in the British and Foreign Medico-Chirurgical Review for July, 1845; and as every thing connected with the causes and spread of great epidemics, is of the utmost importance to the profession, we do not hesitate to lay the conclusions arrived at, by those engaged in the above mentioned investigations, before our readers. And we do this the more readily, because the same conclusions are equally applicable to the spread of yellow fever, influenza, &c. The London commissioners state, that the cholera, in its spread through Europe, both in 1832–5, and at the present time, has almost uniformly made its first appearance in the lowest and dampest part of the city attacked. And we find this position also strongly insisted on by an able writer in the British and Foreign Review, for April, 1847. This was true of Moscow, Warsaw and Berlin, St. Petersburgh, Breslau, Paris, Carlisle, Manchester, London, and we may add New York also. Hence the commissioners lay it down as a settled proposition, 'that it is the combination of *humidity* with *impurity* of the atmosphere, which so powerfully predisposes to cholera.' The evidence on this point, if given in detail, would more than fill our whole journal, and is entirely conclusive. The next conclusion at which the commissioners arrived, is, 'that there is *no evidence* that cholera spreads by the communication of the infected with the healthy.' This has been abundantly proved in every country where the disease has made its appearance during the last twenty-five years. Thus, preceding the actual appearance of the cholera at Trebizonde, at Astrakhan, and Moscow in

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1847—the most rigid quarantine and precautionary measures were adopted; but without the slightest apparent effect in preventing the spread of the disease. In regard to the last named city the report says:—'That among all the physicians of Moscow, there is certainly not one who believes that a cholera patient communicates the disease by the touch. Daily experience is too decided on this head.' The Italian and Swedish commissioners are also equally decided on this point. Dr. Parkes also, who witnessed a severe epidemic of cholera in the Tanasserim provinces in 1843, states that 'the disease passed in a regular course through the country, nearly from north to south; its introduction into a place was *never* traced to intercourse; corps having free intercourse with infected districts wholly escaped,' &c. Again, in 1843, a portion of H. M. 63d regiment was attacked with cholera while marching from Madras to Bellary, and the authorities of the latter place at first refused to admit the affected corps, numbering about 600 men, into the town. But the weather being exceedingly hot, and the disease continuing more and more fatal while the soldiers were protected only by tents, they were admitted into the fort, and comfortably provided for in suitable buildings. Instead, however, of communicating the disease to the remaining soldiers of the fort; or to the inhabitants of the town, both remained wholly unaffected, and it rapidly disappeared from that part of the regiment which had just been so seriously afflicted. Proof, equally strong, was exhibited in France in 1836, when the cholera prevailed very severely in Marseilles, and many thousand of its inhabitants fled to the neighboring city of Lyons without communicating a single case to the latter city. But it is not so much our purpose, in the present article, to multiply proof, as to state conclusions: and hence we will close the subject of contagion with the emphatic language of the review already referred to. The writer says, that 'cholera does not *require* human frames for its transit and its multiplication; it is not bounded in by lines, nor circumscribed by empty spaces; wherever it finds its conditions of existence it can spread, although for miles no man is found, whose frame may be the test of its power. This point we firmly believe is settled; it requires no qualification; it needs no further discussion.' A third conclusion of the London commissioners is stated as follows, viz:—'That cholera observes in its progress the laws of ordinary epidemics, being influenced by the same physical conditions, and attacking similar classes of persons.'

"Thus say they in their second report, 'the cholera districts, the typhus districts, and the influenza districts, are all the same; and the local conditions which favor the spread, and increase the intensity of these and all kindred diseases, are every where similar. The proof of this is found in the fact, that in the districts in which we have already shown that cholera principally prevailed, and from which typhus is rarely absent, influenza was twice, and in some instances, four times as fatal, as in the more salubrious parts of London.' The commissioners do not mean to assert here, 'that the cholera, influenza, &c., are always confined exclusively to fever districts; but only that the same physical conditions favor the spread and increase the intensity of all these diseases.' 'These conditions,' say they, 'may be comprised in *impure and humid air, unsuitable or insufficient food, inefficient clothing or protection from cold, and ill constructed dwellings.*' So uniform has been the influence of these conditions on the prevalence and severity of cholera, influenza, and epidemic fevers, both in Europe and Asia, that we may foretell, during any epidemic visitation, very certainly, both the localities and the class of people which will be chiefly affected. There are, however, several minor conditions besides those enumerated, which exert more or less influence; and of these perhaps the soil

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is the most important. Thus volcanic and sandy soils are said to be less favorable to the prevalence of these diseases than any others. This has been attributed to their greater power of absorbing water, and thereby lessening the humidity of the atmosphere. But we cannot follow either the London commissioners, or any of the other writers we have named, through even a tithe of the evidence they have furnished, in regard to the three propositions we have stated.

"The great practical inference, however, which we would deduce, and which we wish could be fully impressed on the whole human family, is this:—that however little we may know about the epidemic *principle* or essential cause of cholera, and other kindred diseases, it is certain that the conditions and circumstances on which its activity and destructive prevalence, almost entirely depends, are not only known and tangible, but are to a very great extent, under our own control. Thus we are taught by all the experience of the past, that, without *impure air, insufficient or unwholesome diet, or bad clothing*, no epidemic disease can become either extensively prevalent or fatal. Hence it is high time that all those, in whose hands are intrusted the sanitary regulation of cities, villages, &c., should, at least, turn a part of their attention from those quarantine and non-intercourse regulations, which are to some extent the offsprings of former errors, to the actual condition of the streets, lanes, alleys, cellars, and houses, within the bounds of their charge. For they may rest assured, that wherever the conditions we have enumerated, as favorable to the existence and spread of epidemics exist, there such diseases will find their way during the seasons of their prevalence, in spite of all the quarantine and non-intercourse regulations that ever emanated from legislative authorities. And, on the other hand, wherever a city is found *free* from these conditions, the inhabitants will be safe, even though an hundred infected individuals should be thrown into their midst. These are great and important truths, which have been abundantly illustrated by every epidemic that has prevailed during the last half century; and hence, they cannot be too strongly impressed on the profession, and through it, on the whole community."

(From the Dublin Review.)

THE CHURCH IN CEYLON.*

THE Portuguese were the first Europeans who discovered this island. They landed there in the year 1505, and established a permanent and flourishing colony in 1536. Unfortunately the thirst for wealth and the lust of power, did not allow them to think much of the conversion of the natives. The beauty of the island, its climate, its mines of gold, its luxuries of every kind, had so enervated their character and demoralized their nature, that instead of raising the natives to the dignity of civilized beings and of Christians, they themselves became degraded beneath the Indians of the forest. The name and the blessings of Christianity became obscurely known to the inhabitants of the island, by the occasional visits of one or two missionaries from Goa, and by the example and instruction of a few Portuguese merchants, who were not carried away in the general torrent of depravity. When the fame of the preaching and miracles of St. Francis

* The article in the *Dublin Review* is a notice of Major Forbes' *Eleven Years in Ceylon*. 2 vols. 8vo.

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Xavier on the coast of Coromandel had reached them, they sent ambassadors to that great apostle of the Indies, to solicit him to visit their island. To their honor it must be recorded, that they were the first of the eastern nations whose thirst for the knowledge of Christianity was so great, that they sent a deputation to solicit instructors to come amongst them. The saint was so employed in establishing Christianity at Travancore that he could not personally attend to their request. He sent one of his priests, whose labors at Manaar were so successful, that in a short time the Manaroys, and the inhabitants of the neighboring coasts, not only became Christians, but died generously for the faith. The cruel king of Jaffnapatam, on hearing that his subjects were abandoning their religion and embracing that of the white men (Portuguese), ordered them to be put to death; and in the course of that year about six or seven hundred of his subjects perished, amongst whom was his own eldest son. St. Francis Xavier himself visited the island two years after, where his preaching, his prayers, his fasts and his miracles, were followed by the same glorious effects which marked his course through the east. The number of Christians increased rapidly. The temples of paganism were demolished, its idols destroyed, and churches of the true God erected all over the island. The labors of the saint were seconded by the zeal and virtues of the pious John III, of Portugal. In consequence of the representation of Xavier, he appointed upright and religious governors of his Indian possessions; persons who would feel more anxiety for the acquisition of souls to the field of Christ, than for the accumulation of wealth in their coffers. By these means Christianity was so universally established in Ceylon, that when the Dutch took possession of the island in 1650, the rites and ceremonies of pagan worship were little known."—pp. 12, 13.

While, however, it was owing to the occupation of the island by the Portugese that Christianity was introduced, or at least revived—for we have no means of ascertaining with any accuracy whether St. Thomas or his disciples ever visited the island when they preached on the opposite coast, though there were Christian churches discovered in the island in the sixth century—yet the Portugese, as a body, did not govern so as to gain the affections of the natives, but, on the contrary, oppressed them so heavily, that when the Dutch made their appearance in 1632, the natives were induced to assist in admitting them. It was some time before the Dutch succeeded in making themselves masters of the Portuguese possessions; but they effected this at last, and in 1656 Colombo surrendered to them. Then the natives found out to their cost that they had gained nothing by the change of masters, and in respect of religion, the effect was most grievous. We will continue the narrative of the Colonial Intelligencer:

"It is a singular fact, connected with the introduction of the principles of the reformation in Ceylon, for be it remembered the Dutch were then Protestants, that they enabled the then king of Candy, Isimalardarmé, son and successor of Raja Singhe, to send ambassadors to procure Boodhoo priests from the continent to re-establish the absurd and idolatrous worship of that god. In p. 308 of Dr. Davies' interesting travels in Ceylon, he says, 'the religion of Boodhoo was at an extremely low ebb; its doctrines were forgotten, its ceremonies were in disuse, and its temples were without ministers. With the assistance of the Dutch, the king sent an embassy to Siam, and procured twelve Oupasampade priests, who came to Kandy, and instructed and ordained forty natives of the Oupasampade order, and very many of the Sampadoe.' This is confirmed by Captain Robert Knox, in his History of the State of Religion in Ceylon, published one hundred and fifty years ago. We shall now see if the religion of St. Thomas and Xavier received similar protection and assistance

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from these Christian conquerors. The Portuguese were not only deprived of their power and possessions, but their religion was proscribed, their public worship was interrupted, their churches violated and destroyed, their priests banished, or, if seized, punished by imprisonment, tortures, and death. Catholics were rendered incapable of holding any place of trust or enjoying any privileges. Their marriages were pronounced illegal, the administration of sacraments strictly forbidden. In a word, persecution and a sanguinary code of penal laws oppressed the Catholics of Ceylon for more than one hundred and forty-five years. With such vigor was the persecution carried on and these laws enforced, that only thirty-seven years after the arrival of the Dutch, when the holy missionary Padre Joseph Vaz, of the order of St. Philip Neri, arrived on the island, the Catholics dared not assemble in public for religious purposes. He was obliged to pass from one family to another disguised in the dress of a slave, and to offer up the holy sacrifice of the mass in private chambers. He was a messenger of peace and consolation to all the afflicted Catholics of the island. However cautiously and privately they assembled to receive his instructions, they were exposed to the danger of discovery and consequent punishment.

"Once on the Christmas eve, when they were assembled in three houses where altars were prepared, upon each of which the holy missionary was expected to celebrate mass, whilst they were singing the litanies and performing other acts of devotion, instead of matins before mass, the Dutch soldiers entered and unexpectedly assaulted them. They beat both men and women, demolished the altars, behaved in the most disrespectful manner to the sacred images, and took upwards of three hundred persons prisoners. On the following day the prisoners were brought before the Dutch judge, Van Rheede; he ordered the women to be released, and imposed pecuniary fines on the men; with the exception of eight, who were persons of great property and consideration. These he ordered to be cruelly whipped; one of them named Peter, who had been lately converted from Lutheranism by Father Joseph, to be put to death in the most inhuman manner. The remaining seven were condemned to serve during the rest of their lives in irons and hard labor.

"Notwithstanding the vigilance and activity with which the Catholics were pursued by their inexorable persecutors, their numbers began to increase; so that when the English took possession of the island in 1795, there were still many priests who attended their flocks in secret. Though they then changed masters the same laws continued, but were enforced with a much milder spirit. The Catholics, however, still continued an unprotected and degraded class. But the dawn of their deliverance approached—the day that was to see them restored to freedom, and to their rights and privileges as British subjects, was at hand. Providence and the wisdom of the English government, sent Sir Alexander Johnston as chief justice and first member of his majesty's council on that island. From the day of his arrival, his time and his thoughts were occupied to discover the customs, the dispositions, and the wants of its inhabitants. He declared himself ready to receive from all persons acquainted with the laws and habits of the people, suggestions that might tend to improve their condition, to promote peace, and contribute to advance the trade, comfort, and civilization of the island. The consequence was, that upon his strong and personal representations to his majesty's government during his visit to England, he carried back the glorious blessings of trial by jury to all the inhabitants of Ceylon, and a confirmation of the privileges which he obtained for the Catholics in 1806."—pp. 13, 14.

In answer to a letter of thanks addressed to him by the archbishop of Goa, Sir

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Alexander states, that he was induced to consider the condition of Catholics in the island, from a peculiar case that came before him, and that he then found that a great many most oppressive regulations, made against them by the Dutch, still continued in force, which he endeavored, and that successfully, to get repealed. He also mentions, that in a circuit he had lately made through the island, he observed that there was not a single Catholic brought for trial, and yet their numbers at that time were very considerable.

The Dutch and Portuguese still form a part of the motley population of Ceylon, but their numbers are not very great, and they are scarcely found except in the towns. There they find occupation in the public offices as clerks and petty officers. Most of the respectable shops are kept by them: the lower sort exercise various trades, while some few have preserved themselves in better rank and circumstances, as merchants and civil servants. For they have intermingled so much together, as well as with the Singhalese on one side and the English on the other, that they are to be found in all ranks and grades of society, from the highest to the very lowest. Many illegitimate children of English fathers by native women, have found their level among them. The most respectable part of them go by the name of Burghers. In character, however, they are not a pleasing set of people. They are very fond of dress and show, and commonly live beyond what they can afford, in order to make an appearance. As the natural accompaniment of this, they are, as might be expected, very vain and conceited, and give themselves great airs, so that they are not very easy people to deal with. As being better educated, they have more just ideas of what is right and good, and pay some attention towards keeping up their respectability, but they do not seem especially remarkable for any good quality, and the lower classes of them, consisting chiefly of Portuguese, are very low and disreputable.

In point of religion they are, as might be expected, divided. Those who are directly descended from the Dutch, or who are connected, or wish to be thought connected with the English, are Protestants. The Dutch have, indeed, the remains of a Presbyterian establishment, supported by the English government; but as it is more fashionable or more exciting to attend some of the numerous Protestant places of worship, the Dutch congregations are beginning to fall off, and perhaps will not exist much longer. At present they have a few large churches in the most important stations, which are generally used at a different hour for the Anglican service. And there are a few Dutch Proponents, as they are called, who read some prayers to the few who still adhere to their old form of religion. Formerly the Dutch were very zealous in the work of proselytizing. While they destroyed or took possession of the Catholic churches, and proscribed any exercise of their religion, they endeavored to bring the people round to themselves, by making it an honorable and lucrative thing to be a Protestant. No one could hold the meanest office under government, such as that of even being headman in his native village, unless he had been baptized; and as the poor natives had no conscientious scruples against what they looked upon as so harmless a ceremony, which put them in the way of so much preferment with so little trouble, they at length became willing, and even anxious to be baptized. To such an extent was this system carried on, that the Anglican clergy have had some difficulty in putting a stop to the Proponents, or Catechists, from baptizing numbers of people who had neither any knowledge of their new religion, nor of their duties as members of it, nor the most distant intention of performing them. Some fifteen years back one had to be suspended or dismissed from his office by the archdeacon of the island, for persisting in baptizing all the children of a native village at three pence

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a head, though he had been expressly prohibited from doing so. And this notion of its being honorable to be a Christian has taken such hold of the people, that, except in the central parts of the island, which were never held by the Dutch, but few would profess themselves Boodhists. Not an uncommon answer for a man to make when he is asked what religion he is of, is, "I am a Christian, but I go to the temple," viz., of Boodhoo.

As for the Portuguese, the great bulk of them have remained firm in adherence to the Catholic faith, though there are some who have been attracted by the hope of better situations, or by the wish to be like the English, to become Protestants; and then they generally attached themselves to some one of the numerous Dissenting Missionary bodies which have established themselves in Ceylon.

"The system of religion practised in the island before the introduction of Christianity, and still followed unfortunately by great numbers, is that of Boodhoo. They do not believe in the existence of a Supreme Being, self-existent and eternal, the creator and preserver of the universe. They believe that a man may become a god or a demon, or that a god may become a man or an animalcule; that ordinary death is merely a change of form, and that these changes are almost infinite. They have all over the island built temples and dedicated them to the worship of this God (Boodhoo), who, they say, came from the fourth of the innumerable heavens, and lived two hundred years before the Christian era. After his death he ascended to the brightest heaven, and they expect another Boodhoo to come for their salvation. The majority of the natives are of this religion at present."—p. 11.

The question is, then, what is to take its place? for no people have yet been found satisfied to be without a religion. Protestantism has been long making every effort to bring the natives over to itself; but up to the present time it has not succeeded. The Dutch never effected, and perhaps did not attempt, any thing more than to draw away the people from Catholicism, and make them profess themselves Christians. But since the island has been in possession of the English, there have been very numerous Protestant missions established here, and some of these have certainly made great efforts to convert the natives from Boodhism. To give some idea of the extent to which Protestant bodies have labored in this work, we will give some brief statistics concerning them.

The Church Missionary Society has four stations; at two of which they have not only numbers of schools in the country round about like the others, but two seminaries in which they educate sixty-five youths or adults, to prepare them to be native missionaries, schoolmasters, and catechists. In their schools they have 1325 boys, and 229 girls. The latter are, for the most part, received on to a foundation, and kept from their childhood, till they are given away by their parents in marriage, at the expense of the mission; so that they have full time to be thoroughly instructed in Protestantism, and if any thing would seem to insure a rising generation of pious Protestants, this admirable plan would. Indeed, we cannot but express the greatest admiration for the whole system and arrangements of the church mission in Ceylon; many of its missionaries are hard-working and earnest-minded men. Nothing less, we conceive, than the fact of their working in and for a false system, could be sufficient to account for the little success they have met with. The American mission has seven stations in the Jaffna or northern district. At a place called Batticotta, they have a large seminary containing one hundred and twenty-nine students, and a foundation school at Oodooville, where, besides others, fifty-one girls are supported. It has, moreover, eighteen parish schools, in which four thousand two hundred and forty-one boys and eight hundred and twenty-one girls are educated. The Wesleyans are in South

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Ceylon; but like the Presbyterian mission just established, they are chiefly in the towns, so that they come more in contact with the Portuguese, Dutch, and English, than with the natives. They collect pretty large congregations; but they only educate three hundred and four boys, and four hundred and fifty-one girls. The Baptist mission educates about five hundred, of whom about one-third are girls. These numbers, however, were taken some years ago, since which time some of the missions have been very much increased by reinforcements from home, so that the numbers are probably much higher now. The government schools, too, of which there are great numbers, though they are not professedly religious schools, are yet really very strongly in favor of Protestantism; they are for all denominations, even Boodhists and Mahomedans; but whatever is taught about religion is in favor of Protestantism. They are taught to read the "authorized version," and to interpret it by their own skill and private judgment. The government helps, moreover, to support many of the missionary schools. The number of Protestant missionaries in the island exceeds, we are told, one hundred; yet, it must be confessed, that notwithstanding these numerous missions, well supported by every human means and appliance which the ample means of the parent society at home enables them to bring into play, it must be allowed that Protestantism has met with little success. We venture to say that every actual convert they make must have cost the society some hundreds of pounds; and though this were, it is true, cheaply done, if the soul of the poor creatures were saved thereby, yet it is *very* dear, if it is not.

Nor do we take any ex-parte or questionable statements of the matter. It was our lot some years ago to be acquainted with a missionary belonging to the Church Missionary Society in Ceylon, whose character we knew as a man of great uprightness, as well as untiring zeal in his missionary work. And we heard the question put to him, whether he thought the number of real sincere converts who cared for their religion, and would stand by it, was very great. His reply was with a sigh, "Oh, I do not believe there are six *real* converts in the island."

The prospects of a Protestant harvest may, it is true, for all we know, have become more hopeful within the last few years. But however this may be, we confidently venture to affirm, that Protestantism will never make any deep and lasting impression on the Singhalese. Not only has it been unsuccessful hitherto, though circumstances have been most favorable for it, since all the influence of the Europeans has been in their favor, while the Catholics have not had the means of withstanding them, and the Boodhists have not cared to do so; but from what we know of the native character, Protestantism is not suitable to them, and will not take. They cannot in the least comprehend how their good works can "have the nature of sin," and be no better than filthy rags. Protestant services they find meaningless and dull in the extreme; they do not move them in the least; and private judgment in matters of religion is a thing that they cannot understand. Then, too, they do not see what they are to *do* in their new religion. There are no processions and ceremonies to see; good works are discouraged, as tending to foster their old notion of merit. They have not even the distasteful but necessary duties of making offerings to the priests and the temples, or of making their confessions, as they see their Catholic neighbors doing. All they have to do is, to go once a week to a long weary service in which there is nothing to interest them. If they gained merit by doing this, they would persevere; but they are carefully warned to beware of entertaining any such idea, and as they feel quite certain that they don't go there for the fun of the thing, the question *cui bono* naturally occurs to them, and they leave it off.

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Then, too, they see the white men who are trying to convert them to their own religion leading abominably bad lives themselves; and with the example of their own priests leading continent, retired, and abstemious lives, they compare the easy comfortable life which most of the missionaries lead out there, with their wives and children around them, and going about like the rest of the world, and the truth comes out bit by bit, that they think the Protestant religion a humbug. An intelligent native, a Protestant, without dreaming that he was touching on a tender point, ventured to hint to a Protestant there that the thought had struck him that if the Protestant clergymen would remain unmarried, they would be able to effect much more in going about among the natives. And the missionary mentioned above said in our hearing one day, "These poor people cannot believe that we have come here for their sake, and not to benefit ourselves." The name Seprimarda ear'riyo, "those of the reformed and repaired religion," seems to them to carry its own condemnation with it.

We have now to consider what are the present state and future prospects of the church there. Catholics have, as we have seen, been emancipated for some time there, and enjoy similar privileges with the rest of the inhabitants; and the only disadvantage that they are now under is, that they are opposed and discountenanced in every way by the English, whose opinion, as being their conquerors, could not but carry at least some weight with it at first. At the present day there are not, we suppose, half a dozen Catholics of the upper classes of society throughout the island. However, they are beginning to think less of this, and their numbers are increasing very fast; they are now estimated at above 150,000. Those who become converts adhere very steadily to their faith, and bring their friends and relations to be instructed; so that a priest who is at all active and zealous for the welfare of the people, and who treats those who come to him kindly, has little else to do than to sit still and instruct those who come to him, and he will soon have his hands full. We know of a single priest who, under no extraordinary circumstances, baptized more than one hundred and twelve adults in the course of a year. What is so satisfactory in those who are converted to the Catholic religion is, that they show a great interest in it; and their zeal in building churches and decking them out is something extraordinary. In our own country we build churches and found missions in order to make converts to the faith; but among the poor natives of Ceylon the order is reversed. If a few persons are made Catholics, they themselves build a church and found a mission, as far as they are able to do so; that is, they build a house for the priest, or rooms adjoining the chapel, and profess their willingness to support him, or to do their utmost towards it, if only one may be sent them. As it was only the maritime parts of Ceylon which were in the hands of the Portuguese and Dutch, the high and mountainous country continuing in the possession of the native king of Candy till the year 1815, it naturally happens that the greatest number of Catholics are found in the former; thus, in Colombo, the capital of the island, and chief missionary station, there are 30,000 Catholics. And only twenty-six miles off, at a place on the western coast of the island named Negombo, very nearly the whole population, consisting of more than 20,000 souls, is Catholic. So, too, in the Jaffna district there are a great many Catholics; yet, to show how much progress has been made, even in the central province, where the Catholic religion was new to the people till lately, there are now between fifteen and twenty stations with churches, either built or about to be built, and in some of these a considerable number of Catholics. Yet almost all these have been built by a few Catholics settling in the place, and setting to work themselves, to prepare some place where the priest might say

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mass when he came, or rather to induce him to come to them. *For up to this time there has been, and is, but one priest in all the central province*, who, besides having the sole care of the principal station, Kandy, where there is an increasing congregation of about a thousand, has likewise the care of all these different stations situated at distances of twenty, forty, and even seventy miles off, in various directions, in most of which the travelling is very difficult, being through a hilly country with bad roads in some parts, and in a few none, and where conveyances are very dear and bad. The only thing that a single priest can do under such circumstances, and what is at present done, is this:—He resides chiefly at the principal station, where his congregation provide for him, as well as for keeping up the church, and at intervals makes journeys of two or three weeks long, taking at one time all the stations in one direction, and at another those in another, and so on. But of course it may easily be supposed that a sickly season, or his own weak health, or want of time, must constantly prevent him from visiting some of his numerous flocks, which are thus deprived of their only chance of making their confessions, or going to communion within the year. The missionary visits each place at some stated time, if possible on the patron saint of the church's day, or rather a day or two before; and the poor Catholics make it a time of great holiday. In the morning there is generally some instruction given after mass, and during the day the people come to see the priest, to make their confessions and be instructed, and ask directions about different matters. And then in the evening there is the rosary recited, or some easy prayer in their own language, and a sermon. And in some places the chief people take it by turns to deck out and illuminate the chapel, each taking the expense of one day. On the last day, the feast of the saint, all the people attend, mass is celebrated with as much solemnity as possible, and a sermon preached, and many go to communion. On his leaving the place the priest chooses out one of his congregation, the most regular and devout of the chief people of the place, and appoints him to ring the bell for the Angelus, and for prayers on Sundays and holidays, when they meet and say the rosary and other prayers, and the person appointed reads the devotions for mass and some instructions. It may however be readily imagined, that with so little attention paid to them, many of the poor Catholics are in a very ignorant state. There is one little village consisting entirely of a disbanded regiment of Caffres, who are now employed in making roads. They are all Catholics, and indeed very good ones as far as the will is concerned, since they are well disposed, and ready to do whatever their priest tells them. Yet their ignorance and obtuseness are so great, that some of them do not know whether or not they have souls; and when the missionary, as in duty bound, endeavors during his two or three days' sojourn among them, to instruct them in at least all that they are bound to know, and begins with questioning them on this point, they are disposed to decline entering into any such abstruse questions of psychology, as something far above them. They say that they do not know whether they have souls, that they are poor ignorant men, working hard all day, but that they will do any thing that the priest tells them. And so firmly do they adhere to their religion, that though so very little attention is able to be paid to them by their own priest, yet all attempts to convert them to Protestantism have entirely failed.

In one place some thirty or forty miles distant from Kandy, the chief stations of the central province, in a wild and uninhabited part of the country, there was discovered some few years back a native village consisting entirely of Catholics. They had not had a priest among them within memory, but there was a ruinous chapel discovered, with an image of the Blessed Virgin remaining in it. Where

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they came from and when they settled there is not known, but as their skin is rather fairer than that of the generality of Singhalese, it is supposed that they may have been originally of Portuguese extraction, and may have settled there when the Dutch took the Portuguese possessions, and proscribed their religion, and that they may have remained there without any spiritual ministrations throughout the Dutch persecutions. They are, as might be expected, in great ignorance, but still so zealous for their religion, that they will permit none but Catholics to reside in their village. They are now rebuilding their little church there, in order to have a fitting place for the missionary to say mass in, when he comes to pay them his annual visit for a few days. But there is no case in which it is more deplorable that the poor people cannot have a priest among them, not only because, if any thing could make them deserving of it, it would be having stood firm to their faith so long, but also because those who are best acquainted with them, say that their devotion is such that they might be made a village of saints.

In this way there are up and down the country as many as four hundred Catholic churches, to minister in which there are not more than thirty priests. So that the destitution of the central province is not a singular case, and though in the maritime provinces the Catholic population is not so much scattered, and so can be more easily got at, yet, on the other hand, it is much more numerous; so that it must needs be, that a very large portion of the Catholic population is very little attended to. The island has, till within the last few years, been supplied with priests from the Portuguese college at Goa, set on foot by S. Francis Xavier; but what has recently taken place there, has made it undesirable that this arrangement should continue. And the propaganda have lately sent out several Italian priests, as well as one or two Frenchmen and Spaniards, who have labored very hard, and have met with abundant success. There are at present two Catholic bishops in the island. The vicar apostolic, who is a Portuguese, resides with four or five more Portuguese priests in a sort of conventual building at Colombo, the capital of the island, where there are ten churches. His coadjutor is an Italian of the congregation of St. Philip Neri, from which society there have been several missionaries, whose memory is still gratefully cherished among the natives, on account of their zeal and devotion in laboring among them, as well as of the wonderful miracles which they worked.

SANCTITY, CONDITIONS, AND EFFECTS OF AN OATH.

Circular of his Lordship, the Bishop of Lausanne and Geneva, to MM. the Deans and Curates of his Diocese in the Canton of Friburg.*

FRIBURG, 11*th Sept.* 1848.

Reverend and Dear Fellow Laborers:

IN CONSEQUENCE of the changes wrought in the constitutional and administrative organization of this canton, a great number of Catholics have been, or will be, called to take part in a religious act of a high importance—a religious act which incurs a great responsibility before God and before men; this religious act is the solemn taking of an oath required of all the members of the new administration. On this occasion we think it a duty to recall to the faithful committed to our care, the teaching of the church as to the sanctity, the conditions and the effects of an oath.

I. *The Sanctity of an Oath.*—An oath is a religious act, by which we invoke God, who is very Truth and Holiness, as

* For the correspondence to which this circular gave rise, between the bishop and the government, see *Intelligence*. We borrow the translation of this circular from the *N. Y. Freeman's Journal.*

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witness and guarantee of what we affirm or promise. 1*st*. The oath of assertion, by which we take God to witness as to the truth of the fact or the thing that we maintain, or upon which we are questioned. 2*nd*. The oath of promise, by which we take God to witness whether of the sincerity with which we have promised or engaged, or of the fidelity with which we will respect this promise or this engagement.

Consequently, in making an oath, we invoke God thrice holy, our Creator and our Judge; we invoke the Lord, that name holy and terrible, as says the Royal Prophet: *sanctum et terribile nomen Ejus*. We call, as witnesses of the truth of our word, or the sincerity of our promise, the veracity and the fidelity of the Sovereign Master of heaven and of earth, the adorable Master who has horror of falsehood, fraud and iniquity. We offer and submit ourselves, of our own will, to the terrible chastisements threatened against perjury, if we should falsify or deceive. But perjury, that is, a false or unjust oath, is a crime, a mortal sin, which outrages the majesty of God.

The oath then, is one of the most awful acts of the Christian's life. The faithful can not, and should not, take it but with religious trembling, and conforming themselves with religious exactitude to the rules traced upon this important point of morals, by religion. These rules are the following:

II. *Conditions of an Oath.*—To be just and holy, an oath, be it of what kind it may, should have three essential conditions—truth, justice, and discernment.

The first condition is *truth*. He who takes an oath to attest any fact whatever, should be certain of the truth of the fact he affirms, or about which he is questioned.

The second condition is *justice*. He who takes an oath to confirm a promise he makes, or that is asked of him, should be certain that this promise is just—that is to say, that it contains nothing, and obliges to nothing contrary to the laws of God and the church, by which laws we are to be judged. This examination and certainty is obligatory under pain of eternal damnation. If by this examination we discover anything contrary to the laws of God and his church, such an oath is illicit, because it is never permitted to offend God by violating any point of his law. To accomplish such an oath, would be to commit sin, and therefore to take it is perjury, a false oath, an invoking of God as witness and warrant of a lie, and a sin.

If the promise contains things lawful, and things unlawful, it is necessary to declare, before taking an oath, that it is the intention to respect the promise in what is permissible only. As to things not permitted, the law of God forbids to promise, and if they have been promised, forbids to accomplish them, even though the promise was confirmed by oath; because an oath can never become a bond of iniquity.

An oath taken, without restriction, to confirm a promise containing anything contrary to the duties of religion and justice, is a grave violation of the law of God, it is always a great scandal, and sometimes a considerable wrong to one's neighbor.

The third condition is *discernment*. Even when there is *truth* and *justice*, an oath should not be taken but for grave and important matters, when there is necessity. But, this necessity exists when the oath is demanded by public authority, yet always in the supposition of its truth and justice.

III. *The effects of an Oath.*—The obligations of an oath cannot be limited by any mental or interior reserve, but only by a reserve explicit, and clearly explained.

The obligation ceases of right, if, after the period of taking the oath, its fulfilment becomes impossible or unjust.

Such, reverend and very dear fellow laborers, are the teachings of Catholic morals in reference to the oath.—Teachings, which you will repeat to your parishioners, conjuring them, in the name of the Lord, and on your behalf, to observe them with religious exactness.....

† STEPHEN,
Bishop of Lausanne and Geneva.

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For the U. S. Catholic Magazine.

CHARITY.

BY MISS ABBY MEAKER.

What charm can heal the heart, by grief oppress'd,
Can soothe to peace the strife that rends the breast?
The joyous smile what magic can restore,
That wreath'd our lips in childhood's sunny hour?
What, save the kindly glance, the gentle word,
That cometh from the soul by pity stirr'd—
Blest Charity, the troubled mind can ease,
And bid contending passions quickly cease.

The stricken mourner, who hath meekly bent,
Beneath the blow, by his Creator sent,
Feels thy sweet power, thy healing influence knows,
And blesses o'er the soother of his woes.
The weary suff'rer on his bed of pain,
Who seeks for ease and kind relief in vain,
By unseen help, from every pain set free,
Acknowledges thy aid, blest Charity.

And when the pilgrim's brow, death's cold dews lave,
Marking his progress to the silent grave,
Angelic visitor, thou hov'rest near,
And whisperest then in the afflicted ear;
"Raise, raise thy thoughts this dreary world above,
Fix them on heaven, where reigneth nought but love;
Let not thy spirits sink 'neath this sad grief,
God, in his own good time, will bring relief."

There's not a pang, by heavenly justice sent,
There's not a woe within the bosom pent,
There's not a grief that preys upon the heart,
But Charity can still a balm impart.
What though our path in gloom, misfortunes shroud,
And sorrows, o'er us, cast their dark'ning cloud,
God's love, God's Charity extends to all;
His arm supports us, that we may not fall.

Translated for the U. S. C. Magazine.

SPEECH OF MR. DE MONTALEMBERT.

Delivered in the National Assembly of France, September 18, 1848.

(Concluded from page 601.)

I MAINTAIN that Christian morality, which you should allow to be freely taught and propagated, in virtue of the liberty which we claim, and which we desire to be as full and complete as possible, will supply the remedy which is required for our wandering and agitated population. Take notice, if you please, that men are not in want now-a-days of scientific and philosophical problems; they want solutions. With the exception of certain persons, who are well paid by the

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state to examine such problems, to seek out truth at their leisure, and to undo things and to do them again as they may, the immense majority of mankind cannot afford to spend their life in investigating such questions; they must have solutions, not problems; they must have the truth placed before them; they must have a moral law to guide them. Now this solution, this truth, this law is to be found only in the teaching of the Christian religion. (Interruption.) I do not pretend to address you as a theologian or preacher: I do not call your attention to the supernatural power and worth of Christianity, I view it merely in a social and political light. I speak to you as a practical man, who feels the same interest that you do for the maintenance and defence of society. Neither do I contend that this is the only applicable or infallible remedy of our evils. I am not exclusive; you will always find me among the foremost, in sustaining any measures that will have the effect of relieving the working classes or consolidating social power and order. I reject no other remedy, no other expedients: but I assert that all these remedies and measures will prove ineffectual, if they are not backed by a religious education, which has an immediate influence upon the minds and hearts of those whom you wish to relieve. Now, what is the social and political application of the remedy? Or, in other words, what is the actual danger of society which may be averted by religious teaching? The danger is two-fold.

"All the novel doctrines of our day, all modern theories tend to an immoderate thirst of enjoyment, and to a spirit of aversion for and revolt against social authority. Yes, all the anti-social tendencies that threaten our country, may be summed up in those two words, *enjoyment* and *contempt*. In the first place, enjoyment, not only of one's own property, but of another's property; (laughter) at least, of what has heretofore been termed the property of others. (Renewed laughter.) Here I beg leave to place before you the authorities on which my assertion rests, and I shall do so, without the slightest intention to wound the feelings of others, but merely for the purposes of discussion. (Interruption on the left.) I will call your attention to a certain number of axioms or expressions put forth by eminent socialists, which imply that desire of enjoyment to which I have alluded. At the Luxembourg, the working classes were told that they ought to aspire to the highest degree, the maximum of enjoyment. Another orator has declared on this very floor, 'the people tell you through me that they wish no longer to be poor, and will not be so any longer.' It has been said by a third, that the want of the present day was a paradise on earth. (Agitation.) Thus, you see, the idea of enjoyment is every where predominant. Other aspirants after the same end endeavor to make labor attractive, and thus destroy the very notion of labor in the popular mind. Instead of its being an obligation, a warning, a punishment, (objections) a remedy for the soul of man, it is represented as an enjoyment and a right. At the same time the notion of sacrifice and self-devotion is set aside, and that of happiness is substituted in its place. A man is said to have attained his end upon earth, when he has risen to a state of happiness; not indeed that moral happiness which consists in the performance of duty and the acquisition of merit, and which necessarily supposes sacrifice and self-devotion, but a happiness which is altogether material.

"This is the end held out to mankind in general, and to the French nation in particular. And, in addition to this thirsting after a material and immoderate enjoyment, the people are taught to despise and to resist all kind of authority. This rebellious disposition is not a spirit of liberty, but a spirit of revolt, which threatens as much danger, if not more, to a republican government, as to any other kind of power. In fact, authority is an essential element in a republic, as well as in a

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monarchy: but the idea of authority is now-a-days materially impaired among those classes, that threaten the social existence of France. The people are very willing to obey laws which they find to their taste, or magistrates who belong to their party; but to obey the law because it is law, to obey the magistrate because he is the magistrate, is an idea which is fast becoming extinct in the mind of the French people. (A voice, it is not the fault of the university.) You think so? But, now, I am speaking only of things in general, and I contend that in a republic, as well as under a monarchy, the law, even if it exist only for a year, and the magistrate, though he hold office but for a day, must be respected during that year and during that day; and for this end, a proper sense of authority must reign in the heart; but alas! it no longer exists. Do not speak to me of the authority which is conferred by universal suffrage; an honorable member of this house, who interrupted me a few minutes ago, and who once held a place in the provisional government, informed us some days since, that he had been conspiring all his life; but that now, the right of universal suffrage having been proclaimed, he looked upon conspiracy as the greatest of all crimes. Now, permit me to say to him and to all, who like him imagine that universal suffrage is capable of imparting to authority the basis which is wanting to it among us; permit me to say, that about the time when he expressed himself with such honorable frankness, the work of universal suffrage was assailed by one of the most formidable insurrections that have ever been witnessed in France; an insurrection, the actors in which were those very men who had used the right of universal suffrage, and had succeeded by it in introducing several of their candidates to power. This fact will be sufficient to show, how far universal suffrage, which I respect as much as any other man, (for I owe to it the honor of occupying a seat in this assembly,) is capable of consolidating social authority. (Here the orator was interrupted by Mr. Flocon, who was permitted to make some explanations, and who in the end sarcastically taunted Mr. Montalembert with having represented labor as a punishment. His remarks caused some movement among the members.) It is unnecessary, I presume, to inform the honorable Mr. Flocon, that in using the term *punishment*, I had no intention of designating the social and political part which has been assigned to labor. I made use of an expression, which is familiar to all who have any religious notions. They consider the labor imposed upon man in this world, as a punishment, as an expiation required from all of us, no matter what may be our position. (Yes, yes, from many members of the house.) I disavow any other interpretation of my sentiments. (Very well.) Now, I will ask those, who have at different times been invested with authority in this house; I will ask those especially who have obtained a recent triumph; let the most eloquent and the most fearless among them inform us, whether, the day after having achieved the victory, when the enthusiasm of the contest was over, and their colors were planted upon the ruins of the opposition; whether, when they first cast their eyes upon that society which they were now called upon to govern and to lead into the future, they were not seized with a feeling of uneasiness, sadness and alarm, in contemplating the moral weakness of power in our midst, and the frightful difficulty of governing the men of our day and of our country? (Various agitation.) I put this question to the most eloquent and the most intrepid around me; and I feel convinced that, if they thought proper to answer, they would not pronounce a different opinion. But, the same admonition I will address to those who have yet to achieve their victory. (Agitation.) I will assure all utopists and innovators, who imagine that society will be one day under their control, that they will experience the same weakness,

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the same wretchedness. . . . . (*Mr. Grandin;* there will be no society then! Noise and laughter.) I assert that these victors of the morrow will experience the weakness of authority still more, if possible, than the victors of to-day, and will fall from a still higher point into that abyss of nothingness which opens so suddenly and so deeply now-a-days, to swallow up reputation and power.

"Now, is there any system, any teaching, any force in the world, that opposes a barrier to the two-fold tendency which I have indicated, and have expressed by the words *enjoyment* and *contempt?* Is there any philosophy that can erect this barrier in the heart of the people? or is there any legislation that can maintain this barrier in the popular sentiment? No, gentlemen, you know it; neither philosophy nor legislation can do this. It can be done only by the teachings of religion, by the Christian church. (Various sensation.) I maintain that the teaching of the church, which should be restored to the free enjoyment of the people, opposes to the two-fold evil of which I have spoken, a two-fold remedy, and that the words *enjoyment* and *contempt* are counteracted in the principles of the church by those other words, *abstinence* and *respect*. I will add that these two words express the social and political influence of the church, which is the only aspect under which I present her to your consideration.

"In the first place, the church teaches us the duty of abstinence. She has ever proclaimed it to the rich as well as to the poor. She says to the poor man, 'Thou shalt not steal; thou shalt not even covet thy neighbor's goods:' that is to say, thou must not listen to those perfidious teachings which enkindle in the soul the passions of covetousness and envy. (Noise.) Be resigned to that condition of laborious poverty in which you have been placed, and you will receive an eternal reward. Such has been the lesson given by the church to the poor during a thousand years past, and the poor listened to her voice until faith was wrested from their hearts, which immediately after conceived a horror for their social condition.

"But, the church has not two codes of morality, nor two curbs, one for the rich and another for the poor. Hence, after saying to the poor, 'abstain from others' goods,' she says to the rich, 'abstain from your own goods;' that is, remember that you are responsible, not to society but to God, for the use of every penny you possess; you will have to account to him for every particle of your fortune, and if you appropriate any thing to superfluous and sinful enjoyments, you will be punished. Such has been the admonition of the church to the rich, and the rich listened to her voice during a thousand years. (Interruption.) She taught them to redeem their wealth by the exercise of charity; she told them, 'deny yourselves; think of your brethren; distribute among them all that you can dispose of,' and they obeyed her directions: for a thousand years they covered Europe with foundations, alms houses, asylums, charitable institutions of every description, which during all that period formed the inexhaustible savings-bank of the people, the perpetual patrimony of the poor, the true *civil list* of the indigent classes, all of which too would again rise up amongst us, but for the influence of a pernicious legislation. This is what the church did, for a thousand years, to check an excessive desire of enjoyment among the poor, and the abuse of enjoyment on the part of the rich. (Renewed interruptions.)

"Now, what has the church done in behalf of authority? Here, I have no fear of being interrupted, because she has identified herself with respect for authority: she has given to authority a divine right; not indeed, as it has been foolishly thought and foolishly asserted, for the sole benefit of royalty and hereditary power; she has proclaimed this divine, right for every species of power. (Noise.) Who can deny that? It is too plain. (Prolonged

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uproar—Several members requested the orator to reserve the continuation of his remarks for the next session; upon which, the assembly adjourned. During the session of September 20, Mr. de Montalembert, after some explanations suggested by a portion of his previous remarks, continued his speech as follows:)

"Allow me, gentlemen, to observe that you have at your command, that social strength and truth which formed the basis of the old society, and which must serve for the support of society in our own times. Not that this truth ever became identified with any of the particular forms of ancient society: for, it imparted life to all of them, and has survived them; and it will also give life to you without becoming identified with you, because it identifies itself with no particular system, with democracy no more than with aristocracy and monarchy. But, without attaching itself exclusively to any particular form of civil government, it vivifies and invigorates all that do not reject its influence. It holds them up, protects them, and infuses into them a noble and permanent vitality.

"In examining with you the sources whence this social power of Christian truth flows, and the proper means of diffusing it, I have observed that it could be imparted only by education, and that this education could and should be established in this country only in virtue of the liberty which we profess. I was therefore naturally led to inquire, whether education as at present organized in France, was sufficient to produce the moral power of which I speak. For, if it were sufficient, I would certainly be very far from soliciting reforms, merely for the pleasure of proclaiming theoretical rights or liberties: but, I was compelled to state, that it did not suffice either for the moral or intellectual wants of the country, and I made some assertions which appeared to you very questionable. I shall not revert to all my previous statements; there is one however which raised so much clamoring in the assembly, that I now beg leave to readduce it, together with the evidence on which it rests. I asserted, upon the best authority, that the resources of primary and secondary instruction were less at the present day than they were in 1789. (Interruption.) Here is the proof of my proposition, taken from the *projet de loi* submitted to the former chamber of deputies, on the 17th of April, 1847. This document contains the following statements: 'The chamber will permit a rapid enumeration of facts which are but little known. Under the old *régime*, in 1760 for instance, when the population of France amounted scarcely to 24,000,000, the number of students engaged in classical study in about five hundred and forty colleges, the vestiges of which still remain and have some analogy with our own, was about 75,000, that is, precisely the number of young men who are in our public and private institutions, though the population is now 36,000,000. In addition to this, there were a hundred other colleges, the condition of which has not been ascertained. We must take into the account also, those institutions in the provinces whose name has not reached us, together with the multitude of students, known and unknown, who were instructed in Latin literature, by members of the various communities and chapters, by every curé and almost every priest. Were we then to double the estimate given above, we could form some idea of our actual condition. As to the figures which represent the present number of students in the classes of secondary instruction, they are inexact, because many of them pursue only a scientific course. *The difference therefore between the state of things under the old régime, and that of the present time, is immense, as the general population of the kingdom has increased in the same proportion as the educated class has diminished.* We may judge of the ultimate result, from the total number of scholars, who pursue their studies to the end. Less than one half attain to the bachelorship; which for the whole population of France would not

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give 80,000 citizens who receive a really finished education.' Such were the statements of the last minister of public instruction, on the occasion of introducing a law which was not favorable to freedom of instruction; and no one, in the university or out of it, has ever called his statements in question. Similar testimony, drawn from official documents, might be adduced in support of all the other assertions which I have advanced.

"But, I contend that the Christian education, whose freedom I advocate, and which I desire to see widely diffused for the safety of this country, would supply her with those two great forces, which she absolutely requires, charity and respect. I maintain that the Catholic doctrine, which I wish to be untrammelled in its operation, inspires and produces a reverence for authority, by associating the claims of this authority with those of God himself; I add, moreover, that this sentiment of reverence is more necessary under a republican than under any other form of government, because, in a republic, authority is of a more variable, more ephemeral, and if I may so speak, of a more human character. What renders power popular in a republic, is precisely what constitutes its weakness. Experience has too well proved that man does not sufficiently respect his own creations. Every thing, too, is feeble in its commencement; but, under a republican government, authority is always changing hands; it is always commencing or recommencing its career. Now, it is at that moment when authority commences in the hands of its temporary possessors, when it feels its weakness, when the men of a pure and elevated character who hold it, recoil at the magnitude of the task they have assumed, and at the difficulty of governing the present generation, it is at that moment the Catholic church presents herself to consecrate their authority in the eyes of the people. To him who has been invested with this new power, she says; 'Thou art Cæsar, and there shall be rendered to thee the things that are Cæsar's.' To the people she says; 'Respect this newly-created power; you must not only obey it, but you must reverence it in your heart.' Such is her teaching in relation to all power; not only that which is said to be of divine right, or is hereditary, but also that which is republican and democratic. What she did of old at Rheims, in the midst of feudal pomp, she repeats at the present day on the shores of America, and in every republic of the world; she inaugurates and crowns the newly-created magistrate by the consecration which is emitted from the hearts and consciences of all her obedient children. (Very well, very well!) Now, I maintain that there is no other moral force on earth that can give this support to power, and that there is no power on earth so solidly established, so inaccessible to danger, so secure for the present and the future, as to be regardless the support of which I speak. (Approbation.) Such is the effect of Catholic doctrine in favor of authority.

"I will not rehearse at this moment the strong safeguards which she throws around property. A proprietor myself, and speaking to property-holders, I have but one word to offer and I will say it with that perfect freedom which our mutual position should inspire. What is the problem of our day? It is, to inspire those who have no property with a respect for the rights of others. Now, in my opinion, there is but one mode of inspiring this respect, and of making those who have nothing, believe in the property of their neighbor. It is to make them believe in God, not the undefinable God of the eclectic philosophy, or of this or that school, but the God who is taught in the catechism, who delivered the precepts of the decalogue, and who will visit thieves with an eternal punishment. This is the only popular belief that can afford an effectual protection to property. (Objections on the left.) A member of the finance committee, who is said to reason better and to express his opinions more

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freely than many of his colleagues, told us in the month of July, that 'property will share the fate of Christianity; as the latter is wearing out, so will the former wear out.' (Never; property will never wear out,—neither one nor the other will wear out.) I hope indeed that neither will experience this fate; but, permit me to say that it is not impossible. It is not impossible for Christianity, and still less so, of course, for property. I believe that Christianity may decline and disappear (noise) in this or that country. Do not misunderstand me. It is unnecessary for me to state that my views accord perfectly with the exclamation which you have just heard. I do not believe that Christianity can decline throughout the world; but it may decay and it has decayed in particular countries; there are regions from which it has almost entirely disappeared, as Asia Minor and the north of Africa. (Sensation.) I believe, too, that it is gradually wearing out in France, in consequence of the miserable education which is given to the people; and I will add, with the honorable representative already quoted, that the decline of property will be in proportion to that of Christianity, or rather that the former will take place more rapidly. There are many amongst us whose sentiments are in favor of the rights of property; there are many also who would lift their arms in defence of these rights; but, be assured, all your devotion to them, all the reforms you may introduce, will avail nothing: property will never survive religion in the hearts of Frenchmen, (very well!) and it cannot be saved except by the propagation of that simple, complete, and popular faith, which has for so many ages been the support of society. Here, I must protest against any misconception of my remarks. I do not mean that religion should be preached to the people, and to the poor, for the benefit of the rich and of property-holders. Far should I be from making any such odious distinction: it is not I that have invented this insolent blasphemy. I never imagined that there could be a religion for the people, and another religion for the higher classes, as they were formerly called; one religion for the poor and another for the rich; one religion for the ignorant and another for the learned: this is diametrically opposed to the Christian doctrine. Who but certain philosophers invented this theory? (Clamoring.) Yes, not twenty years ago, it was taught at the Sorbonne: I have heard it proclaimed myself at the Parisian Faculty of Letters. Christianity, it was said, is very good and even necessary for the mass of the people, but a more elevated doctrine is required by minds of a higher order. Aristocratical and democratical distinctions were established in the different grades of human intelligence: but, nothing is more at variance with the Christian doctrine than this distinction between the aristocracy and democracy of minds. If you wish to know the author of this distinction, it was Voltaire. (Considerable noise.) Yes, it was Voltaire, who is represented as one of the harbingers of equality and fraternity. Here is what he wrote, in 1765, to Count d'Argental, 'The greatest service, in my opinion, that can be rendered to mankind, is to separate the stupid multitude from the clever people, for ever. . . . . It is impossible to bear with the absurd insolence of those who tell you, that you ought to think like your tailor and your washerwoman.' These were the words of Voltaire to one of his friends. (Interruption.) The church holds a language precisely the opposite of this: she tells you that you must believe as your tailor and your washerwoman believe: (renewed interruption;) she tells you, that there are not two sets of duties, two sets of rights, or two moral laws for men. (Agitation.) The church abominates the proud distinction to which I have alluded. She tells the rich man that he has more passions to overcome, and greater facilities of indulging them than the poor man: she tells the learned man that he has more pride than his ignorant neighbor, and that

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both the rich and the learned are more imperatively bound to respect the moral teaching of Christianity and the curb which it imposes, than they who are less favored of fortune. Whence come the evils that I have indicated and which fill you all with alarm? They come precisely from the unwillingness of the people to accept the distinction already mentioned. Hence, after having conquered a social and political equality, they aimed at the conquest of an intellectual and moral equality: they aspired to be philosophers in their turn: when they saw the rich and the educated philosophizing, they wished to do so, too. And, you see what has been the result of this movement. I am convinced that the rich and educated classes of society are responsible for the evil that now threatens us. We have been too long endeavoring, some by their teaching, others by their example, to eradicate the Christian faith from the hearts of the people: another faith has taken its place, which leads them to think that they who govern them are responsible for the inherent evils of humanity. We have been too long endeavoring to close the eyes of the people against the divine explanation of earthly suffering, of the inequality of conditions, of labor and of pain: and, having listened to our instructions, they are no longer willing to bear that inequality of condition, that labor and that pain. We have also taught them not to wait for or to merit the happiness of heaven; hence are they always clamoring for the happiness of this world. They wish, too, to obtain this happiness at our expense. In place of that hope of heavenly things which we have taken from them, they demand a share, and the principal share in our patrimony. (Loud uproar.) Thus are we paying the ransom of our infidelity. (Uproar.)

"But, how are we to remedy these evils? The remedy is to allow that which is good to work freely at the side of the evil, which has now scarcely any bounds. It is to allow the old principles of the Christian faith to resume their powerful and consoling sway over the minds and hearts of our people who are wandering in error. It is to invite that faith to accomplish, for the future destiny of our country, what it has done for the past; without indeed introducing any political changes, but, by breathing into our social existence the life with which we were formerly animated.

"I know perfectly well that the authors of new systems will not be pleased with this spirit of the Christian faith; but, I cannot comprehend how men, who laugh at these innovators, who are altogether skeptical in regard to their views, hold also in disdain and contempt that ancient system which alone formed the basis of society for so many ages, and yet offer nothing as a substitute. (Approbation.) I ask them, how it is possible for them, at the moment when France is embarking upon the boundless ocean of democracy, to destroy without reflection the compass which till now has guided the ship of humanity and of France. You will please to observe again, that I speak not the language of mysticism or theology: I view things only in a social and political light. The consuls of the French republic, when they promulgated the concordat of the 27th of Germinal, year X, did not speak mystically or theologically. 'The example of ages, and reason itself,' they said, 'point to the sovereign pontiff, as the individual who will enable us to harmonize the opinions and reconcile the hearts of men.' I shall invoke no other authority, gentlemen, than that you have just heard, and I say, that, 'reason and the example of ages' urge upon us to call in religion, of which the sovereign pontiff is the head, that she may bring together the different classes of society, may purify the hearts of men, and act as the immortal umpire of all our differences. Liberty will open the way for her. I call upon the republic to enter openly and boldly upon this new path, this path of moral and intellectual freedom; I would have it abandon the old ruts in

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which monarchy was overthrown. (Movement.) Since the beginning of the present century, three dynasties have successively assumed the monopoly of instruction and the direction of minds, in order to prevent the free developement of human feeling and intelligence: but, what did it avail them? The empire enjoyed this monopoly, and the empire fell without leaving any adherents. The Restoration managed education in its own way, and it disappeared, without producing any legitimists. The monarchy of July continued this direction of the public schools, and it perished, without inspiring any great zeal for royalty. Let the republic profit by this triple example, and do for itself and for liberty what those three monarchies either knew not, or were not willing to do. If the republic adopt not this course, I predict that it will perish in its turn, or at least that it will not produce a greater number of republicans by its system of public instruction, than the three monarchies I have mentioned produced royalists. If, on the contrary, in entering upon a new existence, it break the fetters which have bound the moral and intellectual liberty of men; if it authorize that liberty to preside hereafter over the destiny of the French people, it will raise up between itself and the return of royalty, an impassable barrier, which will be found in the gratitude of every religious heart in the country, and in the advancement of public virtue. This will be its safeguard against the return of monarchy, and I know none more solid and more lasting. (Approbation from several quarters.)

"I will add that, in this case, the republic also will conform to the popular sentiment. I have been pained by the opposition expressed during my remarks; but I am willing to believe that it has been excited more by the inability of the speaker than by the cause which he has undertaken to defend. (Very well.) That cause, in my opinion, has still a strong hold upon the French people. I am convinced that they are just as much opposed now, as they were in 1830, to the intervention of the clergy or any religious body in the affairs of government: but, I am equally convinced that they are not in the slightest degree opposed to the introduction of religion into the family, into private and public morals, into society. This I openly assert to be a fact. (Numerous marks of approbation.) The last eighteen years have disengaged the church in France from all solidarity with temporal powers and dynasties. The people, indeed, are not sufficiently acquainted with the church, nor do they hear or obey her voice, on account of the wretched education which they have received: but, they have an instinctive love for her; she possesses their confidence; they believe her to be a friend, and as I have already observed, an advocate who is always ready to plead their cause and watch over their dearest interests. What I assert is proved clearly enough by the events that have transpired since the revolution of February. In the midst of so many conflicts and so much collision, not a blow or a threat was once aimed at the church. What do I say? Yes, one blow did reach her, which you well know; it was the ever glorious stroke that brought to the archbishop of Paris that holy and heroic death, which you have thought proper to commemorate. I will conclude with this reflection. You remember the demonstrations of love, of respect, of admiration, which attended the death and funeral obsequies of our illustrious prelate, when his mortal remains were borne in triumph through the streets of Paris: but, what think you, elicited from the hearts of the people this tender and lively expression of sympathy? Was it the mere courage which their bishop had displayed? There was courage every where in those days of disaster. Do you suppose it to have been only the charity which he exhibited? Ah, his charity was undoubtedly great; he was a martyr of charity; but I hesitate not to say that many others displayed a similar, if not equal charity. Did we not see men, who

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when pierced by the balls of the insurgents, offered up to heaven their dying prayer in behalf of those who had shot them? They were generals and soldiers, who were animated by the same charity that inflamed the heart of the archbishop. What then excited among people so profound, so distinctive a sympathy for the sufferings of their chief pastor? Let us candidly acknowledge, that it was the supernatural power of a doctrine, a truth, a light from above, ... the power of faith . . . . . (Clamoring and dissatisfaction on the left.—*Mr. Vivier;* The people are not so bad, then.—*Mr. Dupin;* They are not of course an impious people.) No, but there is an attempt to make them such. Give to the people that faith, that power from above, or rather, restore it to the people; for, my last words as well as the first, shall be in favor of liberty, and a protest against all privilege and restriction. Restore to the French people their faith, and you will find, that the power which conferred upon our archbishop the most glorious death, will confer upon you, upon France, upon the republic, upon society, a new and glorious life, founded upon the threefold and unshaken basis of duty, right and sacrifice. (Marks of approbation—Prolonged movement.)"

This magnificent speech of Mr. de Montalembert was followed by a lively agitation in the assembly, and though several members attempted to answer certain portions of it, it no doubt produced a considerable effect, at least upon that class of representatives who, though the friends of peace and order, were not sufficiently aware of the important part which education must claim in the reforms of the country. Some of the warmest admirers of the orator thought it advisable to postpone the further consideration of the subject, until it would recur in the discussion of the organic laws. Mr. de Montalembert, upon this, withdrew his motion, though it is to be hoped that his profound, instructive and eloquent remarks have contributed to prepare the way for enlightened legislation on the vital subject of public instruction.

From the French of Viscount Walsh.

CHRISTMAS.

WHEN the earth is buried beneath the snow, when the whole face of nature has assumed a deathlike appearance, the numerous bells of the towns and villages begin on a sudden to send forth a joyful sound, and in the midst of the darkness of the night, mingled with these sacred sounds, seeming to descend from heaven, are heard the joyful accents of citizens and villagers.

"Christmas!" "Christmas!" the children exclaim, announcing by their joy the birth of the Son of God.

On this joyful feast of the Nativity of our Saviour, every Christian soul is filled with a great and holy hilarity. Even in the most miserable hut, as soon as the bells have announced the birth of the Divine Child, happiness fills every heart.

There is not a poor mother who does not understand, nor a child who does not long for the arrival of this happy feast.

But before we paint its beauties, let us endeavor to relate its origin.

Augustus Cæsar, at the summit of his power, wished to know how many millions of men crouched beneath his sceptre, and for this purpose, ordered a general census to be taken of each nation which composed his vast empire.

In order to do this, he named twenty-four commissioners, whom he sent to every

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part of the world. Publius Sulpitius Quirinus, or, according to the Grecian historians, Cyrinus was entrusted with the government of Syria, of which Judea then formed a part. We are informed by St. Luke, that this was the first census made in that country for the Romans. The same Quirinus, still, governor of Syria, was ordered eleven years later, to take a second census, when the Emperor Augustus made Judea a Roman province, after having expelled and banished into Gaul, King Archilaus, the son of Herod.

The decree published for this general census, commanded every one, whether rich or poor, potentate or peasant, to betake himself to his native town, in order to be registered in the Roman rolls.

Now Joseph and Mary, who were both of the royal lines of David, went into the city of David, which was called Bethlehem. There the Blessed Virgin Mary, who had been saluted full of grace by the Archangel Gabriel, and who passed among men for the spouse of Joseph, after having in vain sought for a lodging in a hotel, was obliged to take refuge in a part of a stone hut, formed out of a rock, in which had been dog houses and stables. And it was in this wretched and forlorn place, that the King of heaven, He to whom belong all honor and glory, was pleased to be received at his entrance into the world.

Whilst this prodigy was taking place, whilst a virgin was bringing forth a Saviour, some shepherds, who kept their flocks in the neighborhood of Bethlehem, in a place called the Tower of Ader, perceived on a sudden a brilliant splendor in the midst of the darkness, and in the brightness an angel appeared to them, and said, "Fear not, for behold, I bring you good tidings of great joy, that shall be to all the people, for this day is born to you in the city of David, a Saviour who is Christ the Lord: and this shall be a sign unto you: you shall find the child wrapt in swaddling clothes and laid in a manger." And suddenly there was a multitude of the heavenly army, praising God, and saying, "Glory to God in the highest, and on earth, peace to men of good will."

When the miraculous apparition was over, and the night had resumed its darkness, the shepherds said among themselves, "Let us go to Bethlehem and see the word which has been shown to us:" and without losing a moment, they hastened to the stable to find the new-born infant: there they found him wrapt in swaddling clothes and laid in a manger, and Mary and Joseph were at his side. The shepherds seeing that all was fulfilled which had been spoken to them by the angel, recognized in this child the Saviour promised to Israel, and they began to praise and glorify God. Mary, the Virgin Mother, heard all that the shepherds said, and laid up all their words in her heart.

Such is, in a few words, the whole history of the feast of Christmas. St. Luke has been the historian of this nativity, whence the Christian era is dated.

What a series of important events is contained in this short history! Rome, proud of her power, (which she vainly thought eternal,) wishes not only to know all the nations and tribes which she holds under her sway, this is not sufficient, she must know even the names of each of her slaves,—and accordingly a Roman commissioner is sent into Judea to compel each man and each woman to come and be enrolled on the list of the conquered.

Augustus must know every one who is born, every one who lives under his sceptre. Well, here is a child who comes to increase the number of his subjects; for this child when he becomes a man, will say one day: "Render to Cæsar the things which are Cæsar's." But this child, who comes into the world so poor and so humble, who is born in a stable, who sleeps in a manger, will overthrow all the false gods of Rome, and all the gods of Augustus and of Cæsar. This child is the Lord of lords, Emanuel, Son of the Most High, King of kings and of em-

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perors, Master of worlds. And if a new Rome lives after ancient Rome, it is because she has adored, and will adore, the child announced to the shepherds, the child born at Bethlehem at this hour. At the time when the oracles announced the departure of the gods, Jesus born in Bethlehem was already adored in the dungeons of the eternal city, in the catacombs formed under the temples of Jupiter and Mars, of Venus and Minerva, and three or four centuries after, at the most, the feast which I am describing, was celebrated and solemnly observed.

In this feast, which may well be called the feast of mothers, of children, and of the poor, what encouragement is there not for all: but more especially, what consolations for those whom the world excludes from the number of its favorites. Before the birth of Christ, honors and respect were granted only to power and prosperity: temples were erected to good fortune. Before Christ, the poor might groan, the slave might complain, but the Pagan was deaf to their groans and tears. Olympus was the abode only of smiling divinities: riches, glory, pleasure, all had their gods; but adversity and misfortune had not theirs.

Now, that Jesus Christ has been born in a stable, whilst in his infancy he has been compelled to fly into exile—now, that he has been persecuted, crowned with thorns, and put to death—now, no grief is left unheeded, and the hope which consoles is a virtue of obligation. From the birth of the Divine Son of Mary, flow all the consolations of the Christian religion. From the little mountain of Bethlehem, spring all the living waters which heal our wounds and relieve our sufferings. It is with reason, then, that the nations rejoice at the approach of this great night, with its stars, its brilliantly illuminated mass, its holy songs and watchings.

Indeed, I can imagine nothing more beautiful, nothing more poetical than a Christmas night, kept in a Catholic country by pious Christians.

The bells sounding above our heads the joyful and sonorous peals which arouse the city, are the voices of the angels who cry out to us from the clouds, "Glory to God in the highest, and peace on earth to men of good will."

The great brilliancy which fills the vast church, the light which shines among the highest arches, gilding and adorning the columns, recall to the minds of the pious, the miraculous brightness which appeared in the heavens, and which conducted the shepherds to the stable of Bethlehem.

Those clear and melodious voices which resound in the sanctuary, the noble and majestic sound of the organ, are a lively representation of heaven and earth, cherubim and men united in praising God.

In the midst of the green branches of holly and ivy, which winter has not been able to despoil of their verdure, behold a cradle—the infant Jesus reposes therein: it has been thus ornamented by the hands of the sisters of the hospitals and convents. There, mothers are praying on bended knees for their sick children; the general joy has diminished their anxiety, they invoke the mother of their Saviour with more confidence than custom: Mary has been a mother, she cannot but understand them, she will hear their prayers, and offer them to her Son.

After the three masses which began at the first stroke of the midnight hour, and which have been said in the midst of a thousand burning tapers and clouds of incense, the faithful, filled with a holy joy, return to their homes, and before retiring to sleep, seat themselves to a gay repast, called by our forefathers the feast of Christmas, and which, in Christian families, admits of nothing but what is innocent.

When the sacred night is on the point of terminating, and when the sky begins to whiten in the east, then sounds the bell for the mass of dawn; and those who remained at home during the performance of the sacred office, hasten now, in their turn, to offer up their prayers.

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Later, when the sun is considerably advanced in his course, all the joyful bells of the Cathedral, and of the parishes of the town are in motion, and a concert, as it were, is heard in the air, and the birds which are accustomed to build their nests in the old spires and ancient towers, are dislodged from their stony nests, and fly in crowds about the churches.

The ancient basilica is so crowded that the squares of granite with which it is paved are no longer perceptible. The columns seem to rise towards the vaulted roof from a living mosaic of heads crowded together, and affording to the eye a varied contrast of colors. In the mean time, the assembled multitudes divide, retiring to the right and left, and make a passage for the prince of the church who officiates, and who is about to celebrate high mass. Vested in a golden chasuble, with his mitre on his head, and crosier in his hand, he advances slowly, blessing the faithful who bend their heads at his approach. The silver cross of the parish, the red one of the chapter, acolytes, thurifers, chanters, deacons, priests, venerable canons, all carrying lighted tapers in their hands, precede him singing: "A bright light has shone upon us, because the Lord is born to us. He is born, the Lord, and he shall be called the Admirable, the Prince of peace, the Father of the world to come. The reign of the Lord shall have no end. Blessed is he that cometh in the name of the Lord, God hath appeared to us. Sing canticles of praise, ye heavens; be glad, O earth, for the Lord hath had mercy on his people, and hath consoled them,—He hath had compassion on his afflicted children."

When the procession has been round the church, as soon as it has re-entered the sanctuary, the high mass commences; sometimes are heard the voices of the chanters, accompanied by the sound of sonorous instruments; sometimes the vaulted roof echoes with the majestic peals of the organ; sometimes a grave and solemn silence reigns throughout. Above the thousands who are assembled on bended knees, a bluish cloud rolls in volumes, it is the smoke of the incense: so much has been burnt at the midnight mass, and at the mass of dawn, that the whole church is filled with perfume.

On this day, if the organist is master of his instrument, he will repeat those ancient airs so much loved by our forefathers, and which we have heard in our infancy. Nothing tends more to assist us in praying, than recalling to our minds reminiscences of former times; who can pray without faith, when he reflects on his mother, and his tender years? Let not the organists then have recourse any more to the opera for their motetts, but let them repeat those ancient national airs, which have not passed through the blood of revolutions, and miscalled reformations, but which the walls of our churches have, if I may so speak, rendered quite familiar.

It is not before the altar only that the feast is kept: the hearth has also its Christmas rejoicings: on this day the families assemble together, and the little children are allowed to dine at table, for this is their feast. I have described the Christmas solemnity as it is observed in a large town, under the vaulted roof of a cathedral, and celebrated by a high dignitary of the church. I might have taken for the subject of my description, Christmas in the country—in a village—or a castle, for this feast possesses every where a great poetical beauty.

I remember a midnight mass said in secret during the persecution of '93. At that time there was no longer any church in which to celebrate the holy mysteries: a barn was chosen by the villagers for that purpose. The women decorated it the night before; coarse but very white cloths were hung around; a rustic table, covered with very white cloths, served for the altar; branches of holly, with small red berries, were placed like nosegays on each side of the ebony crucifix, with two links in iron torches. This was all the pomp in those times of persecution.

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Without doubt it was not unacceptable before God, who searches the reins and hearts before him, and who was pleased to be born in a stable, and who called poor shepherds to his cradle rather than kings.

The hour which brings to mind the miraculous birth was come, each family had been waiting for it, assembled together before the fire relating ancient stories, and singing in a low voice old Christmas carols. Alone, and without making any noise, each of the faithful hastened to the barn which had been so adorned for the feast. With what piety did they not fall upon their knees before this poor altar! The faith of the shepherds, who heard the angels themselves announce the birth of our Saviour, was not more lively than that of these poor peasants,—of these men of good will, who also adored the Son of Mary in a stable.

To assemble together for prayer, was then one of the greatest crimes; death was the punishment, and this thought added new vigor to their piety; it was like the primitive Christians praying in the Catacombs. When the priest appeared at the altar, the tears flowed from the eyes of all: and the priest was so touched, that he also shed tears, which were far from being bitter: confessor of the faith, he had been struck, and persecuted for his Saviour; only a few days before, he had been seen in the hands of the executioners, and was within a hair's breadth of being put to death, and now behold him, leaning over the altar of God, the God who rejoiced his youth.

The feelings which prevailed there, were different from those which were caused by the pomp of the Cathedral; but God being present under the cottage roof, quite as much as under the gilded vault of the cathedral, hearts were touched, and souls elevated.

While Christmas fills the towns and villages with joy, old country houses have also their rejoicings; the majority of the families who occupy noble manors, are fond of preserving ancient customs; wherefore, after the collation which they take together about seven o'clock in the evening, the watching is prolonged in the hall, where, for once, no profane music is admitted. If any of the young damsels play the piano or the harp, it is to accompany their voices to some of the hymns of the middle ages restored by Felis. This evening, if any thing is read aloud over the work-table, it is such a work as the Genie du Christianisme, commencing at the chapter on feasts.

With great trouble, the trunk of an immense oak or beech has been carried in and laid on the hearth. This log, called the Christmas log, has been laid apart, and kept all the year for the sacred vigil. Oh, now the vigil can be prolonged, neither will the fire be extinguished! When once the enormous block has been well kindled, and when the people will return from the midnight mass for the repast, and when they will go again to the mass of dawn, the fire will still be burning.

The neighbors are assembled with the family and guests of the house; and when the chapel, (well decorated with the choicest flowers of the green-house, and lit up with tapers,) is opened, in a few moments it is filled with people, so that those who are in the gallery can no longer see the pavement of black and white marble—it has disappeared beneath the kneeling crowd; rich, poor, farmers, servants, are come to adore the Lord and Master of all.

At the most solemn part of the mass, are heard *melodious* voices singing the *Adeste fideles*. The baron's daughters, with their young friends, form the choir, which, by its sweetness and harmony, calls to mind the choir of angels, who sang to the shepherds, Glory to God in the highest, and peace on earth to men of good will.

I have endeavored to paint the pomp of a Christmas mass, celebrated in a cathedral—I have described the celebration of a mass in a village, in a time of persecu-

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tion; I will now recall to mind a Christmas feast spent in a foreign country:

In the north of England, near the small town of Clithero, at the foot of Pendel Hill, one of the highest mountains in Great Britain, lived at S—— Hall a fervent Catholic, Lord S——. His forefathers had been persecuted for the faith under Henry VIII and Elizabeth, and when the persecution against the same Catholic faith had arisen in France, after the revolution of 1789, Lord S——, who had for a long time resided in one of the most religious and loyal provinces, seeing the approach of these bad times of proscription and danger threatening his French relations, offered to receive them under his own roof, where they would be secure from all danger. Many accepted his offer, and I shall never forget the little French colony which I saw in his hospitable mansion.

We happened to be there one Christmas day. On the eve, branches of holly, with their berries resembling pearls of coral, had been placed over the entrance door of the castle. Glees had been sung in the evening in the hall, to celebrate Christmas, one of the choruses, which I shall never forget, and which was sung to a gay and lively tune, was

The merry merry time,
The merry merry time,
Bless the merry merry Christmas time.

In France, in most of our chateaux, the chapels have not the greatest care taken of them; such is not the case in England: many there, like David and Solomon, think that the house of God ought to be better than their own. And I might cite more than one castle, where the chapels are adorned with a magnificence almost regal. At S—— Hall, at W—— Castle, they are not quite so splendid, but still they are very neat and becoming,—the altar, the tabernacle, the seats, the torches, were of polished mahogany, with gilt ornaments, and a thick carpet of the most brilliant colors covered the steps of the little sanctuary: without was snow and cold, within this sacred enclosure, every thing neat, warm and comfortable. In the gallery facing the altar, reserved places were surrounded with curtains of crimson silk; behind this veil were the organ and singers, Lady S——, my mother's sister, Lady G——, her daughter, and her nieces formed this family choir. That time is long past—since the Christmas feast, many a day of death—many an All Souls day has flown by—many of those who sang then before the altar at S—— Hall, are now singing before their God in heaven—many years, many vicissitudes of fortune have befallen me since that merry Christmas time. Since then I have heard the musical masses of Mozart and Rossini; but neither all these years, nor all these different changes of fortune, nor all these great talents, nor all these solemnities, have been able to obliterate from my memory the Christmas mass sung in exile.

Even now, methinks I hear the *Adeste fideles* sung by the sweet voices of the ladies at the offertory; and, in describing Christmas, I could not but recall the occasion to my mind.

In England there are the Christmas-boxes, which correspond with our new year's gifts. The church also begins her year from the advent of the Nativity of our Saviour, and it is with great reason she does so. Every day of the Christian year ought to derive its origin from Christ's coming upon earth. Some great painter, I cannot call to mind who it was, in a painting of the Nativity, has represented all the light proceeding from the body of the divine child. Thus it ought to be, with regard to time. The Christian's first day ought to begin from the divinely illuminated time of Christ's Nativity.

The season in which this feast takes place, greatly enhances its charms; at this time people assemble in towns and villages, the days are dull and cold, and the nights long. In order to revive nature, which seems to lie dead beneath its winding-sheet of snow, religion must lend its

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aid; it is she who spreads a holy joy over the mournfulness of the season, and causes, if I may so say, flowers to bloom among the snows. It belongs only to a puritanical austerity to banish the amusements which gladden at this season the family circle, for it is natural and reasonable to rejoice when we receive a benefit: now was there ever granted to us a greater favor than that which Christmas night brings us in its darkness? was there ever a more magnificent bounty shown by heaven to men? On this night it opened to let pass the King whom the angels serve and adore with trembling—on this night, a Brother is come to visit us unfortunate wretches—a Liberator comes to slaves—a Friend to children, a Master to teachers, a Model to kings—a Vanquisher to death. Let men then rejoice in the Lord, as the earth rejoices each morning when the sun rises to deliver it from darkness. Christmas is the great dawn of our deliverance: Jesus Christ is the sun of justice rising over the world to drive away the shades of death.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Twelfth Semi-Annual Report from the President to the Members of the Young Catholics' Friend Society.*

BALTIMORE, *Nov. 4th*, 1848.

Gentlemen:

It becomes my duty, this evening, to lay before you a report of the operations of the society for the past six months, as shown in the several reports of the officers of the government. In my report of May last, I congratulated you upon the many evidences of public approbation bestowed upon our labors, and the renewed zeal of the members generally, as circumstances which made our winter term one of prosperity. I am happy to say that the same causes of congratulation still exist. The summer is usually a season of ease. The calls upon our funds are not considered so pressing as those of the winter season, and hence it is not expected that members will be so prompt at the meetings. But the season now closed has been an exception. The meetings were all numerously attended, and a degree of interest experienced throughout, which gives promise of a prosperous winter. Many of our new members have made themselves prominent in their endeavors to promote the objects of the society, while those who have been active from our earliest move have still led on in their good example.

In my last report I had the satisfaction of reminding the society that we had become an incorporated body. Now I have the pleasure of calling your attention to our new room. Its neatness and convenience have no doubt invited many to our meetings. To the esteemed rector of the cathedral are we indebted for this boon. To the worthy Brothers of the Christian Schools are we also much indebted for many acts of civility and attention when our place of meeting was not so convenient. The committee who have had charge of the arrangement and furnishing of the hall deserve richly our thanks for their perseverance. Their duties have been troublesome and laborious, but they have discharged them in a manner as creditable to themselves as they will be beneficial to the society.

The secretary states in his report that "the number of applicants for membership, during the last term, has been thirty-five, all of whom have been received into the society by an unanimous vote"—that we "have also had the pleasure of enrolling the name of the Rev. Wm. H. Elder, of Mount St. Mary's college, as an honorary member." Of the several committees appointed, four only have not closed their labors. The secretary expresses his pleasure to the society, "that it has pleased a kind Providence so far to preserve its members, that during the last term we have not had a single death to record."

The book-keeper reports to have received, for monthly subscriptions and initiation fees, the sum of $143 50. It is a matter of regret, however, that the arrears of members should have amounted to $312 25. It may be well

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to state, in palliation of this debt, that there are, amongst the delinquents, the names of several members who have removed from the city, but whose accounts are still open upon our books, from the fact of their not notifying the society of their removal. He also states that our efficient collector, Mr. Cappeau, has collected $44 of long standing dues. He has accompanied his report with a list of names whose arrears may be considered as doubtful.

The treasurer has received during the term, including the balance of $55 16 on hand in May, $302 41, and has paid for clothing materials and other expenses $117 67, which leaves a balance on hand of $184 74.

The report of the chairman of the active board of trustees is so particular and so brief in its detail, I deem it due, both to the writer and to the society, to submit it entire.

To the President of the Young Catholics' Friend Society.

Sir,—The close of another official term brings to me the duty, of submitting to you a detailed account of operations by the board of trustees.

I first commence with the purchases. There have been purchased, since our last report, two hundred and thirty-five and a quarter yards of muslin, one dozen of palm leaf hats, fifty-six and three-quarter yards of sattinet, and seventy pairs of shoes, amounting to $96 92.

In our distribution, during the past six months, we have been governed by the same considerations that influenced us during the previous term, requiring in every instance, that the applicant should be a regular attendant at Sunday school, or receiving a sufficient guarantee that he would become such, upon the reception of the benefits of the society.

During the past term eighty-one children have received the benefits of the society: of those, twenty-eight are attached to St. Vincent's Sunday school, twenty-eight to Calvert Hall do., fifteen to St. Peter's do., nine to St. Patrick's do., one to St. Alphonsus's do. The number of articles distributed were as follows: thirty-six pairs of pants, thirty-five jackets, seventy pairs of shoes, muslin for seventy-one shirts, eleven hats and five comforts, making in all two hundred and twenty-eight articles. Goods on hand at this time are one hundred and eight yards of muslin and two comforts. Respectfully submitted,

JOSEPH VICTORY,
Chairman of Board of Trustees.

The object of the Young Catholics' Friend Society cannot fail to commend itself to all those who will inquire what it is. What can be more commendable than aiding to save the children of the poor from the many snares that are laid to entrap them? We desire, by providing them with raiment, that they may attain the blessings of a sound religious and moral education—that they may not offer nakedness as a reason why they are absent from religious instruction; and to accomplish this laudable undertaking we call upon all Catholic young men to assist us.

The officers of the government are gratified to feel that they close their term of service at a time when the society was never more prosperous. They do not, however, attribute this happy condition of affairs to their judicious management, on the contrary, they again beg leave to say, that whatever endeavors they have made in the discharge of their duties, they were encouraged by the zeal and interest manifested by the members at large.

A few words relating to myself. To me has been accorded the proud distinction of being the founder of our society—an honor which I would not hesitate to receive entire, did I not deem it injustice to others. Whatever part I took in its establishment, I could not have succeeded, had not the suggestion been received, as it was, by Geo. W. Webb and others, whose names are attached to the first meeting—published with our constitution. With these gentlemen I can agree to share the honor, but cannot appropriate it entire to myself.

Before retiring from the position which through a kind partiality you have conferred upon me for the past year, to mingle again amongst you, (where I shall be much more at ease,) I must say to my fellow officers that I have but one regret—a sincere one—that the occasions of our frequent meetings are over. The termination of meetings, which have been characterized by the spirit manifested by your civilities, while we have been associated together, may in truth be regretted.

To you, gentlemen of the society, I return my grateful acknowledgements for the indulgence which you have bestowed upon me, and trust you will believe that where I have erred, the fault was not of the heart.

Let us continue with zeal and perseverance until we have accomplished our charitable object, for "*they that instruct many to justice, shall shine as stars for all eternity.*"

OWEN O'BRIEN, *President.*

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At the meeting of the above society held November 5th, the following gentlemen were elected officers for the ensuing term: president, Doctor T. C. Atkinson; vice-president, B. J. Sanders; corresponding secretary, L. A. Puzinett; recording secretary, J. R. A. Williams; treasurer, George W. Webb; book-keeper, John A. Simmes; of five trustees, only the following three were elected, H. G. Ducatel, James C. Golder, James Lipp; steward, D. Blundel. And at the same time James Mc Neal, Thomas White, Francis Merceret and A. Leo Knott, were unanimously elected members of the association.

Religious Profession.—The interesting and solemn religious ceremony of taking the black veil, took place at the Carmelite nunnery, in Aisquith street, on Wednesday last. The recipients were Miss Smith, of Baltimore, who has the name of Sister Alberta, and Miss Lawrence, of Frederick, who has the name of Sister Rose. A number of persons were present to witness the ceremonies.

Diocess of Boston.—*Confirmation.*—We learn from the *Catholic Observer*, that the right reverend bishop of Boston confirmed two hundred and seven persons at St. Alban's, on the 1st of October; "the next day, Monday, the bishop visited Fairfield, an adjoining town, where there is quite a numerous Catholic population, and where, during the past year, they have built for themselves a fine church. The bishop confirmed one hundred and thirteen persons at that place. On Tuesday he visited Swanton, another part of the Rev. Father Hamilton's mission, and where they have also a small but neat church, recently built, at which place there were seventy-one persons confirmed: making in all three hundred and ninety-one persons on this mission." The bishop also confirmed a large number at Montpelier and Burlington, and a small number at Vergennes.

Diocess of New York.—*Clerical Retreat.* The *Freeman's Journal* informs us, that on Sunday, October 22d, the spiritual retreat for the clergy of the diocess was concluded, the Right Rev. Dr. Walsh, bishop of Halifax, officiating pontifically, and the right reverend bishop of New York preaching on the occasion.

Confirmation.—At the request of the Right Rev. Bishop Hughes, the Right Rev. Bishop Walsh, of Halifax, administered the sacrament and confirmation to one hundred and one persons, in the interesting mission at Madison, N. J., on the 15th October.—*Freem. Journal.*

Diocess of Albany.—*Dedication and Confirmation.*—We learn from the correspondence of the *Freeman's Journal*, that on the 15th September, the Rt. Rev. Bishop McCloskey blessed the new church of St. Peter, at Rome, assisted by several clergymen. He also confirmed nearly two hundred persons.

Diocess of Louisville.—*Confirmation.*—We learn from the *Catholic Advocate*, that on the 1st October, the Rt. Rev. Dr. Spalding confirmed thirty-two persons, of whom five were converts, at St. John the Baptist's, Hardin county, and on the same day ten others at the Bethlehem Female Academy. October 4th, at the church of St. Ignatius, Hardin county, thirty-two were confirmed, of whom eight were converts: on the 11th, fifty-four were confirmed at the station on Sunfish creek, of whom six were converts: on the 15th, forty-two were confirmed at St. Augustine's, Grayson county, thirteen of whom were converts: on the 17th, thirty-four were confirmed at St. Paul's, Clifty creek, same county: at St. Anthony's, Breckenridge county, twenty-three were confirmed on the 19th.

Diocess of Vincennes.—*Progress of Religion.*—The Notre Dame du Lac University is now in a truly flourishing condition. In the course of a few weeks, probably on the 12th of November, their new brick chapel will be blessed, on which occasion it is expected a large number of persons will be present.

The sisters who belong to the order are also about to establish a school, which is to be conducted by able and efficient hands; and their extremely moderate terms—for English course $60—seem to offer for them a most successful undertaking.

Yesterday evening, Oct. 22d, in the chapel of the noviciate, Mr. Thomas John Walsh received the religious habit, taking at the same time the name of Brother Victor.

Brothers Francis of Sales, Jerome, Michael, Dominick, Benedict, and Charles Borromeo, made their profession.

Seven of the brothers will start on Thursday next, in order to establish new schools, five for New York and two for Fort Wayne.—*Cor. Catholic Advocate.*

Diocess of Philadelphia.—*Laying the Corner Stone.*—The corner stone of another new church was laid October 1st, at Salem, New Jersey.—*Catholic Herald.*

Widows' Asylum.—The same paper informs us that on the 9th October, a meeting was held

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at St. John's pastoral residence, for organizing an asylum for the benefit of indigent widows. The Rt. Rev. Bishop Kenrick presided, and managers were appointed. The name of the institution is *St. Ann's Widows' Asylum.*

Consecration.—The church of St. Augustine was consecrated by the bishop of the diocese on last Sunday. The ceremony commenced at 8½ A. M. and continued until 10½ A. M., when pontifical mass was sung. After the Gospel, the bishop of New York preached an eloquent discourse. After adverting to the recollections of the old church and pastoral residence, and their destruction in the frenzy of popular excitement, he spoke in terms of praise of the reparation made by public justice and then dwelt at large on the dignity of the temple, chiefly as the place of Christian sacrifice. In the evening the same distinguished prelate preached again in the same church, when a collection was made for the benefit of the St. John's Orphan Asylum.—*Ibid.*

Religious Profession.—Miss Maria Moore received the black veil, in the chapel of the Sacred Heart, at Eden Hall, on Friday, the 8d inst, from the hands of the bishop, and made her religious profession. Another young lady received the habit and white veil at the same time, on entering the novitiate.—*Ibid.*

Confirmation.—Fifty-seven persons were confirmed on Tuesday last, (November 14,) in St. Patrick's church, Pottsville.

The establishment of the sisters of St. Joseph in this borough, is in a prosperous state; about a hundred children frequent the school. The house has been put in complete repair, and furnished by the generosity of the congregation.—*Ibid.*

New Bishops.—On the first of the present month, the Most Rev. Archbishop Eccleston received from Rome, and forwarded *à qui de droit* the Bulls of the Rt. Rev. James Vandeveldé, S. J., bishop elect of Chicago, and the Rt. Rev. Maurice de St. Palais, bishop elect of Vincennes. Happily for the interests of religion in those dioceses, the holy see has without delay filled these vacant sees by the appointment of clergymen, who are well known for their learning, piety and zeal.

Bishop Hobart's Views of the Catholic Church.—It was stated in a Catholic Tract published a few years ago, that the Rt. Rev. John Henry Hobart, Protestant bishop of New York, was known to have declared, that it was more convenient to live a Protestant, but safer to die in the Catholic church. Alluding to this statement of the *Tract*, the *Church Times* (Episcopalian) has challenged the editor of the *Catholic Herald* to show that Bishop Hobart ever made such a declaration in any of his writings; in reply the *Herald* very justly observes that Bishop Hobart might have made the remark without giving it a place in his writings, and for further information he refers the *Church Times* to us, as we took some part in the publication of the tracts. We can say, that the author of the tract had good authority for stating what he did, his assertion being founded upon the testimony of an auricular witness, whose veracity is unquestionable. That witness is George Ironside, Esq., formerly a Protestant Episcopal minister, who was converted to the true faith about the year 1818, and afterwards wrote a pamphlet, which was suggested by his happy change of sentiment, and was addressed to Bishop Hobart, with whom he was intimately acquainted. In this pamphlet, Mr. Ironside expressly says, that Bishop Hobart did make the above declaration in his hearing, and he appeals to the bishop for the truth of what he says. Bishop Hobart, however, is not the only Protestant minister in the United States, who has allowed the deep conviction of truth to prevail, for a brief moment, in the expression of his sentiments. Bishop Claggett, of Maryland, observed once to one of his relatives that, if he had been born in the Catholic church, he would not leave it. This remark caused the latter to reflect, that the reformers therefore could have had no solid reason for abandoning the Roman communion, and if there was no sufficient reason for abandoning it, there could be none for remaining out of it. He consequently embraced the Catholic religion. We know too, that the Rev. Charles H. Wharton, late Protestant Episcopal minister at Burlington, N. Jersey, advised his nephew, Mr. Wharton of Washington, to remain in the Catholic church, because it was safer to die a Catholic, however convenient it might be to live a Protestant. The advice was followed. This information we have received from one of Mr. Wharton's connexions, who saw the letter which contained the advice.

Such declarations and admissions on the part of Protestants, distinguished by their rank or learning, do not indeed enter in any degree into the motives of Christian faith, because the essential characteristic of that faith is that its

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motive is divine revelation ascertained through the teaching of the church: but these declarations certainly contribute to increase the weight of testimony and to swell the amount of probability in favor of any particular tenet, for instance, the authority of the church, and make it appear to the inquirer more reasonable and more entitled to his belief. Thus when Henry IV, of France, was investigating the relative claims of Catholicity and Protestantism, he inquired of the reformed ministers whether they considered salvation attainable in the Catholic church. Upon receiving an affirmative answer, he at once concluded that he possessed all the motives that could be desired for giving the preference to Catholicism, since it was admitted to be a safe way, not only by its own adherents, but even by its adversaries.

OBITUARY.

DIED, at Georgetown, in November, Mr. JOHN KLEM, a scholastic of the Society of Jesus.

At Mt. St. Mary's college, November 18th, Sister GERVASE, of the society of Sisters of Charity. R. I. P.

FOREIGN.

NEW PERSECUTION OF THE CHURCH IN SWITZERLAND.—The crisis in religious persecution in Switzerland has arrived, and radical atrocities may be said to be fairly inaugurated. In the *Ere Nouvelle* of the 5th inst.—the latest Paris date—we find a detailed correspondence between the bishop of Lausanne and Geneva and the civil prefect of the district of Sarina first, and afterwards between the same prelate and the president of the council of the state of Friburg.

The following is the beginning of the difficulty, to which we invite the attention of our readers as it is very likely to be the commencement of an interesting chapter in the persecutions and sufferings by which the Catholic church fulfils her mission.

We have already lately mentioned in our columns the protest of the bishop against the new Friburg constitution on the ground that it abridged just ecclesiastical liberty in the matter of education.

At the moment when the functionaries of government were about to take their oath to the support of the new constitution, the bishop thought it fitting to address a pastoral to the clergy and laity on the nature, obligations, and limitations of an oath. There was no political allusion made in the pastoral. It was purely theological, and was recommended to be read from every pulpit without comment. Hereupon the following letter was sent by the central council of state to the prefect above named. It is worthy of an attentive reading:

FRIBURG, *Sep.* 21, 1848.

Having received indirect information that the bishop has just thrown out a publication tending, along with other things, to cause the refusal of the oath to the cantonal constitution as heretical, in declaring it heretical, which is to be published next Sunday, we request you to go with your secretary to *this titular*. You will *summon him instantly* to withdraw this or any other like publication, with the notification that we will take measures for its suppression if it has already been issued.

You will in any case tell him that we *forbid him in the most formal manner*, at his proper peril, as well as at that of every ecclesiastic who shall not conform, to publish ANYTHING WHATEVER *without our previous approbation*. We will consider any contravention of this order as an act of revolt, and an instigation to disobeying the laws. And we will show due severity against every machination which may compromise the peace of the state.

(Signed) *President* SCHELLER,
Vice Chancellor FRELICHER.

Verbal Answer of the Bishop.

After clearing himself from every political accusation and setting forth the purely doctrinal and religious character of his pastoral, the bishop said in substance, that "the oath being a religious act, he had, as bishop, the right, and was bound to make known to his diocesans the teaching of the church on this important act. If he was hindered in the exercise of this right, this hindrance would be a formal violation of the federal pact, and of the cantonal constitution, which guarantees the religious liberty, and expressly the Roman Catholic and apostolic church, which in its turn necessarily embraces the free preaching of the truths and duties of religion. He also remarked, that it was a violation of the liberty of the press, which had been freed from all censure or preventive measures." He then refused peremptorily to defer to the prohibition that had been attempted, as contrary to his episcopal rights and duties.

Scheller, the president, upon the receipt of this answer, addressed a letter to the bishop in

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which, after expatiating on the evils of discord and the duties of peace in the manner so convenient to infidel politicians when they would stifle conscience and justice, gravely informs the bishop that the council "*formally* INTERDICTS the publication," and that if it be necessary they will call in again the confederate cantons, and that this time if war breaks out in consequence, they will take vengeance, not on the people, but on those who shall have inspired the people to resistance.

New Response of the Bishop.

In his answer to the above the bishop remarks:—"The pastors of souls would render themselves guilty before God if, in consequence of their negligence or their silence, the faithful committed to their care should violate any point of the law of God. In the present circumstances consequently the curates were obliged to recall to the mind of their parishioners the doctrine of the church respecting oaths, that the consciences of the Catholics may be enlightened who are about, in great number, to take part in this religious act.

"But for fear that some priests might utter words imprudent or susceptible of unfavorable interpretations, we summed up ourselves, in a circular to be read without comment, the rules of the moral on this subject. . . . ."

The object of the bishop in this letter is to prove that he could not in conscience have avoided doing what he did, and that he was fully authorized by the existing laws in so doing. This was on the 22d Sept. But before he sent his answer he received another letter, also dated the 22d, from president Scheller, countersigned, and the last, by Chancellor Berchtold. It refers directly to the circular which had at last fallen into their hands.—Some idea may be had of the virulence of this document from the following passages:

"We have announced to all the curates, chaplains, &c., that they are formally forbidden to make any extraordinary publication without having the previous authorization of the respective prefects, and we have declared them all personally responsible for any act in contravention of the commands of our prefects. . . . . .

"Should you persist, and in consequence of such publication should any *fictitious* scruples prevent the constitution in the canton of the communal authorities, the government will find itself in the necessity *of proceeding by military executions*, but in such case *it will not be the Friburger citizens who shall be called to arms, we count too little on men to whom the infernal secret of trafficking with their consciences shall have been displayed and apprised but we will recur to the federal troops.* The directory is apprised of what is passing in our canton, and at the first signal the canton will a second time be flooded with troops. Woe then to those who shall have provoked the disaster, for it is on them that the consequences shall fall. See then to what you expose the country! If you strike this terrible blow in the name of religion *we will find means to defeat your guilty designs. . . . .*"

Third Answer of the Bishop.

The answer of the bishop to this infamous outrage is so lofty, so worthy of the occasion, that we give it entire.

FRIBURG, 23d *Sept.*, 1848.

"To the Council of State:

"Mr. President, and Gentlemen:—

"At the moment when we were about to send you an answer to your message of yesterday morning we received your letter of to-day, bearing, like the first, the date of the 22d inst.

"We will add only a few reflections to the words already addressed to you.

"We cannot submit to the prohibition that has been intimated to us of publishing a circular destined to call to the minds of the faithful confided to our care, the teachings of the faith on an important point of the Catholic moral.

"In a Catholic canton, under a constitution which guarantees the free exercise of the Catholic religion, such a prohibition is arbitrary, illegal, anti-Catholic. There is no more liberty for Catholicity in this canton as the civil power may, at its will, control and interdict the preaching of the truths and duties of religion. The synagogue of the Jews wished also to arrogate this right over the apostles. But the apostles, who nevertheless knew the true spirit of Christianity hesitated not to answer that they ought to obey God rather than men. They did not suffer themselves to be shaken by threats, by revilings, nor even by the preparations for punishment. Like the apostles, we must maintain the liberty of the evangelical preaching; as bishop, we have the same duties to fulfil, the same answer to give you: *We ought to obey God rather than men.* If their lot is reserved for us, we are happy to suffer and to die, if need be, rather than to

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subscribe to the enslaving, degradation and ruin of the Catholic religion. You may persecute, gentlemen: our lives and the lives of our clergy in this canton, are in your hands. We will oppose to your blows but the arms of patience and of pardon. But remember, sirs, that persecution honors those who endure it, and dishonors those who make themselves its authors or accomplices.

"Receive, &c. † STEPHEN,

"*Bishop of Lausanne and Geneva.*"

It is not worth while to give at length the furious missive despatched to the bishop on the 25th ult., by the same radical worthies. Two or three sentences will suffice.

"You alone stand erect on the ruins of a factious minority! and you think to sustain its pretensions and give it victory by the ascendancy that your sacerdotal authority gives you!

"To this end you have attacked the new constitution, driven the clergy to rebellion, agitated the people, slandered our intentions, and hindered the action of government. And you would persuade us that there is nothing hostile in your circular, in which you discuss doctrinally the value of an oath on the eve of a communal election. Why speak to-day from the pulpit of sacrilegious oaths? What are you after? Who has asked your meddling? Who is it, that proposes an oath contrary to religion?

"You have already declared that the new constitution was unjust, and contrary to the rights of the church. And to-day, when it is to be sworn to, you scare timid consciences in painting the consequences of an oath, whose object should be injustice and falsehood, saying that such an oath offends God, and binds to nothing. You discountenance mental reservations, but council to open resistance, or at least to the refusing of civil duties. You throw a suspicion of hetorodoxy, on the government, and by withholding votes render the application of the laws impossible.

"But do not think to win the palm of the *martyr* by the justice that will be visited on you. You ape the patience of a persecuted apostle, but so far from an apostle, you are a *rebel* against the laws of God and man, and against the precepts of the Gospel."

We may expect by the next steamer yet farther details of these proceedings, as the crisis was at hand at the latest date. There can be no doubt that the clergy will be the objects of a bloody persecution.—*Freeman's Journal.*

Latest Intelligence.—The last arrivals brought little news of a very important character. Considerable fermentation is still going on in Italy, with regard to a plan of a federal union of all the Italian states. Order has begun to appear again in Vienna, the city having capitulated. The imperial generals, though masters of the place, have promised to retract none of the popular concessions made in March. In France the constitution of the new republic has been voted by the national assembly, and a fete was to be celebrated in Paris in consequence of that event. Mr. de Montalembert, with many others, voted against it, on account of certain provisions it contains, which they consider hostile to the reign of true liberty. In fact, it promises little more of liberty, in the proper sense of the word, than was enjoyed under the monarchical government. Certain parts of Ireland are represented to be in a state of great distress. The trials of the state prisoners are still going on. Monseigneur Marilley, bishop of Lausanne and Geneva, is now a prisoner in the castle of Chillon, for having feared God rather than man, and persisted in the discharge of his pastoral duties in defiance of the threats of the tyrants that are now in power in Switzerland. Civil and religious liberty is now but an empty name, in that once free and happy country, or rather the most disgusting tyranny has been established by the radical party, in the place of that freedom which the old federal pact had secured to the people. The cholera is still carrying off its victims in Scotland and England, but the number of cases, particularly in England, has been so small that they have not created any alarm among the inhabitants.

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